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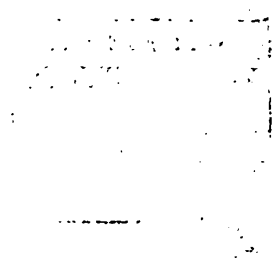


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THE
CHURCHMAN:
A MAGAZINE

IN
DEFENCE OF THE CHURCH AND CONSTITUTION.



VOLUME FOR 1838.



LONDON:

WILLIAM EDWARD PAINTER, STRAND.

1838.

PREFACE.

IN offering to the Public the first completed Volume of the Enlarged Series of **THE CHURCHMAN**, we trust, that it will not be found inferior in the quality of its matter to the Smaller Series, which preceded it.

The design of the Work is, to convey useful information in a form which will generally be intelligible—to direct the attention to every danger and schism which may, from time to time, threaten the Church—to vindicate the authenticity and all-sufficiency of the Scriptures—occasionally to explain difficult passages—and *on all occasions* to defend our own Religious Establishment. Excepting in controversial discussions, where it may be necessary to verify our faith and practice by the aids which human learning affords, abstruse criticisms will be avoided; though the illustrative which Literature is capable of reflecting on the sacred page will frequently be exhibited. Foreign Books of Travels in countries mentioned by the inspired writers, particularly those which were the scenes of the Apostolic labours, will often be epitomized in an English dress, that the Work, humble as it is, may, in some degree, become one of reference, and be as useful to the scholar as instructive to the ordinary reader.

The course of events will naturally modify our plan. Our

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wish being to benefit the Church, and preserve its unity, we shall be directed in our selections by the requisitions of the times. For instance, we shall show, from the Fathers, that the new party at Oxford finds no authority, *even from their pages*, to put Tradition on an equality with the Word of God—that many of the Traditions preserved by them were absurd, and that they themselves were often incompetent expositors of the sacred text. Having performed this task, we conceive that every one will draw a conclusion against the recently proposed doctrines.

It only remains to observe, that any change of style or opinions which may be noticed in the different parts of this Volume, must be attributed to its true cause—THE CHANGE OF EDITORS.

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THE CHURCHMAN.

"FEAR GOD: HONOUR THE KING."

No. I.]

JANUARY, 1838.

[VOL. IV.

Original Papers.

ADDRESS.

IN commencing a new, enlarged, and improved Series of **THE CHURCHMAN**, the first duty we have to perform is that of returning our unfeigned thanks to our readers for the distinguished patronage with which we have been hitherto favoured. Notwithstanding the almost unparalleled opposition against which it has had to contend, **THE CHURCHMAN** has enjoyed, ever since its commencement, a circulation surpassed by only one, we believe, of the many Magazines published in defence of the Church of England. But this would be of but trifling importance if we had not also the happiness of adding, that we have received abundant evidence of its having proved extensively serviceable to the noble cause of which it has been the humble, but firm and zealous advocate. Many instances have come to our knowledge, of its having been, under the blessing of the Holy Ghost, the means, not only of confirming and building up many Churchmen in some of the important and holy principles of the Church, but also of convincing some dissenters of the erroneous nature of their dissenting principles and conduct, and of removing their prejudices, and of inducing them to embrace the distinguishing principles of the Church of Christ, and of ultimately becoming consistent and devoted members of her heavenly communion.

Of all this, we repeat, we have received ample proof, and therefrom great encouragement in the prosecution of our labours. Our success has, of course, been attended with a corresponding amount of opposition from the enemies of the Church: and **THE CHURCHMAN** has been denounced, by name, from the pulpits of dissenting meeting-houses, and attacked in magazines, pamphlets, tracts, placards, and newspapers, in almost every part of the country. This was, to our minds, additional evidence of the good it was accomplishing, and spurred us on to increased exertion in support of the Scriptural and unchangeable principles which have been prominently and constantly brought forward in the pages of **THE CHURCHMAN**. And to those who believe these great principles to be founded upon the Rock of Eternal Ages, and are desirous of seeing them generally

VOL. IV.—B

embraced as the springs of conduct, we are sure the enlargement of **THE CHURCHMAN** will be truly acceptable. We have received numerous requests to supply a greater quantity of matter to the public, either by publishing **THE CHURCHMAN** weekly, or fortnightly, or giving double numbers; and we trust we shall meet the wishes of all our friends and supporters, by presenting them with their old friend in an enlarged form, and in a somewhat new dress, with the hope that the additional quantity of matter which it will henceforth contain will amply compensate for the additional cost.

The *principles* upon which **THE CHURCHMAN** has been hitherto conducted are so well known to its readers, as to render any enumeration of them unnecessary on the present occasion. But as it has now passed into other hands, we do consider it requisite to give the assurance that it will in future always refer to, and advocate, the same divine principles of the "One Holy Catholic and Apostolic Church" of Christ.

In the prospectus issued previously to its establishment, it was stated that the main object of **THE CHURCHMAN** "would invariably be, to present to the minds of the great mass of our fellow countrymen, information and arguments in defence and support of the grand and distinguishing principles of the *Church of England*, under the conviction that she is 'built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone;' and satisfied that her form of Government, her Discipline, Articles, and Services, are based upon God's most holy word." Such was the object of **THE CHURCHMAN** at its commencement; such has its object hitherto been; such it is at present; and such it will continue to be. And no sound and devoted member of our Apostolic and Scriptural Church will say that it is less necessary now than ever to use unwearied diligence in the defence of our Christian Rights and Liberties. Dissent, though crest-fallen, has yet extensive influence in active exertion; and Popery is becoming like "a ramping and a roaring lion" amongst us; and as the adherents of these religious extremes encourage and unite with infidels and other political republicans of the country, we have a formidable array of enemies, who must be overcome by the irrefutable arguments which, as Churchmen, we are, or ought to be, able to produce. These arguments will continue to be brought forward in **THE CHURCHMAN**, from time to time, with firmness and courage, tempered with moderation and Christian charity; and we trust with the same success as heretofore. The Scriptural command—"FEAR GOD: HONOUR THE KING,"—is our motto; and to induce obedience thereto, our object; because all the evils under which our Church and Country are now suffering are undeniably to be attributed to disobedience to this short command.

We may also add, that as we shall now have more room, we shall endeavour to furnish our readers with a greater variety of reading; interspersing with the argumentative articles others of a more practical and devotional character. Biographical and historical sketches will be also occasionally given; and nothing shall be wanting on our part to render our pages instructing and interesting to the consistent and pious Christian. And we hope that all who feel concerned in the welfare and prosperity of the Church of Christ in this country will render us whatever assistance may be in their power. Some can

send us literary contributions, others can recommend **THE CHURCHMAN** to their friends and neighbours, and those whom Providence has graciously blessed with the means can buy it, and lend it to their poorer neighbours, and thus much good might be accomplished at a trifling expense. We need not repeat that our enemies are numerous, powerful, and active, and that every effort is necessary, on our part, to counteract their evil designs. And this can best be done by circulating freely those publications which contain the antidote to the poison which they are so diligently disseminating. If the friends of the Church and their Country had been only one third as active and zealous in behalf of their Scriptural principles, as their enemies have been in propagating the seeds of heresy, schism, disturbance, and confusion, we should now have been dwelling in comparative peace and quietness. What therefore remains to be done, is for every Christian patriot to exert himself to secure the ground we at present occupy, and to recover that which has been so sinfully lost. Only let every one faithfully do his "duty in that state of life unto which it hath pleased God to call him," and with the blessing of God we shall soon see "all things ordered and settled upon the best and surest foundations, and peace and happiness, truth and justice, religion and piety, established among us for all generations." Compared with our present condition this would indeed be a happy state of things; may God grant it in his own good time, for the sake of **JESUS CHRIST** our Lord. Amen.

The Feast of St. Thomas, 1837.

THE CHURCH OF ENGLAND INDEPENDENT OF THE CHURCH OF ROME IN ALL AGES.*

BY THE REV. JOHN WILLIAMS, B.A. CURATE OF LLANFOR, MERIONETHSHIRE.

"The bishop of Rome hath no jurisdiction in this realm of England."—**Art. xxxvii.**

To the Editor of The Churchman.

REV. SIR,—A small treatise, bearing the above title, was lately published in Welsh, if you think fit to insert a translation of it from time to time in your valuable periodical, I shall be most happy to render you my humble assistance. Yours truly

A FRIEND OF THE AUTHOR.

Of all the charges constantly urged against our venerable Church, in these days, perhaps the holdest, yet least warrantable, is that which attributes her existence to popery. Both the Romanists and dissenters avail themselves of this assertion to promote their own respective views. The former maintain that we have sinned in disturbing the peace and unity of the Church at the time of the Protestant Reformation, and, therefore, that it is our duty, as good Christians, to return to the bosom of the Mother Church. The latter aver that our conduct, in forsaking the communion of the Church of Rome, justifies their own in separating

* The former part of this article appeared in "**THE CHURCHMAN**" for November last, but it is thought better to repeat it here, that the subject may be complete in the New Series.

from the Church of England. This misrepresentation, no doubt, has proved a stumbling-block to many, and has tended to unsettle the attachment of persons otherwise well affected to the rites and ceremonies of our National Church. To some, even of her sincerest members, it must prove a matter of sorrow, who are forced to hear continually their taunts, but, owing to their imperfect acquaintance with ecclesiastical history, are unable to refute them. The object of this Tract is to obviate these difficulties, by assisting such defenceless members, "to be ready always to give an answer to every man that asketh them, a reason of the hope that is in them." May the blessing of God attend the humble attempt, "for the advancement of his glory, and the good of his Church."

I expect the facts and arguments adduced in support of the present design will prove, to the satisfaction of every unbiassed mind, not only that the Church of England is independent of the Church of Rome, as regards her origin and foundation in this country, but, also, that she never voluntarily submitted to the authority and jurisdiction of the Pope, amongst the hills of Wales, and that her ritual was never there thoroughly contaminated with the errors and superstitions of popery even throughout the gloomy period of the middle ages.

Some of the popish enemies of our Church will have us to believe that the Christian religion had not been preached in Britain previous to the year 156, and that it was by the authority and commission of the Pope of Rome, that Christianity was then established amongst our ancestors. In the number of those who make this allegation, ranks the venerable Bede, who thus describes the event ;—"In the year 156, in the time of Marcus Antoninus Verus, and Aurelius Commodus, when Eleutherius presided over the Roman See, Lucius, king of the Britons, sent a letter to that bishop, requesting that, by his mandate, he might be admitted into the Christian Church. His pious request was presently granted him ; and the faith thus received was maintained inviolate among the Britons, in profound peace, until the time of Dioclesian"*

Although the above date is early, yet we have clear and authentic evidence to prove that Christianity was introduced into this island still earlier, even in the days of the Apostles. Eusebius, the ecclesiastical historian, about the beginning of the fourth century, positively affirms, that "some of the Apostles passed over the ocean, into the British isles."† Theodoret also, who flourished in the former part of the fifth century, is very explicit on this point. Describing the great success that attended the labours of the Apostles, he breaks out in the following strain : "Those our fisherman, and publicans, and our tent-makers, have propagated the Gospel amongst all nations ; not only amongst the Romans and those who are subjects of the Roman Empire, but the Scythians, and the Sauromatæ, the Indians ; also, the Ethiopians, the Persians, the Hyrcani, the Barions, the Cimmerii, and the Germans : so that it may be said, in one word, that all the different nations of mankind have received the laws of the crucified."‡ Gildas, too, our own countryman, who flourished in the sixth century, describing the circumstances of the defeat of Caractacus, in the year 51, and that of Boadicea in 61, alludes to the

* See Noræ: Britan. vol. ii. p. 44. † Euseb. Demonst. Evang. lib. iii. c. 5.

‡ John iv. Sermon. 9.

memorable event that occurred in the interval, in the following words, "*In the mean time*, Christ, the true Sun, superior to that luminary which shines on the firmament, displayed his divine rays, the knowledge of his precepts to this island, benumbed with the gloom of winter ; for we know that in the latter end of the reign of Tiberius Cæsar, his bright and glorious beams first shone upon the world."

The above quoted testimonies will suffice to prove the Apostolical antiquity of our Church, but we are not informed therein, who was appointed, in the hands of God, to be the first messenger of peace and salvation to our heathen ancestors. To satisfy our curiosity on this point, we must consult old British documents, of undoubted credit, styled, "*The Triads of the Isle of Britain*," and there we shall meet with the following statement :—"The three holy kings of the isle of Britain ; the first, Bran the Blessed, the son of Llyr Llediaith, who first brought the Christian faith to the nation of the Cymry, from Rome, where he had been for seven years as an hostage for his son Caradog, whom the Romans had imprisoned, after that he was betrayed by treachery, and an ambush laid for him, by Aregwedd Foeddawg. The second, Lleirwg, the son of Coel, who was the son of St. Cyllin, surnamed Llenfer Mawr, who established a Church at Llandaff, the first established in Britain. He also granted constitutional privileges, judicial power, and validity of oath to the Christians. The third, Cadwalladr the Blessed, who granted the privilege of his land and all his property to the faithful, who fled from the infidel Saxons, and the unbrotherly ones, who wished to slay them."†

Here we find the introduction of Christianity into Britain attributed to Bran, the son of Llyr Llediaith, and father of the brave Caradog, or Caractacus. This prince was, together with his father and the whole of his family, carried captive to Rome, by the Emperor Claudius, in the year 52. St. Paul was carried prisoner to the same place, about the year 58 ; and if Bran and his family were detained there seven years, they might have thus enjoyed the ministry of St. Paul for one year. It is not improbable, that they had heard the Gospel preached there in the course of the preceding six years ; for we know that it was proclaimed in Rome before St. Paul's arrival,‡ and that they were in the last year confirmed in the faith by the great Apostle of the Gentiles himself.

In an ancient British manuscript, designated "*The Genealogy of the Saints of the Isles of Britain*," we are told, that Bran, on his return to his native country, was accompanied by three Christian teachers, from Rome, of the names of Ilid and Cyndaf (who are said to have been Israelites,) and Arwystli Hen (an Italian,) who, no doubt, is the Aristobulus mentioned in Rom. xvi. 10. As Bran's abode and dominions lay in Siluria, which comprises a part of South Wales, we may naturally suppose that the glad tidings of the Gospel were first proclaimed to the inhabitants of that favoured spot. And it is thought that Llanilid, between Llantrisant and Bridgend, is the oldest Church in Britain. Not far from this Church is a farm-house, called Trefran, and there, it is said, Bran resided. The wakes or festivals of that parish are still called Gwyl Geri, from Ceri, the grandfather, or, as some say, the father of Bran. Perhaps, also,

* Epist. c. i.
13, xv. 23.

† Myf. Arch. vol. ii. p. 63, tr. 53.

‡ Compare Rom. ii. 8.

Llantrisant was dedicated to the memory of the three saints that came over with Bran.

We may rest assured that St. Paul, who commanded Timothy, Bishop of Ephesus, to "lay hands suddenly on no man," acted in a similar manner himself towards the above missionaries, and that he, having found them "apt and meet to execute their ministry duly," ordained them by imposition of hands.

The epithet, "*Blessed*," might have been affixed to the name of Bran in consideration of his sacred office. And the Greeks affirm of Aristobulus, that he was "brother of St. Barnabas, and one of the seventy disciples; that he was *ordained a bishop* by St. Barnabas or St. Paul, whom he followed in his travels, and was sent into Britain, where he laboured much, made many converts, founded churches, and furnished them with priests and deacons, and at last died there."* If Aristobulus was ordained by St. Paul, we see the propriety of Theodoret styling the Britons "disciples of the tent-maker," even if St. Paul never visited Britain in person.

From what has been said, we gather that a Christian Church has existed in Britain from the days of the Apostles, planted by bishops of St. Paul's ordination, which completely refutes the assertions of those who maintain that in the time of King Lucius, and the Pope Eleutherius, Christianity first found its way to this country.

It is worthy of observation, that the Church of Britain was fully settled and established prior to the Church of Rome, because Linus, the first Bishop of Rome, was not appointed until the year of St. Paul and St. Peter's martyrdom, which was seven or eight years subsequent to the appointment of the three orders in Britain. Also, that LIN-us (Cy-LLIN) was a Briton, the son of Caractacus; and, consequently, that the Romanists lie under a greater obligation to the Britons, for the foundation of their Church, than the Britons to them.

But granting, say our opponents further, that there was a Christian Church in Britain before the time of Lucius, yet the conduct of that prince in applying to Rome for baptism, implies her dependence at that period upon the Church of Rome.

It is but too probable that Bede, and others of the same principles, in their bigoted zeal for the supremacy of the Pope, framed this account as well as they could to correspond with their own inclinations. That it has been perverted is clear enough, for the conversion of Lucius has been attributed to sundry Popes; Evaristus, A.D. 100, Alexander I., A.D. 109, and Eleutherius, A.D. 156. And Archbishop Usher has enumerated no less than twenty-five different statements of the year in which that event occurred. At the period of which we are speaking the state of religion in this country was undoubtedly low, and so Lucius, recollecting that the Gospel was first brought here from Rome, was naturally enough induced to resort to the same source for aid to restore it. Indeed the very idea of his making such an application implies, on his part, a previous acquaintance with the truths of Christianity. The several Churches of Christendom were at this time in their purity, and the jurisdiction of the Bishop of Rome was confined within the limits of

* Usher's *Britann. Eccles. Antiq.* p. 9.

of the Church of Rome in all Ages.

Italy and Sicily. In the Council of Nice, A.D. 325, it was decreed that the "ancient customs should prevail; and the privileges of Churches be preserved." The Council of Ephesus also, A.D. 430, forbade Bishops to "assume jurisdiction over provinces which had not from the *beginning been subject to their predecessors*;" and it enjoined on "all who might have taken such provinces an immediate restitution." It likewise decreed "that *every province* should preserve pure and inviolate the rights which it had from the beginning; that the canons of the Fathers might not be transgressed, nor the pride of worldly dominion enter under the pretence of the sacred ministry."^{*}

I have before shewn that the British Church was independent of the Church of Rome in her origin; we are further assured that she continued to maintain and exercise that independence down to the time when the above synods were convened. For in the year 381, when the Council of Constantinople was held, according to a very ancient Greek MS. in the Bodleian Library, purporting to be "the order of the Presidency of the most holy patriarchs" on that occasion, neither England, Scotland, nor Ireland, were reckoned dependents on the Roman Patriarchate.[†] Jerome also, about the same time, testifies that the British Church was sound in the faith, and wholly independent of any other Church.[‡]

That she was independent of the Roman jurisdiction in the year 314, when the Council of Arles was held, appears from the conduct of her representatives at the said Council. There were present three British Prelates, Eborius, Bishop of York, Restitutius, Bishop of London, and Adelphuis, Bishop of Caerleon, who was also attended by Sacerdos the Priest, and Arminius the Deacon, from the same place. These subscribed to the acts of the Council, one of which was "That no Bishop should encroach upon another." Then they forwarded the canons to the Bishop of Rome, to be *promulgated*, and not, as the Romanists pretend, to be *confirmed* by him. In this letter to the Bishop of Rome they give him none of those pompous titles, which the Popes have since assumed, but simply call him their "dear brother;" they say they were all knit together in one common bond of charity and unity—that they were met at Arles, in *obedience to their most pious emperor*—that they should have been glad of their *brother's*, the *Bishop of Rome's*, company—but as that could not be, they had sent him an abstract of their canons, that *he might publish it throughout all his diocese*.§ According to the resolutions of the Councils of Nice and Ephesus the British Church was to continue thus independent until the canons should be altered by another Council of equal authority; and as no such Council has ever since been held, we must unfeignedly protest that "the Bishop of Rome hath no jurisdiction in the realm of England."

Moreover, in the letter reported to have been written by Eleutherius to Lucius, we find the nationality and independence of the British Church frankly and unequivocally admitted by the former. The prince is congratulated "for having established the Church in his kingdom," and recommended, as the temporal head of that Church, "to rule the same in the unity of the faith and the law of Christ." And lastly, in consideration of his supremacy in things ecclesiastical, he is compli-

* Origines Liturg. vol. ii. p. 263. † Peranzabula, p. 71. ‡ Hierom in Paulin.
§ Peranz. p. 68.

mented with the enviable title of "Vicar of Christ," which title was adopted and retained by the British Kings and their Saxon successors, down to William the Conqueror, but afterwards usurped by the Popes.*

Granting that the British prince was aided in his designs to promote the original efficiency of his Church at this period by the co-operation of Christian teachers from Rome, yet the fact would go no further to establish her dependence on the See of Rome, than the arrival of Germanus and Lupus, at a subsequent period, would transfer her allegiance to the Church of Gaul. Indeed, if a converted nation necessarily becomes subject to the particular See from whence it was originally supplied with instructors, then all the churches would be subject to the See of Jerusalem, since it was from thence the Gospel was propagated throughout the world.

From the time of Lucius down to the arrival of Augustine the monk, A.D. 589, it does not appear that the national Church of Britain was at all annoyed by Romish interference. In the meantime, ecclesiastical affairs were conducted "decently and in order." Dioceses were formed, churches were erected and endowed, monasteries and schools were founded in different parts of the country; and, under royal patronage, Christianity became more eminently the religion of the State.

The Romanists confess, as we have seen in Bede's account, that the British Church kept the faith inviolate until the time of Dioclesian. Now, by keeping it inviolate, we are to understand here keeping it in accordance with their own—for they will not admit any religion to be orthodox which at all varies from that professed by themselves. If we consult Ecclesiastical History, we shall find that the Church of Rome began, about this time, to err and deviate from her primitive doctrine; therefore, this unintentional confession, on their part, goes far to prove that the British Church continued to maintain, in purity and simplicity, the "faith which was once delivered unto the Saints," and consequently was different from the Church of Rome.

It is true that corruptions and errors occasionally crept into the Church of Britain, but they were not cherished and preserved in her as essential points of faith, according to the practice adopted in the Roman Church. They were soon discovered to be errors, and the Rulers of the Church exerted their utmost endeavours to remove them as such. Accordingly when Pelagius broached his heretical doctrines, an application was forthwith made to the Church of Gaul for aid to suppress them, in compliance with which, Germanus and Lupus, two eminent prelates, were immediately dispatched over. These divines succeeded wonderfully in checking the progress of the heresy for a time; and when the same plague broke out afresh, Germanus was again invited over, who now prevailed with the civil authorities to banish the Pelagians out of the country. After that St. David was raised as defender of the faith, who, by his laborious exertions, completely extirpated the destructive doctrine, so that not a vestige was left on Augustine's arrival.

I have alluded to this fact merely to show the watchfulness exercised by our ancestors over the welfare of their Church. Neither were the monastic institutions at this time indicative of any religious decline, or

* Hales's Origin and Purity of the Brit. Church, p. 108.

ecclesiastical abuses ; because these establishments were not tainted with the extravagances and corruptions which naturally affected them under the sway of Popery. They were founded with a view to promote learning and piety as well as to supply the Church with competent ministers. The monks gained their own livelihood by cultivating waste lands, with which their establishments were endowed by their wealthier neighbours. They resorted much to prayer and fasting, and their whole demeanour was unimpeached. Indeed the system altogether seemed peculiarly adapted for the turbulent state of the times.

(*To be continued.*)

MEDITATIONS ON THE FESTIVALS OF THE CHURCH.

THE SEASON OF ADVENT.

IN commencing a series of Meditations upon the Festivals of the Church, we are desirous to draw more attention than, we fear, is generally given to the peculiar structure and nature of her Ecclesiastical system. For we are led to believe, nay, we cannot but fear, that those who profess to be members of her Communion, are either not aware of the propriety and necessity of conforming to the various offices appointed by her Ritual, or being aware of the duty which their connection with the Church *requires of them*, even in a still greater degree, by refusing to comply with her demands. To such persons much of the beauty of the Ecclesiastical system is lost, and consequently much spiritual advantage is foregone. For the Ecclesiastical year contains a series of Offices of periodical occurrence, many of which follow each other in natural and regular succession, founded upon events which occurred in the lives, either of our Lord or his Apostles. Thus the Church has designed to keep up a continual and devout recollection of the grand circumstances of our Lord's Birth, and Ministry, and Atonement, as well as to hold up to the regard and imitation of all her members, the Twelve Apostles of the Lamb, who having followed him in the time of his first Advent, in the regeneration, shall hereafter appear with him in glory, sitting upon thrones, and judging the twelve Tribes of Israel. But when we perceive the indifference and neglect with which such Holy Festivals of the Church are too frequently regarded, and when we contemplate God's house of prayer so little, if at all, attended when these Festivals are celebrated, we may well wonder at the coldness and want of zeal and devotion of these latter days, and be led to fear, that having declined from the old paths which have been trodden by our fathers, our lukewarmness will be severely visited by God, when he ariseth, as we are told that he will one day arise, "to shake terribly the earth."

Feeling, therefore, as we do, that these are eventful days, and earnestly desiring a return to the practice of those times, when the objects of eternity assumed a higher import ; since in the views and esteem of those who wished to be regarded as the servants of God, we propose, with the blessing of the Almighty, and by the aid of his Spirit, to devote, from time to time, as occasion may occur, a little space to some brief considerations upon the principal Festivals of the Church ; and accordingly we

commence, as both first in point of time in our Ecclesiastical year, as well as chief in point of dignity and importance, with the first and glorious Advent of the Son of God.

When we refer to the Old Testament Scripture, more particularly to the Prophets and the Psalms, we find every where a dim perspective afforded of the glories of the latter days. Nor is it needful to do more than to allude to the glorious Evangelical Prophet of the Jewish Church, who has described, in terms suitable to the grandeur of the subject, and clear as the narrative of a fulfilled prediction, the Advent, the humiliation, the sufferings, the death, the exaltation and return of Messiah the Prince. To the Prophecies of Daniel, and several of the minor Prophets, of which we cannot now speak more particularly, and throughout the whole of the Book of Psalms, is the same glorious event either darkly adverted to, or more distinctly predicted. For holy men of God spoke aforetime as they were moved by the Holy Ghost; and all the Scriptures testify of Jesus—"the testimony of Jesus is the Spirit of Prophecy." For here, and here alone, was to centre all the designs of Omnipotence, all the plans which had been formed by Divine mercy and love. The darkness was to wear away, the Sun of Righteousness was to arise, the outpouring of the Spirit of Holiness was to follow, and in him, the long-expected and desired, "all nations of the earth were to be blessed." Accordingly, we find that the nearer the canon of the Old Testament Scriptures approached to its close, and the "volume of the Book," under the first dispensation, was to be sealed up for a time, the more frequent, the more plain, the more glowing, and the more triumphant are the predictions of the first and second Advent of the Messiah—the preliminary sufferings and abasement, and the subsequent and complete exaltation of the Son of God. With this view the Prophet Zechariah ushers in his annunciation of the Redeemer's first Advent to his Church, with a note of triumph and admiration: "Rejoice greatly," says he, "O daughter of Zion: shout O daughter of Jerusalem: behold thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." (Zech. ix. 9.) And we perceive in this prediction, especially referred to afterwards in St. Matthew, in the portion of Scripture which the Church has appointed for the Gospel at the commencement of this holy season, that the most prominent or distinguishing feature which characterised the commencement of the Redeemer's suffering on his last journey to Jerusalem, has been seized upon by the Prophet, under the influence of God's Spirit, to stamp, as it were, the first Advent of the Son of God with its distinct and peculiar features of abasement or humiliation, as contra-distinguished from his second glorious Advent, when he shall "appear the second time, without sin, unto salvation." Here then we see what was the nature and design of Christ's first appearance upon earth—to be an object of reproach and persecution—"to be a man of sorrows and acquainted with grief"—to become a sin-offering or atonement for the sins of the world. Therefore it was that the Lord of Glory, the "Messenger of the Covenant," became an "Infant of Days"—the "despised and rejected of men," that He might "be wounded for our transgressions, and bruised for our iniquities"—and "the Lord might lay on Him the iniquity of us all." Therefore it was, that he came meek and lowly, when ascend-

ing to Jerusalem, sitting on an ass and upon a colt, the foal of an ass. All this was emblematical of the design of his first Advent or appearance. For he came to be a Saviour not a Sovereign or a Judge—he came to preach good-tidings unto the meek—to bind up the broken-hearted—to proclaim liberty to the captive—to comfort all that mourn. He came in the spirit of gentleness and meekness, inviting all to assume his easy yoke, that they might attain rest to their souls. He came to be the instructor of the ignorant and the reclamer of the wicked—to proclaim a free and a full remission of sins, however great or grievous, by his blood; a full and free redemption to “all, without money and without price,” that “whoever will, might drink of the water of life freely.” Thus he came, the anointed of the Father and the Friend of man, veiling his celestial glory under the lowly guise of humanity—arrayed in the robes of righteousness and meekness, in the spirit of mercy and of love. And therefore it was that God’s holy Prophet summoned Zion to rejoice, and the daughter of Jerusalem to shout, because their King came unto them—*just* (or the just, the perfect, and the holy) and having salvation. And with equal propriety does the Church of God now celebrate this glorious Advent of the Redeemer, and, in the language of the Spirit of God, unite with the Church, in old time, in calling upon her members to rejoice, and to shout aloud, at the appearance of Him who is just, and bringeth salvation. For just as the Church of God *then* beheld in prospect, and looked forward to the appearance of the great and sole Author of human deliverance, is the Church now instructed to look back to the time when the Messiah “came unto his own, but his own received him not.”

But before we conclude these remarks we would shortly advert to the second Advent of the Son of God. The first Advent, we have seen was long predicted, and in the fulness of time was accurately fulfilled; and so also will the second appearance of the Son of Man upon the earth be, ere long, accomplished. It is not our province, nor is it of importance to enquire, as some have done, with respect to the nature and primary design of the second Advent of our Lord. Such speculations must be, in a great measure, uncertain; and while they tend to divert our attention from truths of more vital importance, and which are not based upon any uncertain and unauthorised opinions, do not minister to our spiritual advantage. It is enough for us to know, that the day of the Lord will come, and that the grand design of his second appearing will be *not* to call sinners to repentance, but to summon all nations before him to judgment. At his first coming the Redeemer appeared “in the likeness of sinful flesh” (Rom. viii. 3.); at his second Advent he will appear in the clouds of heaven in great glory, attended by the holy angels. For “God,” saith the Apostle, “hath appointed a day wherein he will judge the world in righteousness, and reward every man according to his works”: by that man whom he hath ordained, he himself hath informed us, that when “He shall sit upon the throne of his glory, before him shall be gathered all nations to judgment.” For “as it is appointed unto man once to die, but after that the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin (and not as a sin-offering) unto salvation.” Thus it would appear, that the second Advent of our Lord

is absolutely necessary to the complete salvation of his people, or those who look for him, and are expecting his appearance. While it is equally certain, that his very coming is needful, that he may condemn the wicked, by "taking vengeance on them that know not God, and that obey not his Gospel." At his first appearing, as we learn from the Evangelist, the Jewish multitudes that accompanied the Redeemer on his journey to Jerusalem, greeted him with acclamations, of "Hosannah to the Son of David, blessed is he that cometh in the name of the Lord—Hosannah in the highest." And we afterwards find our Redeemer declaring, when he formally closed his public ministry on earth, and lamented over the impenitence and rejection of his chosen people and Jerusalem—"I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." Thus we see that the second Advent of the Redeemer will be welcomed and greeted by "all those that love his appearing," with the same spirit of congratulation and joy as his first coming was ushered in. And assuming that glorious appearing will be welcomed by his people, not with equal, but with far higher manifestations of gratitude and triumph—for he cometh, not to be "a Saviour of sinners, but to judge the earth." He cometh to punish them that do wickedly, and to reward his faithful and obedient people, by receiving them for ever to be with himself—to participate in his exaltation and glory, in the upper sanctuary above.

O holy and blessed Advent of the Son of God! Let not that Church which was purchased by his blood, be behind her sister of old, in raising the joyful note of welcome and triumph to the King that cometh in power and great glory to reign over and to judge the earth. "Lift up your heads, O ye gates, that the King of glory may come in—even the Lord, strong and mighty—the Lord, mighty in battle—the Lord of Hosts—he is the King of glory." (Psalm lxxiv. 7, 8, 10.)

Alton, Hants.

J. L. R.

DISSENT.—No. I.

IN the present position of the Church, when she is attacked on all sides by different denominations of dissenters, who, though they are removed from each other, in point of doctrine and of discipline, as far as the poles asunder, yet cordially unite in making one common cause against our venerable Establishment, it behoves those who are desirous of buckling on their armour in her defence, fearlessly to expose the inconsistencies, the shallow arguments, and, it grieves me to add, the ungodly designs of her adversaries. Liberty of conscience is a cry which has always been their watch-word from the very commencement of their schism; and if they dissented from us merely for conscience sake, the plea might be allowed without a rejoinder: but it may amuse, perhaps I should rather say surprise, us, to examine how different is the interpretation which is now given to that Shibboleth of party, from what it received in days of yore. Then the surplice, the wedding-ring, and various other trifles, were the bugbears which affrighted many from our communion; so anxious were they, in their desire to remove every vestige, whether innocent or otherwise, which savoured of the "Harlot" of the Apocalypse.

For the original dissenters, no man who is conversant with the history of the times of change which followed the Reformation, can feel any sentiments but those of respect, mingled at the same time, perhaps, with compassion for their weakness. They were pious, though mistaken : single-minded, though carried away by the vehemence of religious feeling : in one word, men who were willing to allow to others the enjoyment of their opinions, provided their own were not interfered with. But in the days of their degenerate and mushroom progeny, licentiousness has been substituted for liberty ; a passive tolerance of established forms has swelled into a dangerous spirit, which is not only impatient of control over itself, but engaged in active and furious aggression against the Reformed Church ; and the "voluntary principle," which we shall hereafter demonstrate has worked so ill among their own varied sects, is attempted to be thrust upon the outraged feelings of those who are so convinced of its utter inefficacy as to reject it with loathing. And, if we may judge by the signs of the times, the sword of persecution, which has hitherto been considered the favourite weapon of the Romish Church, though, praised be God, it has long rusted in her armoury, would be again drawn from the scabbard and wielded by them with ten-fold fury : and the dissenting teacher, in addition to his being what he even now is among his flock, more infallible than the Pope, would become as bigoted and intolerant as that far-famed successor of St. Peter in the apostolic chair. And let not this picture be deemed overcharged ; those who have seen the public union of Papist and Humanitarian, of Presbyterian and Arian, of Baptist and Independent, and *id genus omne*, and the manner in which they co-operate in pursuit of their sole object, the destruction of the Church, as well as those who have been initiated into the *arcana*, or private mysteries of dissent, will at once recognise the fidelity of the portrait. If then we inquire what dissent is, we must recur to the definition of it which the early days of the Reformation afford us, and not seek for it among the confused and heterogeneous mass of those who call themselves dissenters in the present day. From this class I would not exclude even the Wesleyans, though it is very much the fashion to challenge them as friends of our Zion in her coming perils. That they are friends they do themselves often state, and that some of them are not enemies is perfectly true ; but it requires far more logic and greater powers of induction than any one of their ablest advocates possesses, to prove that they are not dissenters : their system of *lay* preachers, which certainly was not patronized to the extent to which they carry it, by their founder, John Wesley himself, will at once decide the point. Indeed, they themselves confess, in their Magazine for March, 1835, p. 209, that they are dissenters. These are their own words : "the Methodists *never maintain* that, as a body, *they are part of the Established Church*, whatever may be the views of individuals. The authorities of the Established Church have no more control over the Methodists' ministry, or over the societies, than they have over Mr. Binney, or the people who are under his pastoral care. *They admit that they are really separatists* ; while they maintain that they have not taken so wide a departure from the Church as the strict dissenters." According to their admission, then, they are dissenters from the Church ; but among the numerous off-sets from this great schism, there are seceders in various parts of the country : "the Arminian Bible Christians," for instance, of the

North of Devon, who are the most furious opponents of the Church, which Wesley himself, notwithstanding all the inconsistencies with which he is chargeable on this head, revered. Dissent, then, I take to mean the liberty of thinking differently upon religious subjects from that standard of doctrine which the Established Church affirms to be true—and such opinions, if conscientiously entertained, involve also the power of separating from her. Thus far only am I willing to extend the meaning of the word “dissent;” and, God forbid! that any man should deny to his brethren the exercise of a power which was the very point upon which our glorious Reformation turned. But if any persons who thus dissent and separate from us assume to themselves the right of coercing the sentiments of others, they at once annul that liberty of private judgment which all possess equally with themselves, and are no longer dissenters but persecutors, and, consequently, cease to be Christians in reality, whatever their professions may be. And this observation will apply with redoubled force to the united combinations of various classes of dissenters to pull down the religious institutions of our forefathers. With the uncharitable feelings of James and John they would call down fire from heaven to consume, what they are pleased to designate, “a limb of Anti-Christ;” forgetting that they also are deserving of the same rebuke which was administered to the misguided sons of Zebedee—“Ye know not what manner of spirit ye are of!” And this illustration is the more especially applicable to our present purpose, because both the Jews and Samaritans mutually considered each other as dissenters from the true Church of God but the merciful Jesus, by his reply, at once shewed to both parties, that the indulgence of persecution, or even religious rancour, is utterly inconsistent with the mild and meek spirit of the religion of peace and good will. In passing, we may remark upon a favourite epithet of the dissenters, which they frequently apply to the Church, namely, that of the Established Sect. This language is about as correct as that of those who would confound the root with the branch, making them convertible terms for it is in reality nothing less than asserting that the appellation sect, something cut off, is equally applicable to the root from which it has been severed. As long then as dissenters confine themselves to the pursuit of what I confess to be a legitimate object, the promotion, by all fair means, of what they conceive to be a system of religious opinions superior to our own, no consistent Christian can quarrel with them. But it is the duty of Churchmen to shew, as I shall endeavour to do, that those opinions are erroneous, and that the continual agitation of them lies open to more serious objections than even Nonconformity itself:—in other words, that the remedy proposed by them is worse than the disease itself, if diseases they are pleased to call what we conscientiously believe to be sound and vigorous state of spiritual health. And if the contest should hereafter assume a more serious aspect; if the war of words should lead to a struggle of a less doubtful and more awful description, I trust that as the fabled Phoenix was said to spring from the embers of the funeral pyre of its sire, so from the ashes of her martyred Ridley, her Latimer and her Cranmer, will arise strenuous and devoted champions of the Church, ready to follow those glorious fathers of their faith even to the stake itself in defence of her time-honoured institutions; to advocate her cause with zeal and yet with charity; and to pray for her enemies, even whilst occupied in laying bare their errors with unflinching hand. F.

The Reading Desk.

THE matter hitherto contained under this head has always been explanatory, illustrative, or defensive of the Liturgy and Rubric of the Book of Common Prayer; and, for some time past, we have been going on with a brief and continuous exposition of the Order of Morning Prayer, because we felt that many members of the Church were ignorant of the Scriptural nature, devotional excellencies, and inimitable beauty of many portions of our Liturgy. And we still think that if this were continued by some person well acquainted with the Liturgy and Rubric, our readers would derive great benefit from such exposition. We shall be glad if some clergyman, who would feel interested in the pursuit of the subject—and we know not who would do otherwise—would take this portion of our Magazine off our hands. We have had serious thoughts of publishing, under this head, the substance, if not the entire of, Dean Comber's transcendent work "THE COMPANION TO THE TEMPLE," which we believe is out of print and very scarce. We will reconsider the subject, and shall be obliged, in the meantime, by the opinions of any of our clerical readers on the point.

We have often thought the phrase *Reading Desk* hardly correct, and would rather hear it called *Praying Desk*, wherever it is used by the Clergyman as the place of prayer. Reading Desks, we believe, were formerly used for no other purpose than that of *Reading* the Lessons, &c. for the day, the Clergy then *praying* down with the people, but nearer than they to the Communion Table. The Clergyman in the Reading Desk, gives to his part in the service too much the appearance of his being merely engaged in *reading* prayers to the people rather than *praying with* them. If this erroneous idea could be entirely got rid of, and all the people taught to value the prayers more than they now do, and the preaching less, it would be a great blessing; they would then also repeat the responses or pray of themselves instead of employing a clerk to do it for them. In this respect considerable reform is much wanted; but, alas, people seem much more disposed to reform any thing and any body rather than themselves.

The Pulpit.

A SERMON PREACHED AT QUEEN'S-SQUARE CHAPEL, WESTMINSTER,

On Sunday, Dec. 10, 1837,

BY THE REV. M. A. GATHERCOLE.

"And, lo! I am with you alway, even unto the end of the world."—(St. Matthew xxviii. 20).

My Christian brethren, I have chosen as the basis of my first discourse, in the midst of the overwhelming mass of immortal beings congregated within the limits usually assigned to this great metropolis, the important words which I have just read to you; not only because they are replete with great support and consolation to me, and to every divinely-commissioned minister of Christ, in the discharge of our sacred functions, but because they also naturally lead to the consideration of doctrines which it is

necessary that you should thoroughly understand. In order rightly to comprehend their full import, we must diligently examine the context, that we may know,—and knowing, bear in mind,—the high character of the person here speaking; the character of the persons addressed; and the circumstances under which the language was used.

The person here speaking is the LORD JESUS CHRIST, the co-equal, the co-existent, and co-eternal Son of God the Father, and in order of revelation to us, the second Person in the incomprehensible and adorable Godhead, by whom, and for whom, all things were created and are upheld. But though of the essence of the glorious Godhead, and God of the Substance of the Father begotten before the worlds, he is also Man of the Substance of his Mother born in the world, having become incarnate that he might redeem us miserable sinners from the curses of a broken law, and make us the sons of God and heirs of eternal life. And while, as touching his Godhead, he is equal to the Father, and, therefore, called the Son of God; as touching his Manhood, he is inferior to the Father, and, therefore, called the Son of Man; and being so, there is given him, as was promised and foretold, dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. (Dan. vii.) And having humbled himself, and become obedient unto death, even the death of the cross, therefore, God hath highly exalted him, and given him a name which is above every name, that at the name of JESUS every knee should bow, of things in heaven, and things in the earth, and things under the earth, and that every tongue should confess that JESUS CHRIST is Lord, to the glory of God the Father, (Phil. ii.) All creatures, therefore, and all things, both in heaven and earth, are now subject to our Lord and Saviour Christ, who orders, governs, and disposes of them for the good of his holy Church, and thereby, for his own glory. For God having raised him from the dead, hath set him at his own right hand, far above all principality, and power, and might, and dominion; and every name that is named, not only in this world, but also that which is to come; and hath put all things under his feet, and made him head over all things to his Church, which is his body, the fulness of him that filleth all in all. (Ephes. i.)

The fulfilment of all the promises made during the existence of the Mosiac dispensation regarding the future power, dominion, and glory of Christ, began to be received by him immediately after his glorious resurrection; and hence just when he was about to ascend up to the right hand of God—when he was on the point of leaving his Apostles alone, in the midst of a comfortless world till he should send to them the Holy Ghost the Comforter, he thus addressed them—“*All power is given unto me in heaven and in earth. Go ye, therefore, and teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you alway even unto the end of the world.*” As I have already intimated the occasion on which our Lord uttered these words, the last of which constitute my text, was that of his departure from the world; and if the last words of a mere fellow creature, when about to depart from this world to another, be much talked about, thought of, and long remembered, how much more ought the last words uttered on earth by the Lord of life and glory to be im-

pressed upon the minds of his followers, and constantly regarded by them? It is true, that the language here used was not addressed by our Lord to all his followers indiscriminately, but still it is of such moment that all are highly concerned in the important doctrines it embraces, as we shall immediately discover by considering the characters of the persons to whom it was originally spoken. By reading the sixteenth verse just before the text—"Then the eleven Disciples went away into Galilee into a mountain where Jesus had appointed them,"—we find that the eleven Apostles, and they alone, were the persons to whom our Lord addressed the words of the text.

To his eleven Apostles then,—those whom he had invested with the Apostolic office, he graciously promised that he would be present with them alway, even unto the end of the world. But it may be asked how could our Lord be with those eleven Apostles—those very persons to whom he was speaking; for he, who knew all things from the beginning, certainly knew that they would not live to the end of the world, as the event has proved, for they are not alive now, and have been dead above seventeen hundred years? This, my brethren, is an important question, and contains the very point which it is requisite we should well understand. We cannot, of course, suppose for a moment that our blessed Saviour was making an unmeaning promise—a promise which he knew he could not fulfil; and therefore the promise was a faithful one, and one which he has been fulfilling ever since he made it, and is fulfilling it now, and will continue to fulfil it even unto the end of the world: in other words, he has been with his Apostles ever since, and blessed be his holy name, is with them now, and ever will be, even unto the end of the world: and it only remains to be decided in what way our Lord meant that he would fulfil this his gracious promise. There are only two ways in which this could be done; the one, that he would be with them as men; and the other, that he would be with them as Apostles. That he did not mean that he would be with them to the end of the world as men, is very clear; because he knew that, as men, they would not live so long, and therefore the only sense in which he could be with them, and in which he could mean that he would be with them, was, that he would be with them as Apostles; as those commissioned and authorised by him to go and convert all nations to the Christian faith, and to baptize such converts, and teach them all the commandments which he had given them. Lo, said he, I am with *you*,—*you* my eleven Apostles,—with you whom I have invested with the Apostolic Office,—with you, in your official character, wheresoever you are, and whensoever you execute any of the sacred duties of your office, as my ministering servants. It was as Apostles that our Lord promised to be with the eleven; for although, as men, they would die; yet, as Apostles, they would live, and continue to exist unto the end of the world. If Apostles were not to exist to the end of the world, it would have been impossible for our Lord to be with them so long as he said he would be. And, therefore, notwithstanding what some will affirm, that there are not any Apostles now, and that the Apostolic Office has long since ceased, the words of our Lord assure us that there *are* Apostles at the present time, and will be to the very end of the world. The promise was made to them as invested with the Apostolic Office, and, by consequence, to all those who should ever

have that holy office conferred on them. The necessity for the existence of the Apostolic Office is as great now as during the primitive age. Men are now to be converted and brought into Christ's fold, the Church; and it is now as necessary as ever that the Church be guided and governed, and provided with a succession of ministers to preach the everlasting Gospel, to administer the holy Sacraments, and to build up the children of God in their most holy faith; and the presence of Christ is now as necessary as ever to the fulfilment of that other promise of his that he would preserve his Church, that the gates of hell should not prevail against it.

The eleven Apostles did not mistake their beloved Master's meaning and design, in conferring upon them the Apostolic office, for they proceeded to confer it upon others to succeed them; and these, again, conferred it on others; and thus they faithfully transferred their office to future ages. And all those who are now in the regular unbroken line of succession from those on whom the Apostolic Office was originally conferred, and to whom our Lord's promise was originally made, have the blessed assurance that their Lord is present with them to bless their ministrations to the souls of those to whom they minister. The first and principal of these ministrations is Ordination, and thereby conferring the power of ordaining others, and so on successively to the end of the world, which is necessarily implied in the promise itself, as that, without which, it would never be fulfilled. The first that were ordained to this office were ordained by Christ, when he breathed on them, and said unto them, "Receive ye the Holy Ghost." Not that they were previously without the Holy Ghost; for they were, by his sacred influence, brought to the knowledge of the truth, and preserved therein; but he then conferred on them the Holy Spirit in a higher and more peculiar sense, which enabled them to perform the duties of their sacred office, with the accompanying blessing of his presence, which he promised to them, to guide and assist them in governing his Church, and doing all things necessary for its preservation and welfare. To the same effect are his words in St. John: "I will pray the Father," saith he, "and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, (xiv. 16.) For wheresoever the Spirit is, there is Christ. It is by his Holy Spirit that he is present at the execution of any part of the ministerial office to make it effectual for the great ends and purposes for which it was designed. Our Lord himself conferred the office on the Apostles by breathing on them, which was a way peculiar to him: but the Apostles themselves ordained their successors by "*the laying on of hands*;" and this mode of ordination is that which has existed from the time of the Apostles, and by it the Apostolic Office has been handed down from one to another to the present time, and will continue to be so, even unto the end of the world, Christ himself being continually present at such laying on of hands, and thereby transferring the Spirit upon all thus ordained, as really as he at first did, when he breathed upon his Apostles, so that they who are thus ordained, are said to be made Bishops by the Holy Ghost himself, as well as the Apostles were.* And although they have not the name of Apostles, as that has

* Bishop Beveridge.

been dropped by all their successors, out of reverence for the first *Twelve*; yet the Bishops of the Church of England hold the Apostolic Office—the very same office which was sustained by those immediately appointed by our Lord; and, with the exception of the power of performing miracles, which was not peculiar to the Apostolic office, our Bishops possess the same power and authority in (not *over*) the Church of Christ, as the Twelve Apostles themselves possessed.

This doctrine of the Apostolical succession has been believed and acted upon by the whole Catholic Church of Christ in every age, and is essential to the very existence of a Church,—so much so, that no communion has ever long maintained much purity of doctrine on other points without it, as is now unhappily exemplified by the religious communities on the Continent, and most of those in our own country. Nor is any man, whatever be his pretensions, to be considered a minister of Christ, who has not been thus ordained in regular succession.

It is impossible to produce a single instance from all the word of God, of any man having ever assumed the office of a minister of Christ without ordination; and no ordination can be of any avail unless it has been regular in its succession from the Apostles; for if any man's line of ordination has had a later beginning it is utterly useless, for any man at this day has just as much right to begin a new line of ordination as any man had to do so ten, fifty, or a hundred years ago. It will not avail a man to say that he possesses the inward call, because we can have no other evidences of that, than his own word, and if we had, the outward call, as it is sometimes termed, is as necessary as the inward. "What God hath joined together let not man put asunder." Besides, it will not be denied that our blessed Lord possessed the inward call long before he received the outward call, which was by the voice from heaven at his baptism when he was thirty years of age; and yet he only then commenced his ministry. St Paul also received the inward call at his conversion when he was told that he should bear Christ's name to the Gentiles, and yet he did not commence his ministry until three years afterwards. In short, the inward call moves a man to take the office, but does not confer it; the actual conferring the office, or the outward call or appointment, is by ordination; and to be of any spiritual benefit either to the minister himself, or to those to whom he ministers, that ordination must be of unbroken descent from the Apostles; to whom and to their successors by them, the promise of the presence of Christ was given. For be it observed that having committed authority and power to his Church to perform all things necessary for the accomplishment of his great work, our Lord does not now work without the Church, but by and through the Church, as in the cases of the conversion of St. Paul and Cornelius. He might have told them his will concerning them, but he refers them to the Church as having been appointed by him, and as quite competent to the work for which he had designed it. He teaches none now but by and through the medium of his Church, or which is the same, the ministers of the Church. To do otherwise would imply that his Church has proved insufficient for the accomplishment of the work for which he instituted it; but this would be derogatory to his Omniscience, and the remedy would produce infinite discord and confusion amongst his followers. All this the Great Head of the Church has wisely pre-

vented by the institution of ordination, as his mode of conferring the ministerial office, and as the only bond of unity to his Church.

Those, therefore, who have not thus duly received commission and authority to preach the Gospel, and to administer the holy Sacraments, whatever may be their pretensions, have, spiritually, no right or authority to perform any such offices, and cannot expect Christ's presence and blessing to rest upon their performances; but have great cause to apprehend his high displeasure. How necessary then is it, my Christian brethren, for all people to ascertain whether those who minister to them are really and truly ministers of Christ appointed by him, in the way of his own institution, or only self-sent preachers, pretending to possess the office while utterly destitute of it; because it is only with his real ministers, that Christ has promised to be present, to bless their ministrations, and make them effectual to the souls of those who partake of them. Now it is the privilege of all the members of our Apostolical Church to be in communion with ministers who have all received their commission and authority down, in a regular unbroken line of succession, from Christ and his Apostles. This is acknowledged by all our enemies who are unhappily destitute of such a blessing. We are thus in communion with all the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, the Holy Church throughout all the world, and with the assembly and Church of the first born, now triumphing in heaven. And well would it be for us, if this and all our other glorious privileges and blessings were valued by us as they ought to be. We have, in our ancient and venerable Church, which has descended down to us from the Apostolic age, every thing necessary for our spiritual and eternal welfare, as even our enemies will confess; and what more can be wanted, and where then is there any necessity,—nay, even any excuse for the numerous schisms and divisions which so unhappily distract the minds of men, and disturb the peace of our Church and nation? Let each one then, in whatever station of life God in his providence may have placed him, not only value and enjoy the blessings connected with our holy Church, but also pray earnestly and unceasingly that God would in mercy lead into the way of truth, all such as have erred and are deceived, and induce all to hold the faith in *unity* of spirit, in the bond of peace, and in righteousness of life.

And if the words of my text contain that which is of so much importance for you, my brethren, to know and understand, how full of support and consolation they are to us, who have, resting upon us, the awful responsibilities of the ministerial office! Without the gracious promise contained in this text, we should indeed labour utterly in vain. But here, amidst all our errors and infirmities, to which, like yourselves, we are too often subject, we fly for support. If the validity and spiritual effect of our official acts depended upon our own goodness, when would our people be benefited by our ministrations?—when would the word preached by us take hold of your hearts?—when would the Holy Sacraments strengthen your faith and cherish your love and piety to God? Alas! Paul may plant and Apollos may water, but it is God only that can give the increase. All the efficacy of our official duties, as servants of Christ, depends altogether on the Spirit of God—upon the presence of Christ being with us, and assisting us in the execution of our sacred

functions. Without this presence, the Sacraments we administer would be no more than empty signs, and the word we preach no better than beating the air. How much soever we might gratify the itching ears of our hearers, they would have only husks instead of the bread of life, and leanness would remain in their souls. But with the presence and blessing of Christ accompanying the performance of our duties, whether administering his Holy Sacraments, leading the devotions of his worshipping people, reading and preaching his Holy Word, sinners are convinced and converted, the preparation for believers for eternity is forwarded, and God is thereby honoured and glorified. Always remember, my Christian friends, that we do not execute the duties of our office in our own name, nor in virtue of our own inherent goodness, but in the name of the sacred Trinity, and in virtue of the office we hold. We are the representatives and ambassadors of Christ, and as though God did beseech you by us, we pray you in Christ's stead to be reconciled to God. In his stead we call upon you to hear, "read, mark, learn, and inwardly digest his Holy Word," and to unite with us in earnest supplications to the throne of grace, that it may be engraved by the finger of God upon the fleshy tables of your hearts, and thus influence and guide all your thoughts, words, and deeds. Keep the eye of your faith steadily fixed upon Christ as all your trust;—rely upon him, and upon him alone, for the salvation of your never-dying souls;—place no confidence in the flesh, nor in any of your performances for acceptance with God;—plead the sacrifice and atonement and righteousness of the blessed Redeemer, as the foundation of all your hopes of eternal life;—pray to him for faith, if you are without it, and to strengthen it if you possess it, and for grace to enable you to keep his Sabbaths, to walk in all his statutes, and to observe his precepts, and to delight to do them.

And in these evil days of spurious religious liberalism, and latitudinarianism of principle, which are too often followed by licentiousness of conduct, hold fast the profession of your faith without wavering, and be not carried about with every wind of doctrine. Take heed that you have not men's persons in admiration, so as to think the word and sacraments in the slightest degree the better or worse, because administered by one person rather than another; for they who do so, regard the person more than the office, and need not wonder if they receive no benefit or advantage from it. All the hopes and expectations that we have from the exercise of the duties of our office rest entirely upon Christ's promise to accompany us in the performance of its duties. Let us then bless and praise the name of the Most High God, that we were born in a land, and still live in a Church, wherein the Apostolic line of succession has been throughout all ages graciously preserved to us, and by consequence his presence and blessing fully secured to us. Let us take great care that we forfeit not the spiritual privileges and religious liberties which we enjoy, by our disregard of them. Let us pray to God that he would be pleased not only to continue his Church to us in all its purity, but his spirit to our Church, so that we may always enjoy the fulfilment of the promise in my text of the gracious presence and blessing of Christ,—“Lo! I am with you always even unto the end of the world.”

Now to God the Father, &c.

Sayings and Doings of Old Time.

CONVERSION OF A PAPIST TO THE CATHOLIC CHURCH.

THE following letter has been sent to us by a very respectable gentleman, who found it amongst some old papers when he entered the Hall in which he now lives. The document itself bears outward and inward evidence of age and genuineness, although no date is upon it. It speaks for itself, and needs no further introduction :—

" HONRED DEAR SR,

" I should haue giuen you an account of my present perswasion before now, but I feared it would be a grief and affliction to you which I should be very sorry to give you any reall occasion for, and this was the only cawse I hitherto concealed it from you, but now, since it is come to your hearing, I cannot disown it. For I am thoroughly satisfied of the truth and purity of the Protestant religion as it is taught by the Church of England, and on the other side no less convinced of the errors of the Church of Rome. Tho' hitherto I have not gone to Church nor made my publick declaration; because, in a matter of this great concern, whereon depends my future happiness and misery, I would do nothing rashly, nor make a change without hearing all the objections you cou'd give against my conversion; therefore I did resolve feirst to acquaint you with it before I left the religion I was educated in; and shu'd have taken some dayes longer err I had given you my thoughts on this matter, had I not receiv'd your last which presses me to answer you by the next post.

" These then, Sr, are the motives that induce me to leave my former religion and come over to the Church of England.

" Thinking it is the duty of every person when he comes to years of discretion and maturity of age to make an enquiry into the nature and grounds of the religion he was brought up in, that he may examine whither his present beliefe be conformable to reason, or whither there be any other that he has heard of more agreeable thirunto. After a serious consideration of this point, I was fully satisfied that the religion established by Jesus Christ, was the only true religion both by reason of the purity of its doctrine (which is far above all the morality taught by the Heathen Philosophers) as well as the unquestionable authority of these miracles wrought by our Saviour in confirmation of it, which being 'boue the power of man to perform, and against the ordinary course of nature cou'd not be done by natural agents, but must come immediately from the power of God or mediably from one who has a commission from him (which is all the same), who alone can alter the course of nature, as being the Auther of it; but since our Saviour wrought so many miracles before so many multitudes of people in the face of the world, his Apostles and Disciples must be beyond imagination impudent to palm's such stories upon the world as neuer were done, when all the people then living in Judea could confront them with such an egregious lie. But this being absurd to imagine, I conclude that what is recorded in the Scriptures was matter of fact, and that the Christian religion is not of humane envention, but does come from God, was confermed by the miracles of his Son, and sealed by our Saviour's blood.

" Being fully satisfied in this point, the next is to know among the many different sects of Christians which are now spread over the world, which of them it is teaches the true and genuine doctrine of Jesus, all of them condemning each other, avouching themselves to be certainly in the right and all other in a wrong way to salvation; now what shall I do in this case; how shall I tuen my self in this maze of so many different paths; each professor of every different opinion pretending to shew me the right way, when shu'd I follow any one of them, all the rest exclaime against me and tell me I am out of the road. In this perplexity I must eather stand still and take no path at all, which is being of no religion, or else I must chose out of these. Now election is so proper a work to reason, that it cannot be done by any thing else, and therefore to be brought to a

necessity of election, is to be brought necessary to submit in matter of religion to the determination of my understanding.

"This being so stated I used my earnest and honest endeavours to search out the truth of the Gospel, which after all the labour and industry I could make, I can find no way so sure to find the sense thereof as in the Scripture it self. But that this is not only my opinion but that of the ancient Fathers—pray hear what they say :—

"Irenæus, schollar to Pollycarpe, who was schollar to St. John, Lib. 3, Can. 12, thus saith—*Ostentiones quæ sunt in Scripturis, non possant ostendi nisi ex ipsis Scripturis* :—the evidences which are in Scripture cannot be manifested but out of the same Scripture. Clemens Alexandrinus nos ex ipsis Scripturis, perfecte demonstrante ex fide persuademus demonstrative, Stro : Lib. : 7—out of the Scriptures themselves, from the same Scriptures, do we draw demonstrative persuasions from faith.

"Chrysostom *sacra Scriptura seipsam exponit et auditorem errare non sinit* :—the Holy Scripture expounds itself and suffers not its hearers to err.

"Basilius magnus : *Quæ ambigue et quæ obscure videntur dici in quibusdam locis sacræ Scripturæ ab iis, quæ in aliis locis aperta et perspicua sunt explicantiur*, Hom. 13, in Gen :—These things which may seem to be ambiguous and obscured in certain places of the Holy Scripture, must be explicated from those places, which elsewhere are plain and manifest. 'Gregorius per Scripturam loquitur, Deus omne quod vult, et voluntas Dei sicut in Testamento, sic in Evangelio inquitur. Ser : 9, de verb. Dom.'—By Scripture God speaks his whole mind, and the will of God as in the Old Testament so in the New to be found out ; what shall I then depend upon but the word of God ? and tho' you call me Heretic I shall acquit myself with the words of St. Paul, 'after the way which you call heresie, so worship I the God of my fathers, believing all things which are written in the law and the Prophets.'

"Since then to embrace the true religion of Jesus Christ I must chose that which is most conformable to his Holy Word, I shall here leave it to the judgment of any rational man who will impartially read the same, to see which of the tow religions, the Protestant or the Roman, are the most consonant there unto. And this the Romanists are so sensible of, that they dare not stand the test of it, forbidding the laity to read it, for no other reason, I can find, but least by the light of the Gospel the errors of Rome should too plainly appear, but fly to the infallibility of their church, which is no more to be proued than that my hat is white. For can the Holy Ghost, which they pretend to preside over their church, and inspire her in all the decrees and sanctions of their councils, can this Holy Spirit of truth contradict it self. But it must be so if all the doctrines of the Church of Rome are true. For how comes it that in the Scripture, which all Christians acknowledge to be the inspiration of the Holy Ghost, there are severall things commanded which the Church of Rome forbids, and contrary, severall things forbid which the Church of Rome commands. But this is matter of fact, for our Saviour bids us search the Scriptures, 'for you think in them to have everlasting life, and the same are they that give testimony of me.'—John, v. 39. But the Church of Rome forbids what our Saviour has commanded, not suffering the Laity to read the same. Again our Saviour commands us to receive the communion of both kinds : 'Drink ye all of this,'—(Math. xxvi. 27,) are his express words ; but the Pope will have his commands obeyed before our Saviour's, and permits none, but him self and his priests, to partake of the cup ; on the other side, the Church of Rome does teach and practise severall things as point blank against the command of God as any word can express. For what can be forbidden in plainer terms than the worship of images in the 2nd Commandment, 'Thou shalt not make unto thee any graven image : thou shalt not bow down thyself to them nor serve them.'—(Exod. xx. 4 & 5.) Now Sr, for my part I do not understand the making of pilgrimages to the image of our Lady at Loretto, or to the shrine of St. James, at Compostella, making vows to them, offering incense and prostrating our selves before these images, carrying them in procession, with all the outward marks that can be shown of Divine worship, but that it comes near to the ancient heathenish idolatry.

"And I am certain, what ever the learned may dow, that the illiterate and

common people put more trust in these superstitious devotions than if they implored the Grace of God through the merits of his only Son, and pray. What is that but taking away from the honour of God and giving to his creatures? What can be more against the 2nd Commandment than the adoration of the Cross on Good Friday? But above all that can be said against the Church of Rome for its false worship, is the adoration of the Host, not with the nice school-men's distinction of *Dulia*, but *cultu Latine*, the same they pay to God himself, which is flat idolatry; and as for there making me believe that by pronouncing of five words they can change the substance of bread unto the real natural body of Jesus Christ, and that at a thousand different places at the same time, and yet that there is but one Jesus Christ; that the same accident remains when the substance is destroyed, that the part is as big as the whole, and such absurdities as contradict the evidence of sense, all human reason, and mathematical demonstration, is such an imposition that I wonder any man of thought can remain in a communion that thus banters him out of his senses. But least you think I altogether follow humane reason, I desire you to look into the Epistle of St. Paul to the Heb., chapters the 9th & 10th, where nothing can be plainer against the propitiatory sacrifices of the mass, and the corporeal presence of Jesus Christ, the Apostle here tells us, that after our Saviour had offered him self up a sacrifice for sin, once for all, sits now for ever on the right hand of God. And St. Augustin, on this text of St. Mathew—'but me you have not always'—(Math. xxvi. 11,) thus saith John: 12 Tract: 50, *loquebatur de presentia corporis, &c.*," he spake of the presence of his body, for according to his Majesty, according to his unspeakable and invisible Grace, it is fulfilled which he said—'I am with you always unto the end of the world.'

"But according to the flesh which the word of God took upon him, according to that he was born of the Virgin, according to that he was apprehended of the Jews; that he was nailed to a tree, that he was taken down from the Cross, that he was wrapped in linnen cloths, that he was laid in the sepulcher, that he was manifested in his resurrection—'you shall not have me always with you.' Why so?—for he was conversant with his Disciples 40 dayes, according to the presence of his body, and they waiting on him by seeing, not by following; he ascended into heaven and is not here, for there he sitteth at the right hand of the Father. And he is here, for he departed, not in the presence of his Majesty, or else, according to the presence of his Majesty, we have Christ alwayes. According to the presence of his flesh he said rightly to his Disciples: 'but me you have not always.' I could bring severall other passages, in the writings of the ancient Fathers, against the doctrine of Christ's corporeal presence in the Sacrament; but I think this is sufficient against the strange paradox of Transubstantiation which was broached by Paschasius Rathbertus, Abbot of Corbie, in the 9th century, and was opposed by Rathran, now commonly called Bertram, a learned man, who was employed by the Church of Rome to write against the schism of the Greeks. This man, at the request of Charles the Bald, writ a book of the body and blood of Christ, where he proves the notion of Paschasius to be a new whim of his own, and contrary to the sense of the ancient Fathers. I have the book by me, and it explains the mystery of this sacrament, in the same manner as the Church of England does.

"Against praying to saints and angels hear what St. Paul says: 'Lett no man beguile you of victory in the humbleness and worshiping of angels, intruding himself into these things which he hath not seen.'—(Col. ii. 18.) And when St. John, thro' a mistakin devotion, fell down before the angel, and was going to worship him, the Angel said, 'see thou do it not, for I am thy fellow-servant, worship thou God.'—(Apoc. xix. 10; xxii. 8 & 9.) And if the worship of Angels is forbid, surely much more that of Saints, who are inferiour to them. And since our Saviour has so often reiterated this promise to us, 'that whatsoever we shall ask in his name his Father will give us.'—(John xiv. 13; xv. 16; xvi. 23, *Ambr.*) what need is there of praying to Saints? Does it not shew a diffidence of the promise of Christ, who alone can hear and grant our requests? For St. Paul tells us 'that there is but one God, and one Mediator of God and man, the Man Christ

Jesus.'—(1 Tim. ii. 5). So that it is evident, as that sun shines at noon day, that the Roman doctrine differs from the Scripture as much as light from darkness; and if you ask me why I don't follow the tradition of the antients; I shall answer you with the words of our Saviour to the Pharisees, when they asked him the same question—'Well do you frustrate the precept of God that you may observe your tradition, defeating the word of God for your own tradition, which you have given forth.'—(Matt. vii. 9 & 13). And many other things of *this sort*.

"Perhaps you will hear say it is not for a man of my weak judgment to pretend to interpret the Scripture, but that I ought to submit to the sense of the church which is infallible. Now, suppose it was so, which I utterly deny, if by the church, you mean the Church of Rome, I ask you where this infallibility resides? Is it in the particular person of the Pope, or in a general council?—for this is a point not yett decided by the Church of Rome. And how can that church be infallible which is not yett certain of its first principle? If you believe the council of the Luterans, they tell you the infallibility resides in the Pope. So, then, where was the infallibility, during the schism of the Pope, when there were tow Sees, one at Rome and the other at Avignon—and at the Council of Constance three Popes all making pretensions to the triple crown, and disputing the right of St. Peter's keys? With sword in hand, fullminations in their mouth, cursing and anathematizing each other, distracting all Europe with wars and discord; while one Pope called an other apostate, heretick, robber, antichrist, and the son of perdition, so that the most learned and conscientious could not tell which of them to adhere to. Can you find in this confusion the firm rock our Saviour built his church on?

ε. "Alas, Sr, I know not how you may be abused by your credulity; but for my part I cantt find the least glimps of the Spirit of Truth in any of these proceedings.

"But if you rather adhere to a Council, and affirm the infallibility to reside there, how will you reconcile those of*, which decreed for the authority of a Council? and those of the Lateran at Rome, which decreed in favour of the Pope? or the first Council of Nice and that of Ariminum, which denied the consubstantiality of the 2d person of the Blessed Trinity, and condemned St. Athanasius with the approbation of Pope Liberius, who subscribed to the Arian Confession of Faith, and writ to the Bishops of the East to acquaint them there with. Now, here, both a Pope and Council in conjunction together, have actually done what you deny they can possibly do: viz., fall into heresie. These, and many other differences, prove to me that the infallibility of the Church of Rome is a meer sham. I can say, with Mr. Chillingworth,† I see plainly with my own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against them selves, and a consent of Fathers of one age against the consent of Fathers of an other age, the Church of one age against the Church of an other age. No tradition but the Scripture can deceive it self from the fountain, but may be plainly proued, either to have been brought in, in such an age after Christ, or that in such an age it was not. In a word, there is no sufficient certainty, but of Scripture only, for a considering man to build upon. This, therefore, and this only, I have reason to believe; this I will profess, and by the Grace of God, according to this, I will liue. Propose me any thing out of this book, and require whether I believe or no, and seem it never so incomprehensible to humane reason I will subscribe it with my hand and heart, as knowing no demonstration can be stronger than this; God hath said so, therefore it's true. In other things I will take no man's liberty of judgment from him, neither shall any man take mine from me; I will think no man the worse man, nor the worse Christian; I will loue no man the less for differing in opinion from me; and what measure I mete to others I expect from them again. I am fully assured God does not, and therefore that men ought not to require any more of any man than to believe the Scripture to be God's word, to endeavour to find the true sense of it, and to live according to it.

"DE SR,—Having now told you my design, and given you my reasons for it, I shall conclude this long letter with assuring you, that if you can bring better argu-

* The MS. is illegible here, but the words appear to have been "Basil and Pisa."

† Ch. vii. par. 56.

ments for the Roman religion than what I have for the Protestant, I will humbly return to the obedience of Church of Rome. But if you cannot find, as I believe no man can, any thing in the doctrine of the Church of England, contrary to the Gospell, but quite otherwise; that it is in all it's Articles of faith conformable thereunto, for what reason can you look upon me as an heretick? And since I do profess, as I must answer the all-knowing God at the last day, that I am fully satisfied in my conscience, and convinced in my judgments, that the Protestant religion is the true religion of Jesus Christ, I hope you will not have the worae of me for my conversion, which I shall not declare before I have an answer from you; in the mean time I humbly beg your blessing, desiring nothing more in this world than to be reconciled to you. So I hope you will look upon me with the same favour you do on other children who are of the same religion; and I assure, as it is my duty, I shall in all other respects ever subscribe my self

"Your most Dutiful and Obedient Son,
"GERVAS SCROOP."

Correspondence.

[The Editor wishes it to be distinctly understood, that he does not consider himself at all responsible for the statements or opinions of his correspondents.]

CRITICISM ON JOB xix. 23—27.

SIR,—Will you, or some of your learned readers, favour us with a translation of that noble passage JOB xix. 23—27? That our version is capable of amendment is certain. To instance one particular,—אחרון cannot signify the *latter day*, because the Hebrews, to express that time, have used הימים באחרון, *in the hereafter of days*: Gen. xlix. 1; Numb. xxiv. 14; Deut. iv. 30; xxxi. 29; Isaiah ii. 2; Jer. xxiii. 20; xxx. 24; xlviii. 47; xlix. 29; Eze. xxxviii. 16; Dan. x. 14; Hosea iii. 5; Mic. iv. 1. And they have twice used ליום אחרון, *at the latter day*, Prov. xxxi. 25; Isaiah xxx. 8; and once עד יום אחרון, *until the last day*, Neh. viii. 18. Thus it is evident, that when אחרון refers to the last or *latter day*, it has the prefixed particle ל *at*, or עד *until*, and the substantive יום *day* used with it. But it has neither in this place; it cannot, therefore, be rendered *the latter day*. And as אחרון stands without a substantive, and cannot refer to time, it must refer to a person, and be rendered *the last one*. In Isaiah xlv. 6. we read—אחרון אני ראשון ואני—*I am the first, and I am the last*; אחרון is, therefore, a name of Jehovah; and this place in Job should be rendered, and *the last one*. In Rev. i. 17, Jesus says, *I am the first and the last*: this fixes the reference of אחרון to Jesus, and affords another proof of the divinity of the Son of God.

I am, Sir, yours truly,

Nov. 6, 1837.

R. A. H.

DISSENTING IGNORANCE AND PREJUDICE.

MR. EDITOR.—I have often found of late that dissenters who make the most noise about 'Church matters,' especially such as our 'Prayer Book,' and our different 'Services,' 'Articles,' &c. are generally the very persons who have seldom, if ever, troubled themselves to read the same. A very short time ago, I was talking to a Baptist on the subject of *Immersion*, and found the party *totally ignorant* of both these matters, viz. 1st:—That the Church of England baptizes *adults*; and 2dly.—that she authorises *Immersion*. Nor could the good lady be brought to believe this, till shewn in the Prayer Book, the *proof positius*; and I have every reason to believe that such ignorance is far more general than many of our clergy have any idea of. It is well for them, therefore, from time to time, to set the people right on such subjects.

Another curious instance of "prejudice" occurred in the parish in which I live, not long ago. The clergyman is in the habit when any one of his congregation, who has been prayed for, is supposed to be near the point of departure, to use the beautiful prayer in the "Visitation of the Sick," containing the passage "forasmuch as in all appearance the time of his departure draweth near," &c. It so happened that from frequent use, the clergyman knew this prayer verbatim, and therefore, I suppose, never looked at the book during the time of offering it up. Several dissenters were at Church, and the next day the clergyman [was amused to find that some of the parties had been "extolling to the skies" the *beautiful extempore prayer*, indeed, one of the "*most beautiful they ever heard in their lives*," and what most surprised them was, "that a clergyman of the Church of England should venture to do such a thing as to offer up an extempore prayer in the middle of the service." I need hardly say, that when, after having sufficiently praised the prayer they were undeceived, the "*beauty*" of the same was very much lessened in their esteem. Such is the force of mere prejudice! By the way, would it not be a very useful exercise for our Clergy to make themselves fully acquainted with the services generally, that they might seem more thoroughly to "*pray the prayers*?" I would not do any thing to compromise a principle, for the sake of *expediency*, but, as the best style of public address seems to be "*a written sermon preached*," so I think the best style of public prayer, is a "*good form prayed*;" and we have the example of the Apostle in things non-essential "If by all means, I may gain some." The clergyman of my parish scarcely ever has occasion to use a book at the grave.

I am, &c.

Z. A. X.

THE LITURGY AND THE BIBLE.

SIR.—In the *Churchman* for July you have conferred much benefit on your readers, by inserting the letter of G. H. entitled "The Liturgy founded upon the Bible." Every Churchman will admit the justice of his observations, and assist in carrying them into effect by his own personal endeavours among his children and neighbours. Permit me to add my mite in encouragement of such important and practical churchmanship, by calling attention to one of the many valuable tracts, No. 448, lately placed on the catalogue of the venerable Society for promoting Christian Knowledge, entitled "Sunday Exercises on the Morning and Evening Services of the Church," by the Rev. B. E. Nicholls, A.M. &c. You may readily obtain a copy if you think proper to insert a portion from time to time to encourage your readers to provide themselves with the work itself. The Services are explained by questions and answers in the first instance, and then by Scriptural illustrations, &c.: for instance,—

THE EXHORTATION.

The exhortation is an address of the minister to the congregation further to enforce the duty to which they have just been directed by the introductory sentences, and thus to prepare for the general confession of sin, which immediately follows it. For what is this exhortation intended to prepare us? (Let the exhortation be read.) How does the minister here speak to the congregation to

show his regard for them? To what does the Scripture move or direct us? What is meant by "Sundry?" (Several), &c. &c. &c.

When the portion of the Service is thus well understood, the pupil is led to "the Scriptural illustrations." (Let the young person refer to the Bible, in order to answer the following questions.) "Dearly beloved," &c. How does St. Paul speak to the Philippians? (ch iv. 1.) "The Scripture moveth," &c. How does St. John direct us to the confession of sin? (1 John i. 8, 9.)

Several years have now elapsed since I endeavoured to introduce into the Society's list an illustration of the Book of Common Prayer on Mr. Veneer's plan; and a copy was actually prepared with that view by a very zealous, able, and painstaking clerical friend in this diocese. On the announcement of Mr. Palmer's *Origines Liturgicæ*—or of Mr. Bailey's "Liturgy compared with the Bible,"—the manuscript of the "Prayer Book founded on the Holy Scriptures," was, through a mistaken and pernicious modesty withheld. Those two valuable works at length appeared, and were found to be not calculated for the object originally in view. I have the pleasure, however, of informing you, that a tract from Mr. Bailey's excellent work, has been for some time in preparation by the Society, and it is to be hoped, may speedily be placed on their list. The recent edition of Veneer's Prayer Book is beautifully got up, but the price (6s. 6d.) of the copies without plates, must prevent its circulation among the general body of Churchmen.

The wants of the true friends of our Apostolical Church may be at all times readily supplied from the ample catalogue of the Society for promoting Christian Knowledge,—the revision of the works on which is proceeding. I have not had an opportunity of comparing the new with the old editions of all the revised books, but the subscribers and Churchmen in general will be highly gratified, if the same kind of improvement has been made in others, which I have noticed in "The Great Importance of a Religious Life."

If occasional notices of the tracts from time to time placed on the catalogue of our venerable Society will be acceptable to your readers, I shall think that I cannot better employ any little leisure, which I may be able to command, than by communicating them.

I am, Sir,

Your faithful servant and well wisher,

ONE OF THE VENERABLE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

REVISING BARRISTER'S COURT, OCTOBER 4 and 5.

SIR,—In a country newspaper, I find the following paragraph. The Solicitor, whom we will call A., objected to the vote of a man, B., who appeared in person to support his claim, stating that he was rated and *had paid his rates*: his name therefore was, by a very liberal construction on another point, retained on the register. On the following day, it was discovered that B. had been summoned *only three weeks previously*, before the magistrates for the rates, and that *they were yet unpaid*. The Solicitor, A. remarked that B. had in July last voted for property, and *declared it to be in his possession at the time*, when in fact he had quitted possession of a part at Martinmas, 1836, and of *the whole at May last*. This "respectable, man" as he was then termed, to the avowed surprise of the Revising Barrister, is a leading man among the Ranters in a populous town!

I am, Sir,

YOUR FRIEND.

THE BIBLE VERSUS DISSENT.

SIR,—I have often been desirous of seeing before the public a document which would be of great utility in exposing the absurd notions of the "Dissatisfactionists." It is this: a tabular view of the opinions of some of the various sects compared with the doctrines of the Word of God. It might be exhibited thus:—

The Bible	Methodists	Independents or Brownists	Anabaptists	Foxites	Papists	&c.
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ad libitum, after the manner of the "*Church of England and Methodism compared*." It would tend to remove that foolish idea too prevalent among easy and careless Christians, that all the various sects agree in the fundamental doctrines of Christianity, and therefore that it is uncharitable to find fault with them for differing from us upon minor points, a sentiment disgraceful to a Christian, and much resembling the well known couplet of that "jingling rhymester," and almost infidel poet, Pope, "For modes of faith let graceless zealots", &c. I say disgraceful, because we are commanded so particularly to "try the spirits whether they are of God," and to contend for the faith; and if we connive at the various Antichrists that now swarm in the world, we do it at our peril, and from false charity we cause our weak brother to offend. To such as in their carelessness and apathy in regard to the truth, suffer those whom they might influence by their example and precept, to fall into the sloughs of error, we would with all faithfulness apply the solemn warning given to Ezekiel; "when I say unto the wicked thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way," he "shall die in his iniquity, but his blood will I require at thine hand." And, Sir, if we neglect to warn those who "cause divisions" and consequently "offences," do we not subject ourselves to a like denunciation for our want of faithfulness? I was induced to make these remarks from reading the letter of *Νηπιος αώχ* in your last No., and I should like to see a table like that which I have mentioned, published by yourself or some other experienced polemic, either in the Churchman, or in some cheap separate form. It would meet with a ready sale. Could not the letter of *Νηπιος* be made more public? A few addresses like that would I think have the effect of rousing many from their slumbers, and the hydra-headed monster *dissent*, or more properly *dissatisfactionism*, would soon be extirpated and we should dwell at peace.

I am, Sir, your obedient servant,

‘Φιλαδελφος.’

A FAIR SAMPLE OF DISSENTING LOYALTY.

DEAR SIR,—A SHORT time ago I met with a young man who is a particular Baptist dissenter, when the following conversation took place.

Baptist.—What will become of you Tories now we have got a liberal Queen?

Churchman.—I did not know that the Queen was a liberal in the way you mean. She says she will support the Church—the Liberals want to destroy it.

B.—Oh no! she is on our side; and we would say to her come along with us and we will do you good.

C.—Yes; you will do her a precious deal of good—you will overturn her throne and government if you are let alone.

B.—Well, we could do a great deal better without kings and queens; look what an expense and burden they are to the country.

C.—But my Bible teaches me to "Fear God, and honour the king;" and also to submit to all that are in authority under him.

B.—Yes the Bible says we are to honour the king as long as we have one.

C.—My dear fellow, the Bible says simply honour the king, and not banish or murder the king or queen, if you fancy *they are too expensive* and burthensome. Here the conversation turned to the Church, towards which he was just as *liberal* as he was towards the monarchy. This needs no comment at all.

Yours truly,

Nottingham, Nov. 16, 1837.

A LAY CHURCHMAN.

REV. AND HON. BAPTIST W. NOEL'S UNITY TRACT.

SIR,—In your "Notices to Correspondents" in the December number of *The Churchman*, you allude briefly to "*the Rev. Mr. Noel's foolish Tract*," as being unworthy of a serious reply. When I read his tract, soon after it was published, I was of the same opinion; perceiving its utter shallowness, I deemed that no harm could possibly be done by it, notwithstanding its soft and oily language. Not

Theology; it draws with it every other doctrine which the Protestant Church of England holds. But there is no such a coherence, which makes the doctrines of the Church of Rome natural consequences of this great leading truth of Christianity; "the Church's Infallibility, Purgatory, Hagiolatry, Prayers for the Dead, Parthenolatry, Transubstantiation, the Supremacy of Rome, Staurolatry, Auricular Confession, Papolatry, Image-Veneration, Osteolatry, the Sacrifice of the Mass, Indulgences, Pilgrimages, Penances, &c., &c.," do not flow from it, and cannot be reconciled with it. Whilst the Church of England has one cardinal point, the preservation of which secures all its doctrines, the Romish Church is beset with difficulties, arising "from the heterogeneous nature of her doctrines, and the obligation of her members to receive, with implicit deference, the decrees of a *visible* infallible Church;" which may propose various other doctrines, as time proceeds. Baptismal Transubstantiation is capable of nearly, if not quite, as good a defence as the other, if the Church had insisted upon it; nor have we any security that this doctrine may not, at some *future* period, be enjoined: we have no guarantee to the contrary. Nor is the Romish Church so infallible, as to have declared, what future infallible councils may decree. To all this, the easy manner in which a Protestant may comprehend the points of faith proposed to him, and the habit of the Protestant Clergy to strongly verify, by the Scriptures, these points are brought in forcible opposition: so that neither trusting to his Teacher's infallibility, nor to his Church's infallibility, he weighs, on inspired evidence, the doctrines offered to him, and does not yield by constraint, but by conviction, his assent. Not so with the Roman Church, whose rule of faith is her infallibility, as the expositor of Divine Truth, whether that be Scriptural or traditionary. If, as Dr. Wiseman affirms, Christ intended to perpetuate the truth of his religion through one visible, infallible Church, Dr. Whittaker's argument is conclusive, that every individual Romanist is as bound to enter into the details of the evidence respecting Scripture, as his opponent has represented the Protestants to be: for if the Papal infallibility depend upon Scripture, the truth of Scripture must be first clearly proved: but if it rest upon anything else, still the "credibility, authenticity, and genuineness," which every Roman Catholic is bound to investigate, will remain.

The second letter commences by reverting to the Popish doctrine of infallibility, and entering into a deeply historical detail in refutation of it. The subject is worthy of consideration, since a recent Protestant writer, but evidently a very young man, has insisted on the infallibility of *Æcumenical* councils, and given to tradition an authority but little inferior to that which the Romanists assign to it. He seems scarcely to have defined tradition in his own mind, according to its legitimate Ecclesiastical sense. But Dr. Whittaker more critically says, that tradition, whether oral or written, can never prove the truth of *any* doctrine—that it can only substantiate facts. On the other hand, it is manifest from Dr. Wiseman's lectures, and Papistical works in general, that the Romanists pretend to derive tradition from Christ's *oral* discourses to his Apostles and Disciples, by them transmitted to their successors—which is a stock on which any wild and convenient legend may easily be engrafted. Some Protestant writers have viewed this plea in too favourable a light, without reflecting that the reality of such traditions, and the authenticity of their transmission remain to be proved. Nor have they pondered on the contradictions which these traditions continually exhibit to the Scriptures, which is an overwhelming argument against their veracity and credibility. Where tradition, however, is an evidence of facts, it is valuable: but it has no authority with respect to doctrines.

Never has a dogmatist been more completely prostrated, than Dr. Wiseman has been prostrated by Dr. Whittaker: historical records have been not unsparingly searched to overthrow him, and hold up to public view, the forgeries of his Church. The fallibility of the infallible Vulgate: *i.e.* alterations and interpolations are brought into formidable array against this Quixotic defender of Popery: forged bulls, rescripts and decrees, are also added to the catalogue of charges. Anachronisms are substantiated in some of the documents, in which the Papists chiefly confide; from which in connexion with other internal evidences, their spurious character is determined. In illustration of the contradictions which the Roman infallibility gives itself, Dr. Whittaker has thus compared two authorised and infallible editions of the Scriptures: "Josh. ii. 18. The Clementine edition

reads, 'Signum fuerit'—shall be a sign. The Sixtine edition reads, 'Signum non fuerit'—shall not be a sign. (Josh. xi. 19.) The Clementine second edition reads, 'non fuit civitas, quæ se traderet filiis Israel, præter, &c.'—there was no city which yielded itself unto the children of Israel, but, &c. The Sixtine reads, 'non fuit civitas, quæ se non traderet filiis Israel, præter, &c.'—there was no city, which yielded not itself unto the children of Israel, but, &c." One more example will suffice. "Wisd. ii. 11. 'Sit autem fortitudo nostra lex *Justitia*,' is the reading of Clement.—let the law of *righteousness* be our strength. But Sixtus V. has it, 'Sit fortitudo nostra lex *injustitia*.'—let the law of *unrighteousness* be our strength."

In the same powerful manner, the Church of Rome is convicted in her character of "an infallible hermeneutic interpreter of Scripture," of incapacity and error. Excellent remarks also are made on many versions: thus whilst Dr. Whittaker has employed himself in discomfiting Dr. Wiseman, he has at the same time enriched his letters with a most useful epitome of Biblical Literature. The arguments are perfect; the conclusions drawn are unavoidable; and Dr. Whittaker's Letters should adorn every theological library.

The History of Nottingham Castle, from the Danish Invasion, to its Destruction by Rioters in 1831. By John Hicklin, author of "Leisure Hours," "Literary Recreations," &c. London: Hamilton, Adams and Co. 1836, p. 320, 12mo.

We have always much pleasure in reading any thing from Mr. Hicklin's pen, because so far from finding, as we too often do, something which may offend the eye and hurt the feelings of the Christian, there is every thing to please and to instruct. Mr. Hicklin is an ardent lover of the Church of England, and never hesitates to manifest that love by his devotedness and zeal in its behalf, whenever called upon to do so; and from the prevalence of dissent, and much consequent animosity against the Church in Nottingham, that is very often. He is we know highly and deservedly respected in the town, and even by some of those who are religiously and politically opposed to him, and it would be well if the Church had more such zealous lay friends in every town and village in the kingdom.

But we must not write a history of Mr. Hicklin, but return to his interesting "History of Nottingham Castle," which, as the title intimates, was burnt down by rioters; that is, by reformers, during the time of the reform mania, when the poor deluded people were goaded on to acts of outrage by the seditious harangues of the Whigs, who cared not what they did to keep themselves in power and pay. Twenty-one thousand pounds were awarded to the Duke of Newcastle, the owner of the property, for the damages done by the reformers. A report of the trial, which ended in his grace's favour, is given at the end of the volume. The work is illustrated by nine engravings, is written in a very agreeable style, and will richly repay a diligent perusal, which it will have if our advice to procure it be attended to.

The Little Villagers' Verse Book. By the Rev. W. L. Bowles, M.A. Rector of Bremhill, Wilts, London: Simpkin and Marshall. 1837. 18mo. p. 36.

A very pleasing and interesting little book for children.

A Manual of Family Prayer, comprising three Weekly Courses of Morning and Evening Devotion. I. From the Authorised Formularies of the Church. II. From the new Manual of Devotion. III. From Jenke's Prayers and Offices: to which are added occasional Collects for the principal Feasts and Fasts of the Church. By the Rev. A. Horsfall, M.A. of Queen's College, Cambridge. London: Parker. 1837. 12mo. pp. 160.

We have given the title of this work at length because it well describes its character. Mr. Horsfall is one of those steady, sober-minded divines who are not to be turned aside from the path of truth and duty by the nonsense of the age; and he well deserves the thanks of the Church for the excellent compilation before us, which we beg strongly to recommend to our readers, not for perusal, but for actual and constant use. It is worth a thousand of the volumes of chaff which we sometimes meet with.*

Letters from an absent Godfather ; or a Manual of Religious Instruction for Young Persons. By the Rev. J. E. Riddle, M.A. London: Longman & Co. 1837. 12mo. pp. 206.

THIS work, in a great measure, consists of extracts from several of our old standard divines, and some of the best moderns, and may be of considerable use, and would have been far better had it contained a chapter or two on the nature and constitution of the Christian Church, and another on the three orders of the ministry, and the mode of their appointment to their offices, and so forth—subjects of great importance at the present time. Bishop Beveridge's "Sermons on the Dignity, Office, and Authority of the Christian Priesthood," would have furnished the Author with right matter, and will well pay him for a thoughtful perusal.

Pastoral Recollections ; in Six Letters to a Friend. By a Presbyterian. London: Houlston & Co.

THIS little work was written by the author, to alleviate the tedium of indispotion, and contains not fictions but facts which took place under his own eye. We are sorry that we have not room for extracts, but the less regret it, as the price of the work is such as to place it within the reach of a great number of our readers, to whom we most cordially recommend it, as not only interesting, but as breathing a delightful spirit of piety and calmness throughout.

Tales of the Martyrs ; or Sketches from Church History. London: Dean and Munday. 1837. 18mo. pp. 224.

AT a time when Popery is making rapid progress in our country and the world, any work which fairly exposes its enormities and cruelties ought now to be circulated. This work contains a selection of instances of popish burnings and cruelties, which ought to be held up to the abhorrence of every Christian and Englishman. We cannot hesitate to wish it may be generally circulated.

On Restitution : Lot and his wife : The Rich Man : Christian Composure. By the Rev. F. Strauss, D.D., Chaplain to the King of Prussia, &c. &c. Translated from the German by Miss Stoe. London: Wertheim, Alderergate-street. 1837. 12mo. pp. 106.

THESE are four very good sermons, and form a striking contrast to the neological rubbish, of which Germany is so fruitful.

Miscellanea.

CANA OF GALILEE.

THIS place, called by the Arabs Keffer Keema, is now a poor little village, but possessing the purest and most delicious water possible—the best, the Christians of Palestine say, in the world. From it were the vessels filled for the marriage. The house is still shown in which the miracle was performed ; and some earthen jars are sunk into the floor, which devout searchers for relics are made to believe were the very jars in use on that day. A church was built over the spot, which, like all others of a similar purpose, is in ruins. Some travellers have fancied that the same sort of waterpot is carried by the women now. We were not so fortunate as to witness the ceremony of drawing water ; but none so large, at any rate, can be still in use. There are very few inhabitants in Cana ; and it is, like other places, nearly washed away by the rain and snow.—*Major Skinner.*

THE CHIEF CAUSES OF DISSENT.

1. Education. 2. Prejudice. 3. Distance from Church. 4. Want of the preached Gospel, or of Church Room. 5. Ignorance. 6. Itching Ears. 7. Pride. 8. Ambition. 9. Offence. 10. Revenge. 11. Hypocrisy. 12. Love of Cant. 13. Eccentricity. 14. Disloyalty. 15. Heterodoxy. 16. Interest.

DR. JOHNSON ON THE ELECTION OF MINISTERS BY THE PEOPLE.

AGAINST the right of patrons is commonly opposed, by the inferior judicatures, the plea of conscience. Their conscience tells them, that the people ought to choose their pastor;—their conscience tells them that they ought not to impose upon a congregation a minister ungrateful and unacceptable to his auditors. Conscience is nothing more than a conviction felt by ourselves of something to be done, or something to be avoided; and in questions of simple unperplexed morality, conscience is very often a guide that may be trusted. But before conscience can determine, the state of the question is supposed to be completely known. In questions of law, or of fact, conscience is very often confounded with opinion. No man's conscience can tell him the right of another man; they must be known by rational investigation or historical inquiry. Opinion, which he that holds it may call his conscience, may teach some men that religion would be promoted, and quiet preserved, by granting to the people, universally, the choice of their ministers. But it is a conscience very ill-informed that violates the rights of one man for the convenience of another. Religion cannot be promoted by injustice; and it was never yet found that a popular election was very quietly transacted.

That justice would be violated by transferring to the people the right of patronage, is apparent to all who know whence that right had its origin. The right of patronage was not at first a privilege torn by power from unresisting poverty. It is not an authority at first usurped in times of ignorance, and established only by succession and by precedents. It is not a grant capriciously made from a higher tyrant to a lower. It is a right dearly purchased by the first possessors, and justly inherited by those that succeeded them. When Christianity was established in this island, a regular mode of public worship was prescribed. Public worship requires a public place; and the proprietors of lands, as they were converted, built churches for their families and their vassals. For the maintenance, of ministers, they settled a certain portion of their lands; and a district, through which each minister was required to extend his care, was, by that circumscription constituted a parish. This is a position so generally received in England, that the extent of a manor and of a parish are regularly received for each other. The churches which the proprietors of lands had thus built and thus endowed, they justly thought themselves entitled to provide with ministers; and where the Episcopal government prevails, the bishop has no power to reject a man nominated by the patron, but for some crime that might exclude him from the Priesthood. For the endowment of the church being the gift of the landlord, he was, consequently, at liberty to give it according to his choice, to any man capable of performing the Holy Offices. The people did not choose him, because they did not pay him.

We hear it sometimes urged, that this original right is passed out of memory, and is obliterated and obscured by many translations of property and changes of government; that scarce any Church is now in the hands of the heirs of the builders; and that the present persons have entered subsequently upon the pretended rights by a thousand accidental and unknown causes. Much of this, perhaps, is true. But how is the right of patronage extinguished? If the right followed the lands, it is possessed by the same equity by which the lands are possessed. It is, in effect, part of the manor, and protected by the same laws with every other privilege. Let us suppose an estate forfeited by treason, and granted by the crown to a new family. With the lands were forfeited all the rights appendant to those lands; by the same power that grants the lands, the rights also are granted. The right lost to the patron falls not to the people, but is either retained by the crown, or, what to the people is the same thing, is by the crown given away. Let it change hands ever so often, it is possessed by him that receives it with the same right as it was conveyed. It may, indeed, like all our possessions, be forcibly seized, or fraudulently obtained. But no injury is still done to the people; for what they never had, they have never lost. Caius may usurp the right of Titius, but neither Caius nor Titius injure the people; and no man's conscience, however tender, or however active, can prompt him to restore what may be proved to have been never taken away. Supposing, what I think cannot be proved,

that a popular election of ministers were to be desired, our desires are not the measure of equity. It were to be desired that power should be only in the hands of the merciful, and riches in the possession of the generous; but the law must leave both riches and power where it finds them; and must often leave riches with the covetous, and power with the cruel. Convenience may be a rule in little things, where no other rule has been established; but as the great end of government is to give every man his own, no inconvenience is greater than that of making right uncertain; nor is any man more an enemy to public peace, than he who fills weak heads with imaginary claims, and breaks the series of civil subordination, by inciting the lower classes of mankind to encroach upon the higher.

Having thus shewn that the right of patronage, being originally purchased, may be legally transferred, and that it is now in the hands of lawful possessors, at least as certainly as any other right; we have left to the advocates of the people no other plea than that of convenience. Let us, therefore, now consider what the people would really gain by a general abolition of the right of patronage. What is most to be desired by such a change is, that the country should be supplied with better ministers. But why should we suppose that the parish will make a wiser choice than the patron? If we suppose mankind actuated by interest, the patron is more likely to choose with caution, because he will suffer more by choosing wrong. By the deficiencies of his minister, or by his vices, he is equally offended with the rest of the congregation; but he will have this reason more to lament them, that they will be imputed to his absurdity or corruption. The qualifications of a minister are well known to be learning and piety;—of his learning the patron is probably the only judge in the parish,—and of his piety not less a judge than others; and is more likely to inquire minutely and diligently before he gives a presentation, than one of the parochial rabble, who can give nothing but a vote. It may be urged, that though the parish might not choose better ministers, they would at least choose ministers whom they like better, and who would therefore officiate with greater efficacy. That ignorance and perverseness should always obtain what they like, was never considered as the end of government; of which it is the great and standing benefit, that the wise see for the simple, and the regular act for the capricious; but that this argument supposes the people capable of judging, and resolute to act according to their best judgments, though this be sufficiently absurd, it is not all its absurdity; it supposes not only wisdom, but unanimity in those, who, upon no other occasions, are unanimous or wise. If, by some strange concurrence, all the voices of a parish should unite in the choice of any single man, though I could not charge the patron with injustice for presenting a minister, I should censure him as unkind and injudicious; but, it is evident, that as in all other popular elections, there will be contrariety of judgment and serimony of passion, a parish, upon every vacancy, would break into factions, and the contest for the choice of a minister would set neighbours at variance, and bring discord into families. The minister would be taught all the arts of a candidate, would flatter some, and bribe others, and the electors, as in all other cases, would call for holidays and ale, and break the heads of each other during the jollity of the canvass. The time must, however, come at last, when one of the factions must prevail, and one of the ministers get possession of the Church. On what terms does he enter upon his ministry but those of enmity with half his parish? By what prudence or what diligence can he hope to conciliate the affections of that party by whose defeat he has obtained his living? Every man who voted against him will enter the Church with hanging head and downcast eyes, afraid to encounter that neighbour by whose vote and influence he has been overpowered. He will hate his neighbour for opposing him, and his minister for having prospered by the opposition, and as he will never see him but with pain, he will never see him but with hatred. Of a minister presented by the patron, the parish has seldom any thing worse to say than that they do not know him. Of a minister chosen by a popular contest, all those who do not favour him, have nursed up in their bosoms principles of hatred and reasons of rejection. Anger is excited principally by pride; the pride of a common man is very little exasperated by the supposed usurpation of an acknowledged superior; he bears only his little share of a general evil, and suffers in common with the whole parish; but when the contest is between equals, the defeat has many aggravations, and he that is defeated by his next neighbour, is

seldom satisfied without some revenge, and it is hard to say what bitterness of malignity would prevail in a parish where these elections should happen to be frequent, and the enmity of opposition should be rekindled before it had cooled.

THE TWO BOOKS OF HOMILIES.

1. Containing 12, (*tempore* Edward VI.) by Cranmer, Latimer, and Ridley.
2. Containing 21, (*tempore* Elizabeth) by Jewell.

THREE ORDERS OF MINISTERS OR CLERGY.

1. Jewish.

1. Levites.
2. Priests.
3. High, or Chief Priests.

2. Christian.

1. Deacons.
2. Priests or Presbyters.
3. Bishops or Archbishops.

A FEW MAXIMS FOR A YOUNG PERSON GOING TO SERVICE.

1. Begin and end every day with prayer.—(1. Thess. v. 17.)
2. Ask God to make Christ precious to your soul; love to Christ being the root of all Christian duties.—(2 Cor. v. 14, 15.)
3. Be not an "eye-servant."—(Eph. vi. 6.)
4. Be cheerful, and contented with your situation in that state of life unto which it hath pleased God to call you.—(Tim. vi. 6, 7, 8.)
5. Beware of evil company.—(1 Cor. xv. 30.)
6. Take reproof meekly.—(1 Pet. ii. 18.)
7. Be prompt and cheerful in obeying your master and mistress.—(Col. iii. 23.)
8. Be gentle and obliging to your fellow-servants.—(Rom. xii. 10.)
9. Always speak the truth, without disguise, or equivocation.—(Prov. xii. 19—23.)
10. Be as careful of the property of your Master and Mistress, as if it were your own.—(Tit. ii. 10.)
11. Do not think too much about dress.—(1 Pet. iii. 3, 4.)
12. Let not trifling hindrances keep you from family prayer.—(Matt. xviii. 20.)
13. Have a time and place for every thing.—(Eccl. iii. 1.)
14. Never loiter on a message.—(Prov. xxv. 13.)
15. Have no lot nor part with story-tellers.—(Prov. xvi. 28.)
16. Be a "keeper at home."—(Prov. xxvii. 8.)
17. Be an early riser. It will make the work of the day go on without confusion.—(Prov. vi. 6.)
18. Do not be in a hurry to quit a religious family in hope of bettering yourself. Remember there is a blessing in the dwellings of the righteous.—(Prov. vii. 7; Exod. x. 22, 23.)

May you so walk through life as to know, by happy experience, that the service of God is "perfect freedom;" and may you be an heir of that kingdom in which Jew and Gentile, bond and free, master and servant, are all "one in Christ Jesus."

THE PROPHETIC DEW-DROP.

A delicate child, pale and prematurely wise, was complaining on a hot morning, that the poor dew-drops had been too hastily snatched away, and not allowed to glitter on the flowers like other happier dew-drops that live the whole night through, and sparkle in the moonlight and through the morning onwards to noon-day. "The sun," said the child, "has chased them away with his heat, or swallowed them up in his wrath." Soon after came rain, and a rainbow: whereupon his father pointed upwards: "See," said he, "there stand the dew-drops gloriously re-set—a glittering jewellery—in the heavens; and the clownish foot tramples on them no more. By this, my child, thou art taught that what withers upon earth blooms again in heaven." Thus the father spoke, and knew not that he spoke prefiguring words; for soon after the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew-drop, into heaven.

THE VOLUNTARY SYSTEM.

A correspondent of the *Liverpool Courier* has been at the trouble to select from the *Evangelical Magazine* a few passages which serve to show how the voluntary system acts, by the confession of dissenters themselves; and he pertinently asks whether it is expedient that all Christian ministers should be paid in the same way? We borrow the following portion of his letter. "Though *some* congregations support their ministers liberally, yet, on an average, have they more than 70*l.* per annum? Or, suppose they have 80*l.*, is this enough to support a family?" "There are not thirty dissenting ministers that can lay by a penny. More than one-half cannot live on their income, and must run in debt." "The present situation of many ministers is truly lamentable." "In the greater number of congregations ministers cannot live." "Many congregations are chargeable with shameful meanness, criminal supineness, yea, idolatrous covetousness, in refusing to part with a due proportion of their substance for the maintenance of their pastor." "Persons professing godliness think lightly of the obligations which the gospel has on them for its respectable support." "So much for the liberality of wealthy congregations in towns. In the country many congregations find it difficult to raise the miserable pittance by which their ministers, who have families, are kept from starving." A respected minister, in his private diary, published after his death, says—"My lot has been what human nature fond of ease accounts a hard one, arising from the negligence or indifference of those who might and ought to have done otherwise. Some could but would not, others could and would, but it did not strike them. Business gave them no leisure, and I and my family have been left to shift as we could." The congregation that thus starved its pastor got great glory by sending one contribution of 287*l.* to the London Missionary Society; while his people, "easy themselves, and enjoying many comforts, never inquired how does the pastor live in these hard times?" "Such, then, being the *facts*, what are the causes assigned for this penuriousness?" "Some think if they attend the meeting-house at all they honour the minister by their company. Some, from penuriousness, are disposed to give as little as they can possibly help. Many could be found altogether wanting. Some, of a narrow spirit, think that *little* is better for a minister than *much*. The stewards and deacons are inattentive, or do not apply to people to contribute until they think they can afford it; but if the same person, thus excused on the score of poverty, should go to the deacon's shop for a pound of tea, he does not let him have it at a lower price on the same account." Such being the causes, the consequences complained of are, that the ministers are rendered miserable by the cares of life; forced to keep school, or engage underhand in trade; or look out for wealthy wives! and it is said that "the general salaries of dissenting ministers are a kind of prohibition to genius and talent stepping forward in the cause." "More than one-half must run in debt,—their stipends are so narrow that they are frequently involved in distressing embarrassments." These citations from dissenting journals are enough to show how the voluntary system acts; and if the Established Clergy were reduced to it things would be worse. Rivalry shames some dissenting congregations into the duty of keeping up the respectability of their ministers, but if the clergy were reduced to the bounty of their flocks, the whole Christian ministry would be reduced to one dead level of degradation and poverty.

PRICES OF THE ABSOLUTIONS AND DISPENSATIONS OF THE ROMISH CHURCH.

(Extracted from *A. Egane's Book.*)

A layman having murdered a priest shall be pardoned for 6*l.* 2*s.*

He that kills a bishop, or any other prelate, must pay 36*l.* 9*s.*

For murdering a layman the dispensation is 3*l.* 2*s.* 4*d.*

An absolution, or other dispensation, for irregularity, is 5*l.* 13*s.*

And if there be a general absolution for all sins, it is 8*l.* 19*s.*

Dispensation of an oath or contract 7*l.* 2*s.* 3*d.*

Dispensation for doing contrary to the New Testament, the ordinary tax hereof is 12*l.* 16*s.* 6*d.*

VOLUNTARY INEFFICIENCY CONFESSED.

THE following extract is taken from the *Home Missionary Magazine* (for April, 1884, p. 119), a Dissenting Periodical supported by the Independents, the noisy clamourers about the efficiency of the Voluntary System. The extract ought to be published throughout the kingdom. It is this :—" It is most clear that the voluntary system has never yet provided adequate Christian institutions for any one nation on the face of the earth ; the voluntary principle provides among ourselves for a certain proportion of the population of large towns, but it leaves the mass of the community untouched ; it has had fair opportunity of evincing its capabilities in this country during at least a century, while the Church of England was asleep, and while a rapidly increasing population was left with scarcely any additional churches or clergy ; and yet with every advantage, with liberal contributions from many of different communions, the advocates of voluntary churches have not been able to provide for any tolerable proportion of the neglected population. You very rarely meet with a large and flourishing dissenting interest in any place where it has not either been preceded by, or is at the moment contemporary with, a pious and zealous ministry in the Establishment. The same observation applies to Glasgow, to Paisley, and to all the great towns in Scotland ; while in Ireland the voluntary labourers are very few, and produce a very feeble impression. In America, however, the inefficiency of the voluntary system is evinced in the most appalling manner. Immense tracts of country, peopled by tens, nay, hundreds of thousands of inhabitants, are at this moment destitute of ministers, churches, and religious ordinances ; and, as a natural consequence, are falling victims to intemperance and infidelity, and are thus prepared for the irruption of popery. They therefore speak ignorantly or weakly, who in the face of such astounding facts talk about the full efficiency of the voluntary principle, to supply wants so multitudinous as these."

THE CORPORAL PRESENCE.

Ut mihi dixisti, de Corpore Christi,
 Crede quod edis et edis ;
 Sic tibi rescribo, de tuo palfrido,
 Crede quod habes et habes.

All the particulars of this doggrel Latin stanza, together with a rhyming translation, are requested of any of our readers, to whom the *occasion* of it is known.

THE THREE ANTICHRISTS.

1. Popery ; or Western Antichrist, A.D. 666.
2. Mahommedism ; or Eastern Antichrist, A.D. 606.
3. Infidelity ; or Northern Antichrist, A.D. 1789.

THE FIVE APOSTOLICAL FATHERS.

1. Barnabas (Joses), a native of Cyprus.
 2. Clemens (Romanus).
 3. Hermas (The Pastor).
 4. Ignatius (Theophorus), a native of Syria.
 5. Polycarp, a native and Bishop of Smyrna.
- N.B. These men were contemporary with the Apostles.
 Here we see the comparative value of a priest and layman !

Monthly Register.

THE first parliament of Queen Victoria's reign, stands adjourned until January the 16th., when it will meet to take into consideration the rebellion in Canada ; the news of which was brought to this country just as the adjournment was about to take place. This rebellion has been brought about by the French papists who inhabit that colony, and who burn with popish hatred against the British Protest.

ants, who have emigrated thither from this country. How this civil war will end is only known to the Almighty Ruler of the Universe. We feel for our fellow-countrymen who have left their native land with the hope of improving their circumstances, but who now find themselves involved in the horrors of intestine war. Considering the conduct of the government of this country, in depressing the truth of God in Canada and directly supporting popery, we are not surprised at the punishment we are now receiving. Popery is a curse to every country wherever it is tolerated; and this country has always felt it to be so, wherever it has directly encouraged it. We hope that good will be brought out of the evil, and that we shall be less disposed in future to pursue the serpent which would sting us to death.

The chief business of the Parliament hitherto, has been about the Civil List Bill, which secures to Her Majesty £385,000 per annum, to support the honour and dignity of the Crown.

Matters regarding the Church are proceeding much as usual,—in a direction more hostile than otherwise. Lord J. Russell stated that notwithstanding the grievances inflicted upon the Clergy and Churchmen by the Registration of Births, Deaths, and Marriage acts, no intention was entertained of repealing, or even of amending them. He also stated that he should move for a Committee to examine into the administration of the revenues of the Church lands, with a view of squeezing out of them enough to substitute for Church-rates. The Church has nothing to expect from the Whigs, but oppression and persecution.

NOTICE TO READERS AND CORRESPONDENTS.

THE Letters of "A Lay Member of the Church of England," are so tremendously long, and require so much correction, that it is impossible to find room for them.

Our friend who signs himself "A constant reader and admirer of the Churchman," and who gave us his name, is informed, that we took proper steps to put an end to the evil of which he justly complains; and, that the shameful tract he sent us, is to be called in and destroyed. Under these circumstances, we think it better not to insert his letter, as the object of it has been accomplished. We shall always be glad to hear from him.

Our old friend "Z," is under consideration. His letter should not have been crossed, as, should it be inserted, it must be transcribed, which occupies too much time. We hope often to hear from him.

We thank "Amicus," but he should have given us his name.

"A sincere well-wisher to ourselves and the cause of Church and Queen," shall be attended to.

Why did not "Alpha Beta," give us his name, and tell us what sum of money he would place at our disposal to be given in books as a prize for the best "Anti-dissenting Hymn or Hymns?" We shall be happy to receive the money, and to dispose of it to the best of our judgment.

As THE CHURCHMAN is now considerably enlarged we shall have room for a much greater quantity of matter, and beg, therefore, to solicit literary contributions, which may tend to illustrate and defend the Church against popery on the one hand, and dissent on the other. Short biographies of eminent divines, and any articles, instructive and interesting, will be gladly received.

The arrangements for enlarging THE CHURCHMAN were not determined on until it was too late to mention the alteration in the last number. An excellent Portrait of His Grace the Archbishop of Canterbury will be given in our next number, and will be succeeded by others.

Vols. I. II. III. of the First Series of THE CHURCHMAN may be had complete, in cloth boards, Price 8s. the set.

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THE CHURCHMAN.

"FEAR GOD: HONOUR THE KING."

No. II.]

FEBRUARY, 1838.

[Vol. IV.

Original Papers.

BRIEF HISTORICAL SKETCH OF THE PROVINCE OF CANTERBURY.

THE names of the individuals by whom Christianity was introduced into Britain and the exact date of its introduction, are alike involved in some little uncertainty. It is however indisputable that it flourished here while the Roman power was dominant, and extended to every part of South Britain, or England.

Some ecclesiastical writers have supposed that Britain was then divided into three Provinces, or Archbishopricks; the seats of the archbishops being, respectively, London, York, and Caerleon.

On the withdrawal of the Roman authority, the Saxons invaded the north eastern and eastern parts of south Britain; and after driving the British Christians into the western parts, ultimately succeeded in establishing themselves in the island. The Saxons were pagans, and Christianity was preached to them, and great numbers of them were converted to the faith by British, Scottish, and Irish Bishops and other Clergy, long before the arrival of Augustine, the monk, sent hither by the Bishop of Rome, in 596, to bring over the Christians of the country rather to popery, which was then in embryo, than to Christianity, which multitudes of them had already embraced. Bertha, the Queen of Ethelbert, was a Christian, and had for her chaplain Bishop Luidhard, who, with his people, worshipped at St. Martin's Church, Canterbury, before the arrival of Augustine, the popish emissary. Gregory, Bishop of Rome, appointed Augustine Archbishop of Canterbury, and gave him supremacy over all the bishops of the British Church, whom he summoned to a conference with him, and from whom he exacted obedience. The British bishops justly treated his demands with dignified contempt; whereupon Augustine, in the true spirit of popery, instigated Ethelfrid, King of Northumberland, to a crusade against the native British Christians, wherein multitudes of them were destroyed. Notwithstanding this, however, the British bishops remained independent of Augustine and his successors, and the pope, for centuries afterwards.

According to Gregory's plan, Augustine was to appoint twelve bishops

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in his own province, to send a bishop to York, and to ordain twelve bishops as suffragans to the see of York, when the northern Britons had embraced Augustine's edition of Christianity. Pope Gregory also directed that, during Augustine's life, he should be primate in both provinces, and also have jurisdiction over those bishops who, with their flocks, had been driven into Cornwall and Wales. He further ordered, that after Augustine's death, the metropolitanical see should be removed from Canterbury to London, and that the Archbishops of London and York should, after that event, take precedence according to the seniority of their consecration.

This plan was not executed, for Canterbury has continued to be the Ecclesiastical metropolis, instead of London, and its archbishops exercised primatial jurisdiction over the province of York for a considerable period, Archbishop Theodore having deposed Chad and Wilfrid, and even divided the see of York into four bishopricks.

An important alteration was made in the province during the primacy of Archbishop Lambert. Offa, King of Mercia, induced Pope Adrian I. to make Lichfield, which was his capital, an archbishoprick, and to place the Bishops of Worcester, Hereford, Leicester, Sydnacester, Elmham, and Dunwich, under his authority; leaving only London, Winchester, Rochester, and Sherburn, as suffragans to the Archbishop of Canterbury. This division of the province existed but for a short period; the province of Lichfield having been suppressed during the archiepiscopate of Lambert's successor.

The celebrated Archbishop Lanfranc had a dispute with Thomas, Archbishop of York, relative to the primacy, which was settled by the king in council in favour of the see of Canterbury.

According to Sir James Ware, Lanfranc was also acknowledged as metropolitan by the bishops who resided in that part of Ireland, which was then subject to England. Donat, who was appointed archbishop of Dublin in 1085, making the following acknowledgment of subjection. "I, Donat, bishop of the see of Dublin, do promise canonical obedience to you, O Lanfranc, Archbishop of the holy Church of Canterbury, and to your successors."

During the period that the English monarchs were kings of France, the Archbishop of Canterbury was also metropolitan of Normandy, Gascony, and Aquitaine.

The province of Canterbury originally comprised the whole of England and Wales, and according to some writers, Scotland and the Isles, but the primatial authority over Scotland was only nominal. The bishoprick of Sodor and Mann, however, was included in that province, till 1542, when it was transferred to the province of York.

In 625, York was made an archbishoprick, by Edwin, King of Northumberland; but the Archbishop of Canterbury exercised ecclesiastical jurisdiction over the see of York for a considerable time after that date.

The first bishoprick established in the present province of Canterbury, was London, of which Mellitus was appointed bishop by Augustine, in 604. That city had, under the Romans and Britons, been an archbishoprick from about 160 to 586, when Theonus, the last archbishop, fled from the Saxons into Wales.

The bishoprick of Rochester was founded in 605, and Dorchester in

Oxfordshire, in 636. The latter bishoprick, of which the see, about 737, was for a few years removed to Leicester, included nearly all the central and western parts of England. Besides Dorchester, the bishopricks of Winchester, Lichfield, and Sidnacester, were formed out of this extensive bishoprick; the two former of which still exists as separate dioceses, but the latter was, about 950, united to Dorchester, and that bishoprick was removed to Lincoln, about 1067.

A bishoprick was established at Dunwich in 630, but became extinct about 870. The bishoprick of north Elmham was formed out of it in 673, became extinct in 826, was revived in 955, removed to Thetford about 1070, and to Norwich, about 1191.

Winchester was made a bishop's see in 635, and Lichfield, the temporary elevation of which, to the rank of an archbishoprick, has been already mentioned, in 655. In 1075, the latter see was removed to Chester, and in 1095 to Coventry, from whence however it was soon restored to Lichfield. From 1095 this see was called by the double name of Lichfield and Coventry, till the end of 1836, when the archdeaconry of Coventry was transferred to the diocese of Worcester, and Coventry was omitted in the name of the bishoprick.

The bishopricks of Worcester and Hereford were instituted in 680, that of Selsey about 700, and its see fixed at Chichester, in 1070.

The diocese of Sherburne was established in 705, and the bishoprick of Ramsbury formed out of it in 909. The see of the latter diocese was afterwards removed to Wilton and Sunning. It was re-united to Sherburne about 1050, and the united see was removed to Salisbury in 1058.

The diocese of Wells was formed in 903. The see was removed to Bath in 1088, and it was then called the diocese of Bath; to Glastonbury in 1190, and it was then called the diocese of Glastonbury. It was soon after that time restored to Wells, since which it has been called the bishoprick of Bath and Wells.

The see of St. Petroc or Bodmin was established in 905, and soon after that year was removed to St. Germans. The see of Tawton was also established in the same year, and was shortly afterwards removed to Crediton. In 1050, the dioceses of St. Germans and Crediton were united, and the see fixed at Exeter.

In 1109 the bishoprick of Ely was instituted, and in 1115 the Archbishop of Canterbury consecrated Bernard, Henry the First's chaplain, Bishop of St. David's. From that time Wales has been really as well as nominally included in the province of Canterbury, while, before that period, it was under the spiritual superintendence of the Archbishop of St. David's. The Archbishoprick of St. David's was founded at Llandaff in the 5th century, by Dubritius, who subsequently removed to Caerleon, from whence his successor, St. David, about 577, removed the archiepiscopal see to Menevia, which since his death has been called St. David's. When Augustine landed in England, the Archbishop of Caerleon, or St. David's, is stated to have had for suffragans the Bishops of Llandaff, Bangor, and St. Asaph, which still exist as separate Welch bishopricks, although the two latter are, by an Act of Parliament, passed the 13th of August, 1836, to be united on the first avoidance of either. Besides these, the bishopricks of Llan Patern, in Cardiganshire, which has long been extinct, and those

44 *Brief Historical Sketch of the Province of Canterbury.*

of Chester, Hereford, and Worcester, which were then within the Welsh borders, were included within the province of Caerleon or St. David's.

The attempt made by Thomas à Becket, who was elected Archbishop of Canterbury in 1162, to make the Clergy entirely independent of all courts, laws, and punishments but those of the Church, led to an unsuccessful attempt on the part of Gilbert Folliot, Bishop of London, to have the metropolitan chair transferred from Canterbury to its more ancient seat, London.

In 1309, neither the Archbishop of Canterbury nor his suffragans would attend in Parliament while the Archbishop of York had the cross borne erect before him in the province of Canterbury. Edward the Second, in consequence, ordered the Archbishop of York to return to his own province.

No new bishopricks were established in the province of Canterbury after the formation of the diocese of Ely, until the reign of Henry VIII., who, at the dissolution of the monasteries, founded the bishopricks of Gloucester and Bristol, which were united by an Order in Council, dated October 5, 1536, and those of Oxford and Peterborough; endowing all of them with abbey lands in their respective vicinities. The see of Oxford was at first placed at Osney Abbey, the Abbot of which was made the first Bishop, but was removed to Oxford in 1546.

Westminster was also raised to the rank of a bishoprick, by Henry VIII., having the whole of Middlesex, except Fulham, assigned to it for a diocese. Dr. Thirlby, Abbot of Westminster was consecrated the first Bishop, and on his translation to another see, the bishoprick was suppressed.

The bishoprick of Chester, which was instituted in the province of Canterbury, by letters patent of Henry VIII., dated July 16th, 1542, was soon afterwards transferred to the province of York, by Act of Parliament, 33 Henry VIII. c. 31.

In addition to the bishopricks established by Henry VIII., he contemplated the institution of several others, which were never formed, although an Act of Parliament was passed, authorising their formation. By this Act (26. Henry VIII. c. 14.) bishops might be appointed for Thetford, Ipswich, Colchester, Dover, Guildford, Southampton, Taunton, Shaftesbury, Molton, Marlborough, Bedford, Leicester, Shrewsbury, Penrith, Bridgewater, Nottingham, Grantham, Hull, Huntingdon, Cambridge, St. Germans, the Isle of Wight, Berwick and Pereth; none of which were however appointed.

The only alteration in the extent of the province of Canterbury, made at the recommendation of the Ecclesiastical Commissioners, has been the transfer of the county of Nottingham, from the province and diocese of York, to the province of Canterbury and diocese of Lincoln, which is ratified by an Order in Council, dated, Aug 21, 1837.

The legislative power of the Clergy in the province of Canterbury is *nominally* vested in the Convocation, consisting of the upper house, including the Archbishop and Bishops, and the lower house, including Proctors elected by the Clergy of all the dioceses in the province.

Although the two houses meet *pro forma*, at the assembling of each Parliament, they have not for nearly two centuries possessed the power of making canons, &c., although the possession of such a power would

be highly beneficial to the Church, and has been ably advocated by several of its friends, particularly by the Rev. F. A. Glover, in a pamphlet entitled "*Ecclesia et Synodus.*"

The principal officers of the province are the Archbishop of Canterbury, Metropolitan—the Bishop of London, Dean—the Bishop of Winchester, Subdean—the Bishop of Lincoln, Chancellor,—the Bishop of Rochester, Chaplain—and the Bishop of Salisbury, Precentor.

LIBERALISM.

NOTWITHSTANDING that the subtleties with which our opponents contrive to bolster up their fallacious opinions have been exposed again and again by a train of successive and able writers, yet we have still the same monotonous note of discord incessantly rung from the tocsin of cant; the same crude notions continually presented in all shapes and forms, and dished up in the most attractive style, to tickle the fancies, and please the depraved appetites of the various sectaries; and all duly seasoned with that "keen hatred and round abuse of the Church," which is sure to obtain for the flattest publication an extensive circulation, and for the dulllest argument the readiest reception. Of all the false positions which our adversaries have taken up, in these eventful times—and they are by no means few—none has furnished them with a more successful rallying point of opposition, or has been more obstinately defended, than the question of universal toleration, indiscriminate charity, or unbounded liberalism. Hence they have decried the union of the Christian Church with the State, and all religious establishments whatever, excepting, of course, their own; and hence their spiritual leaders have taken every occasion to annoy the authorised and regular ministry of Christ, and the zealous lay members of the Church, by foul-mouthed attacks of rancorous animosity. Liberty uncontrolled and consciences, or what they so name, unrestrained in matters of religion, have been demanded as a right; utterly heedless of the consciences and rights of their fellow subjects, and as regardless of the great Christian rule of doing to others as they would others should do to them. And, on the other hand, a tempered and holy zeal for the vital interests of the Christian Church has been branded with the opprobrious names of bigotry and intolerance. Whenever a determination to oppose the sacrilegious robbery of God, so frequently attempted, has manifested itself amongst the friends of the Church, it has been passionately stigmatized as illiberal and uncharitable, and as the effect of narrow views and unchristian prejudices. Nor can we forbear to regret, in passing, that the trumpet of our watchmen should have so long given an uncertain sound, and have, therefore, sounded in vain; and we fear that the result of this indifference will be yet seen much longer in the spiritual deadness of the British people. How many have we seen, of late years, standing forth to advocate principles of the most latitudinarian, licentious, and dangerous tendency: broaching openly in public, and with voice undismayed, opinions, which we are convinced would, at any former period, have entailed upon their promulgators the suspicion, if not the punishment, of treason? At one time we have seen the factious demagogue prowling about the country, like a lion unchained, fixing his deadly fangs in the body of social order, and draining the

life's blood of the community : at another, the moral poison of morbid fanaticism has been more quietly emanating from the conventicle, and slowly, but surely, diffusing its baneful influence through the veins and benumbing the very heartstrings of society. Satan never allows his business to stand still. He has always machinery at work. Secretly, but with certain progression, has it moved on in his work of opposition to the Church and cause of God. Not only has the Church, the foundation and safeguard of the Constitution, been openly stormed, but, the "sappers and miners" have also been most diligent in carrying on their operations, to effect her downfall ; and while this has been going on, many of our sentinels have been asleep at their posts, and have neglected to give the requisite warning of approaching danger. Whilst our adversaries have been gathering strength from every quarter, and enlisting into their ranks the blind votaries of popery and infidelity, the servants of Christ have been wrapped up in the greatest ignorance of their impending danger. Should such a course have been so long pursued ? And why is so much time now required to burnish the weapons of the holy warfare, to put on the panoply of heaven, to take up the shield of faith and the sword of the Spirit, to marshal the soldiers of the cross, and prepare them for the help of the Lord against the mighty ? Throw off such guilty supineness, and rouse your dormant energies, show that you are possessed of vigilant courage, devoted patriotism, a willing arm, and a firmness of purpose, which is of itself sufficient to strike terror into the ruffian spirit of popery, dissent, infidelity, and democracy. Oh that men may catch the spirit of holy fortitude and burning zeal which animated the breast of the unflinching Latimer ! Let us hoist the flag of truth, let it float magnificently in the breath of chastened, but fervent enthusiasm, over our ancient Church and our venerable institutions ; and may the errors of the past be retrieved by the fortitude, the holy bravery, the vigilance, the patriotic energy and activity of the future ; but amongst, and above all, let us earnestly and devoutly entreat the Divine Author of our faith, the Giver of all grace and strength, that his holy Church be not again drenched with the martyr's blood, nor our candlestick removed from its place amongst us.

We are well aware that such language as this will be styled by the idle drones and sluggish watchmen, who would rather fold their hands together for a little more sleep and a little more slumber, and by the lukewarm and timid professor, as politico-religious ; and we are quite content that they should thus term it ; for in truth, we know and feel that religion and politics are *inseparably* connected, and that the latter are mischievous, in the highest degree, if not based upon the former, equivalent as it is to the word of eternal truth : besides, as we have repeatedly said, the great controversy now pending, although professedly political, is really and essentially religious. Hatred to the Church of Christ, in this kingdom, is the main-spring which moved the enemy to clamour for and pass, their infidel act for performing mock-marrriages, the Registration of Births and Deaths Act, and the iniquitous Tithe Commutation Act ; hatred to the Church still urges for the abolition of Church-rates, and the entire annihilation of tithes, the separation of Church and State, and, in short, ultimately the destruction of the Church herself. All this is now evident to every true Churchman ; and shall we shut our eyes to the fact ? Shall

we renounce our belief in the word of God, and deny it, by our neglect of its sacred precepts, and its exhortations to vigilance and activity in defence of God's truth? Shall we, with the determination to sleep on, let things take their course, and trust to blind fate, and play the atheist? Our enemies have thrown down the gauntlet, shall we hesitate to uplift the symbol of defiance of God's truth? Shall we close our eyes to the progress of the work of destruction, already commenced? Shall we stop our ears to the loud threats and imprecations that assail us on every side? Can we remain insensible to the state of things around us, when "coming events cast their shadow before?" Can we turn aside our eyes, and refuse to read the signs of the times? The enemy has boldly stormed our citadel, and a few of our valiant men triumphantly repulsed and drove him off. And finding himself thus foiled, he has had recourse to stratagem: he has succeeded in getting that wooden horse, the mis-named Ecclesiastical Commission, within our walls, and if we do not utterly destroy it, our gates will be opened wide, and the enemy will come in upon us like a flood, and rob us of all our sacred treasures and carry us away captive. The sneering and profligate infidel, the idolatrous and crafty papist, and the blaspheming socinian, are now moving earth and all the powers beneath, to infidelize and revolutionize the country, by establishing the Broughamite, or a similar atheistical system of education. This will undermine and destroy the religious character of the country, and calls loudly, and passionately, for the strenuous and indignant opposition of every Christian, every patriot, every moral and honest man. With the Russellite treacherous Commission within, and the Broughamite infidel education scheme without, we declare it as our solemn conviction, that the Church was never in so great danger, as at the present moment; and unless her friends shall rouse themselves to action, to courageous, undaunted, and persevering action, to destroy the Erastian Commission within, and to defeat the horrible education scheme without, the Church, humanly speaking, is not worth ten years' purchase. The question is Church, or no Church? And let no one deceive himself, and try to persuade himself better things, for the indulgence of idleness or timidity; both must be got wholly rid of; for, we repeat, that the question is simply this, Church or no Church? Let then our resolve be, in the strength of the Lord, firm, indignant, and unanimous, to attack and destroy for ever the evils now at work, upon the very vitals of our Church and Country; and to foil, if not to awe into silence, our slanderous enemies who have so long belied the Christian name which they so arrogantly assume, and to throw off for ever the trammels of a motley faction of religious and political enemies, who have become powerful only by a time-serving union,—a union of conflicting interests—a union of incongruous elements; and to secure this unhallowed union for only a short time, honour, conscience, honesty, and all our best interests have been sacrificed at the accursed shrine of rampant liberalism, founded upon the most arrant selfishness.

One of the greatest advantages derived from the glorious Reformation was this, that the Bible has become an unsealed book, so that every man may examine for himself the records of inspiration, and refer to them as the true and only standard whereby to try the tenets which he believes. And will the most unreasonable nonconformist pretend to say that this privilege is not enjoyed, in its fullest extent, by every man? Does not

the mushroom growth of conventicles, of every variety of sect, prove it? And if this be not liberty of conscience—if this be not toleration—if this be not liberalism, then have those ill-used words no meaning, and what they are intended to signify, no reality. The truth is that liberalism is merely the mask under which the motley religious and political sectaries fight for the accomplishment in different ways of one and the same object, namely, the reduction of our Constitution to republicanism. The religious radical batters more directly at the Church, and the political radical more directly at the State; and should they ever succeed in their ungodly enterprise, it is unnecessary to say that the confusion, and tumult of jarring sects, and ambitious individuals, would be the sure results, which would only be cured by a military despotism.

Dissent, from the rebellion and fall of Eve and Adam to the present moment, has ever manifested itself to be evil in its very nature—essential and positive evil, and ever productive of the most fatal results, both to the Church and the world; and must be avoided, most cautiously avoided, by every Christian who wishes conscientiously to obey God's holy word. Even in the days of the Apostles themselves, in the very infancy of the Church, dissent and division began their "carnal" work of confusion and spiritual destruction. But how was it met by the inspired Apostles? Were they led away by liberalism? "These be they which separate themselves—sensual—having not the Spirit," is the denunciation of him who bids us "contend earnestly for the faith which was once delivered to the saints;" and a denunciation at which those who now "separate themselves" ought to tremble. And the prophetic declaration of St. Peter is not a whit less emphatical,—“There shall be false teachers among you, who privily shall bring in damnable heresies, and, through covetousness, shall they, with *feigned words*, make merchandise of you. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.” How striking is this language! It needs no comment. There is no need to trace the lineaments of the picture. A complete copy is to be seen in every town and village in the kingdom where dissent has placed its unhallowed hoofs. Would that it were indeed otherwise! In like manner also the Holy Ghost speaks by St. Paul:—"Of your own selves shall men arise speaking perverse things to draw away disciples after them." (Acts xx. 30.) Were a minister of Christ to use such decided language in these days, he would be stigmatized as illiberal, uncharitable, unchristian, and bigotted. It is, however, for the servant of God not to seek to please men, but Him that hath called him to his work. The Churchman seeks not to control the dissenter in the most *liberal* exercise of whatever means he may see fit to employ for the dissemination of his unscriptural and dangerous principles; but he does claim and will insist upon the enjoyment of the same liberty. If the dissenter or the papist propagate doctrines subversive of social order, and inimical to the peace and security of the government, of course the authorities must interfere and prevent the dissemination of principles and the accomplishment of purposes, which strike at the root, and undermine the influence of the powers that be. That both popish and Protestant dissenters do this we have often asserted, and being fully convinced of its truth, shall assert it again and again. And we do so because we know, from past experience, that all their professions of liberality are mere empty sounds, and are only to be understood as mean-

ing tyranny in its most oppressive and galling form. As it regards the papists, their whole history, which is little else than a history of tyranny, oppression, persecution, and blood, irrefutably proves the truth of our assertion. And the ascendancy of the dissenting liberals in the days of Cromwell, furnishes proof no less demonstrative as to what kind and degree of liberality are to be expected from them, should they ever again obtain their ends, and accomplish their hearty desires of once more riding rough-shod over the liberties of this distracted country. May God defeat their aims !

Νηπιος αωχ.

THE CHURCH OF ENGLAND INDEPENDENT OF THE CHURCH OF ROME IN ALL AGES.

(Continued from page 9.)

“ AUGUSTINE’S mission into Britain, towards the close of the sixth century, carries with it indisputable evidence of the independence of the national Church of all foreign jurisdictions, and her unqualified abhorrence of the superstitious usages of popery. The answer returned by Dunod, Abbot of Bangor, to the Roman missionary, in the name of the British Bishops, disclaimed all allegiance on their part to the Pope, and at the same time asserted the inviolate rights of their own metropolitan to rule and govern them. When Augustine exerted all his might to bring our Christian ancestors to acknowledge the papal supremacy, and to conform to the customs of the Romish Church, Dunod decisively replied,—‘ Be it known, and without doubt unto you, that we all and every one of us are obedient subjects to the Church of God, and to the Pope of Rome, and to every godly Christian, to love every one in his degree, in perfect charity, and to help every one of them, by word and deed, to be the children of God ; and other obedience than this I do not know to be due to him whom you name to be Pope, nor to be the father of fathers, to be claimed and to be demanded ; and this obedience we are ready to give, and to pay to him, and to every Christian continually ; besides, *we are under the government of the Bishop of Caerleon upon Uske*, who is to oversee, under God, over us, to cause us to keep the way spiritual.’ ”

“ In this mild, but uncompromising manner, did the aged Abbot convey to the haughty emissary the sentiments of the British Bishops upon the privileges of their own Church, and their protestations against the arrogant claims of popery. They acknowledged no supreme head on earth but the Bishop of Caerleon. And when Augustine modified his demands, by promising to connive at their other peculiarities, provided they made concessions to him on three points ; they unanimously exclaimed—‘ We will do none of these things, neither will we have thee to be our Archbishop.’ The sincerity of these resolutions was manifestly displayed in the constant and inflexible resistance made by our ancestors to the encroachments of popery through successive generations, down to the time of the Reformation.

“ There were three subjects, as I observed, urged by Augustine as constituting essential differences between the British and Romish Churches ; these were, the time of observing Easter, the mode of administering

* Copied from an ancient British MS. by Sir H. Spelman.

Baptism, and the conduct of each with regard to preaching the Gospel to the Saxons: they intimated also that they disagreed in other ceremonies, rites, and customs of minor importance; but doubtless the Britons thought their own usages too weighty and significant to be abandoned for the innovations of popery. 'They have been observed,' said they, 'by our holy fathers, the friends of God, and the followers of the Apostles, and therefore we ought not to change them for *new dogmatists*.*'

"The doctrine of the Church of Britain at this period was strictly Evangelical, not at all tinged with the absurdities of Romanism. A perusal of the works of Taliesin, a British bard, who flourished in this century, would furnish us with a general view of the main articles of her creed. The doctrine of the Trinity is conspicuously displayed in his poems, and essentially maintained by him. Thus,

'Woe is to him who believes not in the Trinity.'†

How beautifully does this sentiment coincide with that solemn declaration still heard in our Church, of the faith of the Trinity. 'Except a man believe it faithfully he cannot be saved.' The poet also believed in the atonement of Christ, as the following extract will shew:—

'At length the Saviour Jesus
Arrived at Jerusalem,
Where he bore the cross and nails,
And scourges and death;
Where the one son of Mary
Undertook to ransom man from the hands of Satan.'‡

Likewise in his meditation:

'What is the name of the door-keeper?
Who is the *Intercessor*?
The very benignant son of Mary.'§

How different is this doctrine from that of the Church of Rome, which makes St. Peter the door-keeper, and invests him alone with the keys of heaven and hell!

"We discover nothing in the compositions of this bard that would incline us to believe that our Christian ancestors, in his time, invoked the saints, or worshipped images and relics; on the contrary he affirms,

'My relic is the *Son of Mary*, on him I greatly depend,
For the world is hourly sustained by him.'||

Lywarch the aged also, about the same time, says,

'Let us put our trust in GOD ALONE.'

And his sick son in like manner testifies,

'Of every occupation, and every game;
To pray to God is the best.'¶

"I shall here add 'Taliesin's confession' to God, when considering his latter end, which abounds with sentiments agreeable to the tenets of the purest ages of the Church.

'*Benedicite Dominus* With the aid of Jesus the son of Alpha,
I confess to God the supreme Trinity,
That I am truly a sinner against the Almighty sovereign,
In word, thought, and intent, and a most imperfect life,

* Hales' Essay, p. 212 † Myf. Arch. vol. 1. p. 98. ‡ Ibid p. 97. § Ibid p. 32.
|| Ibid p. 76. ¶ Ibid p. 546.

In that I misused my five senses in iniquity and presumption,
 And practised the seven mortal sins without penance or fasting,
 And neglected rectitude of life, and the seven virtues of the Church.
Miserere mei, Deus, I beseech thee, O Lord
 Jesus, for the sake of thy five wounds, I intreat thee,
 Pardon all my errors before I go to the place of my rest,
 When death shall seize my heart with cold pangs and trembling,
 I shall not be able to suffer penance for my sins, and give alms,
 But shall be motionless, dumb, deaf, blind, and insensible;
 And shall leave my assemblies, my treasure, and my beloved,
 And my works will follow me, and my enemy accuse me;
 When I approach the burial place, I shall quit the present state,
 And no more feel the affection for all I have seen and loved;
 My bed will be made in gravel, and both my hands will be bound up;
 A pillow of stone will be laid under my head, and a covering of wood
 My relations will leave me there to be devoured by toads, [inclose me;
 And will rob me of my worldly goods, and cover me with earth,
 And my work will follow me, and my enemy accuse me;
 Who then is powerful, but the supreme Prince?
 O Lord, for the sake of thy five wounds, I supplicate thee,
 O God of glory, before I go from hence,
 Supreme Sovereign of sovereignty, grant me, I beseech thee, thy mercy.*

"It is true there are mystical allusions intermixed with the Christianity of the bards of this period, but those must not be regarded as corruptions of the Evangelical religion, but rather as the remnant of old Druidical superstition, which had not yet totally vanished before the light of the Gospel.

"In the year 582, the pagan Saxons were in possession of England; inspired with enmity towards the original inhabitants, they doubtlessly disdained to receive instruction at their hands in the principles of Christianity. Such obstinacy perhaps discouraged the British Ecclesiastics from any attempt to that effect. Nevertheless, as the Britons were not wholly extirpated from that part of the island, their Church likewise had still retained her ancient position, and continued to consecrate and appoint Bishops successively to the several dioceses. We learn that Todioc was Bishop of York, and Theon Bishop of London, as late as A.D. 586. Some of the Saxons too, notwithstanding their contumacy, became about this time converts to the Christian religion; for when St. Kentigern, an Irishman, was preaching the gospel to the Saxons, in Cumberland, Gildas informs us, 'that the northern parts of Britian flocked to his preaching, and that the Saxons, abandoning the errors of Gentilism, destroyed their idols, and were baptized into the Christian faith.'† Neither was King Ethelbert himself unacquainted with Christianity, for Bertha, his Queen, was a Christian, and brought to England, Luidhard, a French Bishop, who preached to her, and her court, in the Church of St. Martin's, Canterbury, for a length of time before the arrival of Augustine: so that popish missionary could not boast, with St. Paul, 'that he had preached the Gospel where Christ was not named, and built not upon another man's foundation.'

However, as the proselytes thus gained over to the National Church

* Myf. Arch. vol. 1. p. 100. † De exideo. Britan.

were comparatively few in number, we cannot blame the missionary spirit of Augustine on the present occasion ; on the contrary, it merits our commendation. For when the Catholic faith is assailed, and when infidelity is to be converted, it is a duty incumbent on all the Christian Churches to render assistance to those who need it. But this did not invest the popish bishops with any patriarchal jurisdiction over the British Church. When the necessity which justified his conduct became extinct, then the original privileges of our Church revived.* And, as has been said in the case of Eleutherius, people receiving the faith through the instrumentality of emissaries from a certain see, are not necessarily made dependents on that see. Indeed, if that were the case, then the Irish Church could lay a stronger claim to that honour than the Church of Rome ; since by far the greater number of the Saxons were converted through the ministry of Missionaries and Bishops from Ireland. The kingdom of Mercia, containing the counties of Chester, Nottingham, Derby, Stafford, Salop, Northampton, Leicester, Lincoln, Huntingdon, Rutland, Warwick, Worcester, Oxford, Gloucester, Buckingham, Bedford, Hereford, and part of Hertford, was converted to Christianity by Finan, Diuma, Coellach, and Trumhere, all Irish bishops.† The kingdom of Northumberland, which contained York, Lancaster, and the northern parts of England, and extended a considerable way into Scotland, was chiefly converted by Aidan, another Irish Bishop. Paulinus had been sent on this mission, by Justus of Canterbury, successor of Augustine, but was soon obliged to retire, and paganism resumed its sway, until Aidan arrived under happier auspices, and converted the nation.‡ Essex, Middlesex, and Hertford were converted by Cedd, another Irish bishop, after they had relapsed into paganism.§ The Picts and Scots of Scotland were converted by Columba, an Irishman, first Abbot of Jona, in the sixth century.|| We must not forget that the Irish Church was at this time quite independent of the Church of Rome and in close connexion with the British Church. But besides all this, whilst, as before observed, the canons of Nice and Ephesus are in force, 'the Bishop of Rome hath no jurisdiction in this realm of England.' Hitherto they are in force, since no general council has yet conferred on the Roman pontiff any patriarchal authority in Britain. Therefore the ancient customs and privileges of the British Church, which she possessed from the beginning, and which were confirmed to her by the councils of Nice and Ephesus, are still her own entire rights.

"Forasmuch as the primitive Church of Britain submitted not to the Church of Rome, in the time of Augustine, so has she ever after to this day, nobly maintained her original independence, and retained in her services the pure doctrines of the gospel, amongst the hills of Wales. Even in England, notwithstanding the strenuous exertions of the Roman legates to establish popery, the supremacy of the Bishop of Rome was not acknowledged until the twelfth century. The Irish, who were perfectly independent of the Roman jurisdiction, and who inhabited the north of Britain, ordained Aidan, Finan, and Colman, bishops successively for the kingdom of Northumberland ; Cedd, bishop for the East Saxons ; Diuma, and after him Coellach and Trumhere, Bishops for the Middle Angles, who inhabited Leicestershire, and the Mercians.¶

* Bede. lib. iii. c. 21. † Ibid lib. iii. c. 21. ‡ Ibid lib. iii. c. 3, 5 and 6. § Ibid lib. iii. c. 22. || Ibid lib iii. c. 4. ¶ Usher's ancient religion of the Irish.

“Of these Bishops it is said that they were remarkable for their piety and labours in preaching the gospel, beyond any that came after them. ‘Aidan especially,’ says Bede, ‘although he observed not Easter contrary to the manner of those who sent him; yet was careful diligently to perform the works of faith, godliness, and love, according to the manner used by all godly men; wherefore he was worthily beloved by all, even by them who entertained different views of Easter, and was respected, not only by those of meaner rank, but by the bishops themselves; Honorius of Canterbury, and Felix of East Angles.’”

“Because these Irish Bishops conformed not to the Roman usages, their consecration was deemed by the papists null and uncanonical. Accordingly Wilfrid, the papal advocate, having been nominated to succeed Colman in his bishoprick, refused to receive consecration at the hands of either the Irish or Welsh prelates, but crossed over into Gaul to obtain papal ordination. How oppressed was the state of the Roman religion in Britain at this time! This priest must needs repair to the Continent to be canonically admitted into episcopal orders; for there was not in all Britain, as Bede testifies, any Bishop at that time who had been consecrated after the manner of the Romish Church, except Wini alone, Bishop of the West Saxons.†

“Wilfrid was deprived of his see, by the authority of King Elfrid, and the Archbishop of Canterbury, for contumacy. Upon this he appealed to Rome, and the Pope, vindicating his cause, commanded him to be immediately restored into his lost diocese. But as the papal supremacy was not yet acknowledged in England, his mandate only excited general surprise and indignation throughout the country; and rather than obey it, the King banished Wilfrid from his kingdom.‡ This happened about the commencement of the eighth century.”

(To be continued.)

EVIDENCES OF GOD'S FAVOUR TO THE CHURCH.

No. I.

HAVING commenced a new series of “*The Churchman*,” in an enlarged and improved form, it is our intention to appropriate some of the space usually assigned to the leading article, to a series of papers in defence of our truly Scriptural and Apostolic Church. Unhappily, we live in days, in which that Church is rudely assailed by every species of malicious misrepresentation and most determined antichristian hostility. To use the words of another, “we may well ask, why, what evil hath she done? The cause of this hostility against our beloved Church must be sought elsewhere. She is the prop and cement of social order; and at the same time, the great barrier to the progress of error and evil; she is a mighty impediment in the way of the ascendancy of those who can only hope to rear the superstructures of their ambition and superstition on the ruins of her greatness.” Malignant, powerful, anomalous, and determined, as is the opposition to the Church, we see no cause for despondency; but on the contrary, looking at the present circumstances of the Church, and also at the circumstances in which that opposition to her originates, we discover abundant reason to “thank God and take courage.”

* Bede, lib. iii. † Ibid, lib. iii ‡ Hale's Essay, p. 223.

In stating the grounds of our consolation and confidence as to the stability and prosperity of our beloved Church, we avail ourselves of the following extracts from an able Visitation Sermon, preached by the Rev. Robert Meek, at Warminster, and published by Hatchard and Son, Piccadilly. We trust that the extracts we are permitted to make, will induce our readers to obtain and peruse that discourse for themselves.

"The admirable adaptation of our Church for supplying the spiritual wants of the nation, we regard as evidence of this. If the excellency of any institution is to be judged by its fitness for realising the ends for which it was instituted, then may we justly claim for the Church to which we belong a high degree of excellence. It is, if enabled to operate to that extent, adapted to supply the spiritual wants of the community at large; and, inasmuch as it accords with the benevolence of God in meeting the wants of fallen man, it may, without presumption, be regarded as an emanation of Divine benevolence and wisdom. That system which possesses such characteristics of adaption, in the degree in which it does so, may be considered as bearing on it the impress of Heaven. If we had to do with intelligent beings, unaffected by moral evil, unalienated from God, the natural and habitual tendencies of such would be towards God and religion. But, alas! the case is not so. We have to do with fallen and sinful mankind, who, in the awful and emphatic words of Holy Scripture, are "enemies in their minds by wicked works," and "alienated" from God. It is clearly necessary, then, that religion should first seek them, or they would never seek religion. And is not such the method and appointment of Heaven? Divine mercy, in sending the Saviour to die for us, and in sending the Gospel to bless us, waits not for the prior movements of man. *"I am found of them who sought me not,"* is characteristic of all the merciful dispensations of God towards mankind. If the evangelization of the nations had waited the voluntary expressed desire of the nations to be supplied with the Gospel, it is easy to be perceived, that nations now enjoying the light and privileges of the Gospel would have remained in the darkness of paganism. Christianity required, as it still requires, to be aggressive, in order to bless the world. It went forth uninvited—it advanced in spite of opposition, and forced its claims on those it sought to save; it grappled with, and triumphed over, that depravity which alienated man from his happiness, by alienating him from his God. It is, and must be the same still. Now our national Church is established on this principle; and we contend that it is the benevolent principle of Christianity itself. The Church recognises, as a fundamental principle, that religion is essential to the temporal and eternal interests of the community;—like the good shepherd, she waits not for the return of the wanderer, but goes after the lost to seek and to save. She sends religion, rears a Church, and creates a minister, in almost every little district of the land, and thus proclaims to all "the common salvation." But for this wise, holy, and benevolent arrangement, how fearful would be the famine of hearing the word of God in the land! Uproot and destroy, even at this advanced stage of Christianity in our country, the Established Church, and numerous and extensive districts would soon become unchristianized. The sound of the Church-going bell, the sanctity of the Sabbath, the softening and moraliz-

ing influence of Christianity, together with its untold collateral advantages, would cease and disappear from thousands of our villages and hamlets; and their hundreds of thousands of inhabitants would have to lament and say,—“No man careth for our souls.” But I must not enlarge on this view of the subject. The adaptation of the Church to the moral wants of the nation,—her accordance with the benevolence of God in the way in which she meets those wants, viewed in connexion with her inherent capabilities for supplying those wants more extensively,—may, without presumption, be regarded as evidence, that she is a chosen instrument of God, for the accomplishment of these great ends; and will warrant us in saying *Godis for us*.

“This view of the subject is strengthened by the very important consideration, that the Established Church of this country *has, through many successive ages, been the honoured instrument of maintaining, in its purity, the faith once delivered to the Saints, and of checking the progress of errors subversive of that faith*. In this respect she has proved ‘a witness and keeper of Holy Writ;’—‘the pillar and ground of the truth.’ In proof of this, we need only refer to her Liturgy, Articles, and Homilies. It would be difficult to find in the standards of any branch of the visible Church, such a body of pure scriptural truth as is contained in the standards of the Church of England. From age to age, amidst the errors which have sprung up, in this ark the heavenly manna has been preserved incorrupt. Without entering into particulars, we may unhesitatingly affirm that there is no doctrine of Holy Scripture, essential to the edification of believers, which does not stand forth with a distinctness and clearness sufficient to preserve us in the pure faith, and to protect us against fundamental error. We attach great importance to this view of the subject. However some may undervalue established formularies and articles of faith, we contend,—and the statement is confirmed by experience,—that such a public and authorised recognition of the essential doctrines of Christianity, as is contained in the formularies and articles of our Church, has, through the blessing of God, been the means of rendering the belief of the great mass of the people *more scriptural and more fixed* than it otherwise would have been. That in this way, the Established Church is practically the means of checking the growth of sects and of errors, is proved by the rapid multiplication of both, during the temporary subversion of the Church in the days of Cromwell; by the state of things in America; and the acknowledged departure from the pure faith of numerous Presbyterian Societies in this country, who refused the safeguard of established creeds and formularies. It is a fact, which speaks volumes in support of our argument, that Socinian writers themselves ascribe the tardy growth and spread of their Christ-dishonouring, and soul-destroying heresy, to the influence of the Established Church. We expect to be told, that there have been, and that there are, even in high quarters, instances of departure from the doctrines of our Church, as vindicated by the Reformation, and as embodied in our Liturgy and Articles. We admit and deplore the truth of the allegation: we contend, however, that such an admission, so far from making against, rather strengthens the position we maintain. For, such departures from the faith are at once made manifest, and authoritatively condemned by the formularies and articles of the Church. Moreover, we possess in the

standards of the Church, a *conservative* and *restorative* principle, which Societies rejecting established formularies and creeds have not. The silent, imperceptible but potent influence of the truth, brought to bear upon the mass of the community, by the constantly-reiterated and widely-diffused ministrations of the Church, operating most effectually in checking the progress of error and delusion, and diffusing through the mass the holy leaven of pure truth, must not be overlooked. Thus, as it has been happily remarked, 'the fixed and scriptural standards of the Establishment remain like a sea-wall, opposing itself to the encroachments of the ocean, to preserve the integrity of her ancient faith.' It would be easy to shew, that even they who are separate from the Establishment, and who repudiate alike her authority, and creeds, and formularies, are more largely indebted to her, as 'the pillar and ground of the truth,' than they are aware. The Church has resolutely kept up and guarded the ancient landmarks of the pure faith, by which even they who have abjured her fellowship, have been kept in the way of truth and preserved from straying into the paths of error. This important view of the subject justifies us,—not in a spirit of vain-glorying, but with a feeling of devout gratitude to God,—in affirming that the Established Church has been the special, the honoured instrument, in the hands of God, of preserving from age to age—of holding forth and propagating most widely, that holy faith once delivered to the Saints, by which God has been glorified and myriads of souls have been saved. Are we then arrogant or presumptuous in claiming for her the character of "the Church of the living God; the pillar and the ground of the truth?" While the Church continues faithful to this her high character and destiny,—and blessed be God she is eminently so in our day,—we have no hesitation in saying, this is an evidence that God is with her and for her:—and if God be for us who can be against us?

"We possess additional confirmation of this consoling fact, in the *acknowledged and increasing efficiency and usefulness of the Established Church, at the present time*. It is our high privilege, my Reverend Brethren, to exercise our ministerial functions in a revived and reviving state of the Church. There are seasons when the special call is addressed to the Church:—'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'* 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.'† Such is the special call of God to the Church now. And is not our Church delightfully responding to the heavenly call? She arises from her past slumbers; she is putting forth her renovated energies: she shines forth in the reflection of that glory of the Lord which has risen upon her; she is lengthening her cords by multiplying her edifices of mercy, and extending her holy ministrations far and wide; and we see, as the delightful results of this, multitudes not only in our own country, but also in distant pagan lands, crowding into her communion. Is not all this evidence that God has visited his Church, refreshed his inheritance with the plentiful dew of his heavenly

* Isaiah lxi. 1.

† Isaiah liv. 2, 3.

blessing? And this it hath pleased God to do, and in this marked way, in the seasons of our Church's great tribulation: thus, while he suffers her to be tried and chastised,—doubtless in mercy and for her good,—he comforts her by these special tokens of his favour, as pledges of his love and of her security. There is truly much in the present efficiency and usefulness of the Church to dispel the fears even of the most timid and desponding of her friends. Look at the increased and glowing energy and zeal of her Clergy: perhaps there never was, at any former period of her history, a time in which the great and distinguishing doctrines of the Gospel, vindicated by the Reformation, and for which sainted martyrs bled, were promulgated by the Clergy with more learning, zeal, or success. Look at the various religious societies in close connection with the Church: at no former period were they more expansive or efficient, in blessing not only our own country, but the world at large. By means of her Episcopacy, and of her Missionary Societies, the Church is planting an efficient ministry in our distant colonies and other pagan lands, and is thus gathering thousands and tens of thousands, among whom a few years back "Christ was not named," into his fold of mercy. Within the last eighteen years one Society alone (I refer to the Incorporated Society for promoting the Erection and Enlargement of Churches,) has assisted 1260 parishes in increasing their Church accommodation, by means whereof 313,550 additional sittings have been obtained, of which number 233,925 are free and unappropriated, that the poor may hear the Gospel preached to them, "without money and without price." The efforts and results of the more private benevolence of the friends of the Church, in the same way, could they be collected and stated, would hardly be less astonishing and delightful.* It is pleasing and satisfactory to know that the spiritual advances lately made by the Church, is acknowledged even by dissenters. The late Robert Hall, the most talented and eloquent dissenting minister of his day, said:—"In justice to the Established Clergy of the realm, I cannot but remark the great advances which they have exhibited during the last half century. They have gone forth in numbers, rekindling the lamp of heavenly truth, where before it had burned with a dim and sickly ray. They have explored and cultivated many a neglected spot, into which other labourers could not, for obvious

* I shall, I hope, be pardoned, if in proof of this last statement, I here give an extract from a communication I have received from a lay-friend, a descendant of the celebrated nonconformist Philip Henry: "You will be happy," he writes, "to hear that a great enlargement of the boundaries, and a consequent increase of the usefulness of our scriptural Church is going forward in this neighbourhood. One of our parochial chapels has been recently rebuilt and a comfortable parsonage-house added, and a chapel to accommodate about 700 persons is now erecting in our town. For these benefits we are indebted to the munificence of one family, who will expend not much less than 10,000*l.* in the good work. We are building and endowing another Chapel in a country district of the parish, by public subscriptions. In all these a sufficient supply of free sittings has been provided. Our Clergy are active and devoted—our congregations large and increasing—and dissent on the decline among us. In S**** also, and in several of our neighbouring parishes, additional Churches are in the course of erection. Our Diocesan Church Building Society, established about twelve months ago, has received about 15,000*l.*, and made grants amounting to 6,000*l.*; by which about 6,000 free sittings will be procured." Such instances of the usefulness and increasing efficiency of our beloved Church, at the present time, are numerous.

reasons, gain admission with equal facilities of influence. And far be it from any of their dissenting brethren to regard their success with any other than a holy jealousy, a Godly emulation." The present learned Dr. Pye Smith, also a dissenter, in a sermon lately preached before a number of dissenting ministers, and since published, says:—"I must profess my opinion that the *increase* of vital piety in the Established Church, within the last thirty or forty years, has been proportionately, and comparing the measures of advantages, *greater than among us.*" Let it also be remembered that while God is thus blessing the Church, he is, at the same time, making her a blessing to those separate from her communion; a holy impulse is thus given to other sections of the Christian community. The divine influence, so abundantly vouchsafed to the Established Church, like the genial influence of spring, incapable of being confined within our own enclosures, spreads over the length and breadth of our country, causing our moral deserts to rejoice and blossom as the rose. Is this the state of things which evidences the Church of England to be "*a great national evil, and an obstacle to the progress of truth and godliness in the land,*"—as one has lately, falsely, and we think impiously, asserted? We boast not of this state of things in our beloved Church—we ascribe all the glory of it to that God whose work it is; while, at the same time, we rejoice in it, as the most decisive evidence that God is with us and *for us.*"

We intend in a future number to notice the nature and causes of the hostility manifested against the Church. We will conclude this paper in the words of the author from whom we have already extracted so largely:—"The consideration that God is with her and for her, justifies and demands attachment to our beloved Church. It is an important branch of practical godliness, to love and favour that which God loves and favours. If absolute perfection be necessary to secure our fellowship with any branch of the visible Church of Christ, then is it certain that in this imperfect world, we must remain strangers to the privileges of Christian fellowship. That a scrupulosity of conscience which would lead an individual to separate from the Church of England, on the ground of certain real, or supposed imperfections, would, for the very same reason, render separation from every other Christian communion necessary. He who separates from the Church on such grounds, to be *consistent*, must separate *ad infinitum*. We may lay it down as a principle, the truth of which we think few will be found to question, *that, that which does not cause God to alienate his favour, or to separate from the Church, will not excuse, much less justify, our separation from her.* Rightly considered, the evidences which have been adduced of God's favour to our Church, supplies us with one of the strongest motives to warm and steadfast attachment to her. It should also lead those separate from her, seriously to consider how far they are justified in their own consciences, and in the sight of God, in their continued separation from a Church so largely and so manifestly enjoying the favour and blessing of heaven. Ought they not rather to say,—we will go with you, for we have heard that God is with you."

The Reading Desk.

THE LITURGY A STANDARD OF FAITH.

THE following extract is selected from the Primary Charge of the Right Reverend Dr. Onderdonk, Bishop of New York ; we are indebted for it to the "Banner of the Church," published at Boston, America. The argument is admirably stated by the Bishop :—

"The conducting of public worship by a prescribed form, has many and conclusive arguments in its favour, drawn from the nature of things, the authority of Scripture, and the great interests of evangelical truth and piety. The view of the subject the most in unison with the present design, embraces its connexion with the proper exhibition and maintenance of a standard of faith. Creeds, articles, and confessions, made only the rule of instruction, and not themselves necessarily brought into public use, and thus made every one's voluntarily and openly adopted rule and measure of belief, experience teaches, are insufficient long to preserve unity and consistency in any Christian body. The glosses and dogmas of individual teachers, unrestrained by the necessary exhibition of the solemn decisions of the united wisdom and piety of the Church, gain an easy ascendancy, and lead captive the minds of many. Discord, confusion, and their connected evil works, naturally and necessarily ensue. And the only remedy for the endless divisions thus created, is in such vague and indiscriminate principles of union as endanger the sacrifice of all that is peculiar and distinctive in the Gospel scheme, to the mere desire of a fair show of sectarian or of party influence. The only effected remedy is in standards, which are not only proposed as rules, but are themselves brought constantly to the notice, and constantly kept in the use, of the public congregations. Such is the case with our Liturgy. Besides all the other strong reasons which should commend it to our enlightened and devout regard, and our discriminating and unmeasured preference, it is a *standard of faith*, which makes to the world the most solemn profession of the truth as it is in Jesus, and interests therein all the sensibilities, and all the warm affections, of evangelical devotion : and this is giving to that truth its proper direction, and its genuine influence. Formal confessions of faith may serve to guide the understanding, and define to the world our views of the Christian system. But the incorporation of them into our required religious exercises, the bringing of them, in solemn offering, before the throne of grace, the thus engaging in their behalf the holiest, the purest, and the best affections of our nature, most efficiently answers the great ends for which the truths of our religion were revealed.

"This position has much to recommend it to the enlightened assent of every well-directed understanding. But it is best appreciated by that renewed heart which sees, in the truths of the Gospel, man's only refuge from the guilt, dominion, and everlasting consequences of sin, and experiences that that refuge is all-sufficient. To such a heart, the grace of God, bringing salvation through JESUS CHRIST, presents a point to which not only its reasoning powers are to assent, but its best and liveliest affections are to be drawn.

"But admirable as this is, and unanswerable, it is of no avail unless the *theory* be put in *practice*. The moment a departure, however slight, is

made, the principle is weakened. With every added irregularity, there is another loss of power. And a Liturgy left optional to use or to omit, to use wholly or in part, would be just as much worse than no Liturgy at all, as the contempt of law is worse than its abrogation. If the arguments for a form of prayer on the Lord's day are valid, then they are on all occasions of *social* worship. If they are not, then let the whole be given up, and let us honestly confess that in following the Jewish Church, in following Christ, in following the Apostles, in following the consent of all antiquity, in following the great body of Christian worshippers in all ages, we have followed that which does not tend to edification, does not promote spirituality, discourages vital godliness. To us there seems no medium between such a course and that which Bishop Onderdonk so forcibly urges.

“By positive provisions, the Church confines the devotions of her people on all occasions of *public worship*, to her pious prescriptions, and prohibits the addition to them of any other. And this, my reverend brethren, is our ark of safety. If our Liturgy was left to discretionary use; if it was allowed us to mingle with it any devotional exercises by which the unwary might be drawn into unfavourable comparison of required and stated forms with the more imposing show of fancied peculiar gifts; or if, on any occasion of public worship, we could substitute for its tried value and excellencies, what might attract by the greater glare of novelty, and the more favourable allowance to the weakness or vanity of the human heart; one half, at least, of our present peculiar privileges and exalted blessings would be sacrificed. It is in its principle of exclusive and unmixed requirement, that our Liturgy towers so much above all other existing provisions for preserving to religious societies unity and consistency of faith. Well persuaded, then, that the strong influence thus exerted is in behalf of the genuine principles of the Gospel, be our attachment to those principles the rule and measure by which we govern our estimate of the provisions of the Liturgy, and our zeal and efforts in fulfilling and maintaining them. This is no sectarian cause. It is the cause of the best interests of the Gospel, which, in the uncommon spiritual dissensions of the present day, lie bleeding in many communities, where they were wont to have been honoured, for the want of due guard against the presumptuous intrusions of human frailty and folly. Fearful is the responsibility incurred by every system, and every act, which may weaken the influence of our Liturgical standard of faith, or substitute aught in the regard which should be had for it alone.”

“We ask for this important subject the serious and impartial consideration of all our brethren and friends, and fervently pray that God may guide us into all truth!”

The Pulpit.

EXPOSITORY PREACHING.

THE following is from the most Rev. Dr. Hort, Archbishop of Tuam, who, in his instructions to the clergy of his diocese, in 1742, thus recommends “the reviving” of what he calls “that almost antiquated exercise of expounding the holy Scriptures to your congregations.”

"I am afraid the bulk of your people are very little acquainted with this divine book ; some for want of inclination to read it, and others for want of proper helps for understanding it ; and yet this is the book that *is able to make them wise unto salvation.*" This book is the great rule of their faith and practice, and according to this book they must be judged at the last day.

"Who then shall teach them to understand it but their pastors, who are called by that honourable name, because they are to *feed their people with knowledge and understanding?* For the priest's lips should keep knowledge, and they should seek the law at his mouth ; for he is the messenger of the Lord of Hosts.

"By this means you will by degrees lead those into the knowledge of the Holy Scriptures, who will not be at the pains, or may want leisure, to read them at home ; or if they do not read, yet, for want of commentators, are sometimes at a loss for the true sense.

"Let me add, that this exercise will be of no small advantage even to yourselves, as it will lay you under a necessity of studying the word of God, which you are by profession, and promise at your ordination, bound to do : for a Clergyman can no more be unskilful in the Holy Scriptures, without great shame and reproach, than a lawyer in the law.

"The Epistles and Gospels, and Lessons for the day, will furnish you with choice of subjects for this work, which will become easy and familiar to the minister, after he has once made himself master of the sense and connexion. And the same notes will generally serve, as the same portions return in an annual rotation.

"But let me not be misunderstood. I am not recommending this as an additional task, over and above the sermon, but to be substituted sometimes in the place of it ; and which, in my judgment, will be more profitable ; especially if care be taken to make such practical inferences and applications in the course of the exposition, as may naturally arise out of the text. This will indeed make it a sermon in another shape ; with this difference only, that the variety of subjects and incidents will enliven the attention, and give a more agreeable, as well as instructive entertainment to the audience ; who, I dare say, will come with a better appetite to this exercise, when judiciously performed, and fill your churches better.

"It will remain in the Minister's discretion to interpose a sermon when he pleases ; but he will do well to note down those Sundays, in order to expound, in the following year, those portions of Holy Scripture which by this means were omitted.

"And if the people were admonished to bring their Bibles with them, according to the good old practice of our ancestors, and to accompany the Minister as he reads and expounds, they would understand and retain it better, and be enabled to spend an hour most profitably in recollecting and repeating to their families what they had heard at Church.

"If this custom, practised in the times of puritanism, was laid aside in a licentious age, when all seriousness in religion grew out of fashion, let us not be ashamed to revive it ; for it is no shame to learn that which is good from any body."

2 Tim. iii. 15.

Sayings and Doings of Old Time.

THE CONVERSION OF A POPISH JESUIT.

THE subsequent account of the conversion of Samuel Mason, bred up with the Jesuits at Paris, is extracted from that valuable and scarce old work, entitled "*Foxes and Firebrands*," and written by Mr. Robert Ware, son of Sir James Ware. The whole story deserves the most serious thought, for we are greatly mistaken if the same popish practices are not being performed at the present day. The population is now so much more dense than it then was, that such practices of the Romish Foxes, the Jesuit priests, may now be carried on with much less fear of detection.

Thus proceeds the account :—

"Samuel Mason, his conversion to the Protestant Church of England now established by her Royal Highness Queen Elizabeth, our Gracious Sovereign Lady of England, France, and Ireland : together with his speech in the Cathedral of Christ-Church, Dublin, June the 6th, 1566, and also his narrative presented to Sir Henry Sidney on the 25th of August following, being made before him, being then Lord Deputy, the Archbishop, Mayor and Aldermen of the city of Dublin, formerly written by John Garvey, Primate of Armagh, and Dean of the said Cathedral.

The convert's speech.

"It is usual upon confession to shew some sorrow for sins committed, and also to promise an amendment for the future. But that sorrow without a performance is the committing of sin afresh, besides the committing of the sin of lying, when the party performeth it not : these sorts of sorrows and promises be odious both to God and man. But my confession is not auricular, as I publicly here declare it, therefore I hope to be the more credited ; and it would redound to my disgrace from henceforth, to dissemble either with God or man : so that I shall not make a rash vow, that I will not return to my evil ways, yet with prayer I shall seek my God for his assistance, lest I be led into temptation, reserving within myself this saying in my mind : Teach me, O Lord, to number my days, that I may apply my heart unto godly wisdom.

"It was not want drove me hither, for had I complied, at Paris, where I abode about eight years, I might have been entertained : yet my frailties were such, I here openly declare, for two years and upwards, before I departed from thence, I dissembled with the society called the Society of Jesus. But spending my time partly in learning the language of that kingdom, and also by searching the records and libraries of the Universities there, I found out variety to dissuade me from that impious way of living. Therefore I have come hither to acknowledge both mine ignorance and perverseness when I was of a contrary opinion for to embrace the truth which I have for a long time scandalized and rejected, hoping all here present will be pleased, as Christians, to take this my Recantation, for a real and true one. So the Lord of his mercy recal sinners to his Church daily from henceforth.—
Am m.

"After this Recantation of Mr. Mason's, Sir Henry Sidney, then Lord Deputy, took him for one of his Chaplains, after which Adam Loftus, after Primate of Armagh, upon the resignation of Hugh Corwine, Archbishop of this See ; Adam our Primate resigning up the Primacy to succeed Hugh Corwine in this diocese, he preferred this convert to the parish of Finglas, two miles distant from this City of Dublin.

"After the recantation of this convert upon the feast of St. Bartholomew, soon after his conversion, he presented Sir Henry Sidney with this narrative following :

"The covetousness of the Bishops of Rome for these several hundreds of years past have increased more than ordinary : first, their covetousness caused them to forget God, by neglecting his will and commandments. Secondly, it hath caused them to accept of the earthly pleasures of the world, which Satan offered to our

Saviour, but Christ rejected his offerture by rebuking him, and shewed that he cared not for the riches therein; by his saying, 'My kingdom is not of this world, hath not only caused the Bishops of Rome to assume to themselves the titles due to emperors, kings, and princes; but, above all, to assume the name of God to them and their successors, which, in a word, is blasphemy. At Paris, during my stay there, I improved myself by searching the records, and viewing the books in that University; amongst which, I lighted upon the Clergy of Liege, their Apology to Pope Paschal the Second, as touching the oath of allegiance which he had granted against the then Emperor, Henry the Fourth. The substance of this Clergy's Apology being thus translated out of the French.

"Who can justly blame a Bishop for favouring his Lord's party, to whom he oweth allegiance, and hath promised by oath to observe it. No man doubts but that perjury is a grievous offence; God only sweareth and repenteth not, because wisdom keeps the commandment of God's oath. But for us who often repent that we have sworn, we are forbidden to swear. If a man swears, God enjoins him to perform his oath unto the Lord, which is not unknown to those that rend the kingdom and the priesthood by a new schism, and with their upstart traditions promise to absolve from all sins, such as incur the crime of perjury towards their Sovereign, never reading what God said to Zedekias, (by the mouth of Ezekiel the Prophet) who had committed perjury against his Sovereign, Nebuchadonozor—'He that hath broken the covenant, shall he escape?' which St. Hierome expounds thus. Hence we may learn that we ought to keep touch even with our enemies, and not consider with whom, but by whom we have sworn.

"Considering on this Apology, my soul was smitten within me, and such a terror seized on my conscience, that I said within my soul, surely that if Paschal was thus reproved by this Clergy so long since, how wicked are his successors grown by this time?

"At this time, anno 1560, a strict bull issued out of Pope Pius the Fourth, commanding all the learned of the several orders of that Church to find out proofs and reasons for persuading of subjects to break their oaths of allegiance with their kings and princes; and to gloss this device the better, he dispensed with several of the learnedst of the Franciscans, Dominicans, and of the Society of Jesus, to preach among the Protestants of England; nay, with some of them, to marry, saying, that the marriage of England, established by the Queen and her Clergy, was no marriage, but plain heresy. All these so dispensed were to give monthly intelligence; if from France, to the chief cities there; if from Spain, or from other territories, to those places; and for fear any of these should be dissuaded from their orders, others were sent to discover them, if they found their inclinations so bending, before they came to be fully resolved to turn; this, one Andrew M'Gibbons, a Scotch friar, assured me, who was sent for this purpose, and betrayed one John Gyles, who was then a recanting at the city of Gloucester; but Gyles ingeniously confessing all the contrivance, and desiring proof might be brought who was his accuser. Andrew M'Gibbons was summoned to appear, and to proceed; but Andrew suspecting that himself was caught, straightly seemed to go, but pretending to go into his lodging for some papers to give the bailiffs of Gloucester, went out the back way, and so took horse, and fled into France, and came to Paris—what became of John Gyles, I did not enquire.

"Still being desirous to search after all indulgences, absolutions and dispensations for oaths, allegiance, and for rebellions, to strengthen the Church of Rome, supposing thereby to have made myself a fortune, and to be esteemed well of by the Clergy and laity of Rome, I for the most part made it my purpose to collect all things of this nature, these being some of my collections."

* * * * *

"An indulgence was granted by this Pope for to kill any that followed Luther's opinion, a thousand years' pardon for his sins, besides the honour to be enrolled by the name of Rome's faithful soldier.

"This Pope Paul by his bull entered at Paris runs, Englished, thus:—'Whereas we find the heretics now concord in the administration of the sacrament of the body of Jesus, we grant full remission of sins to those our sons of our mother church that shall stop or hinder their union amongst heretics.

"We also absolve all subjects from their oaths of allegiance unto their heretic

kings, princes, or states, as they be enemies unto the holy see of St. Peter : all men from their tie of matrimony with heretical wives, or wives from their heretical husbands : also all children from their parental obedience either to an heretic father or mother. Also, we absolve all parents not giving to their heretic children their benediction or portion, either to give their estate to the next Catholics of the mother church a-kin to the family, or to give or to dispose of it to any other person's use.

" Paul the Third, the servant of the servants of Jesus-Christ, and Fernesius, our trusty and faithful son and champion for the holy see of St. Peter ; the blessings of the Holy Trinity attended on the person of our well-beloved son Fernesius, of St. Peter, of St. Paul, of the Mother of God : the benediction of the holy host of heaven, of the arch-angels, angels, saints, patriarchs, prophets, apostles, and holy martyrs, assist thee, and those fighting under thee, in our holy cause : we grant to thee, our son and faithful soldier Fernesius, a true and plenary pardon for all thy sins committed, or to be committed by thee, or any other fighting under thee, fighting for the holy cause of St. Peter, our predecessor of this see of Rome. We will and command the archangels, and angels to carry into Heaven the souls of those our soldiers that shall be slain in battle for our holy see of Rome (fighting in so just a cause) immediately upon their expiration, not suffering or enduring the least pain of purgatory. Also, an absolution of sins of one hundred years to all the children of those dying, or being slain in this our holy cause, against the heretics and enemies of our holy see of St. Peter's, 4th *ids* June, in the third year of our Pontiff,

PAULUS. TERTIUS.

" The Jesuits of Paris their opinion was to the Council of Trent in the year 1550, (just at my coming thither) that the Pope and the council were above all that is called God, and of greater force than the Scripture was ; for which opinion one Veratus returned this society thanks from the council ; and so it was upon the Jesuits' opinion, voted in that council, that their acts and the Pope's were beyond the law, the Prophets, and the Scriptures.

" The messenger between the Council of Trent and the Jesuits of Paris, was Ludovick de Freak, formerly a priest in England, who brought with him up to Paris, from the council, several kind of indulgences and instructions for the society to undertake and grant, and teach : part of the instructions were thus, to take notice of the confessions of the people of France, especially of the nobles and gentry ; and in case they suspect any thing detrimental to the holy see of Rome, then to confer with three or more confessors of the suspicion, and so to take memorandums of certain questions to be asked of the party so suspected the next time.

" Also, to converse with the noblest, and to discourse variously until they find which way he is inclinable most, and to please them accordingly in their discourse ; and in case any of you be, or chance to be any of their confessors, ye are to take memorandums of things doubtful or suspicious, and at the next confession to urge them to those parties then confessing, by which any three or more are to consult, and give the see of Rome and her councils intelligence, more or less, that the mother church might be informed ; and all evil prevented that is or shall be pretended against her."

The next paragraph is worth especial notice.

" You are to associate with all strangers heretical, as well as Christian Catholic ; if heretical, to be civil, and not to discover your profession ; and for the better procurement of these designs, designed or to be accomplished, ye may, with leave of any three of the society, be permitted to wear what dress or habit you think convenient, provided the society hear from the party so dispensed. Any of you thus dispensed with, may go with the heretic to any of their heretical meetings permitted by acts or contracts of peace between princes : by this contrivance ye may both inform the mother church, and in case any of you be employed to assist her to go into any of the heretical villages or territories, you will be the more able to serve the holy see of St. Peter. and keep yourselves from suspicion.

" In case any of ye be thus employed, ye are dispensed with either to go with heretics to their churches, or as you see convenient. If you own yourselves clergymen, then to preach, but with caution, until ye be well acquainted with those

heretics you converse with, and then by degrees add to your doctrine by ceremonies, or otherwise, as you find them inclinable. If ye be known by any of the lay Catholics, you are to pacify them by saying secret mass unto them, or by acquainting other priests (who are not able to undertake this work) with your intentions, who doth generally say mass unto them. If the laymen be of any parts, or of wit, you may dispense with them also, reserving the same provisos, and thereby he may acquire an estate, and be the more able to serve the mother church."

Mr. O'Connell and the Papists would seem to understand the next paragraph very well.

"In case they scruple in taking of oaths, you are to dispense with them, assuring them that they are to be kept no longer than the mother church sees it convenient. Or if they scruple to swear on the Evangelists, you are to say unto them, that the translation on which they swear, his holiness the Pope hath annulled, and thereby it is become heretical, and all as one as upon an ordinary story-book.

"In case in strange countries, ye be known by merchants or others trading or travelling thither, for to strengthen your designs the more for your intention, you are dispensed with to marry after their manner, and then ye safely may make answer, that heretical marriage is no marriage, for your dispensation mollifies it so, that at the worst it is but a venial sin, and may be forgiven."

It behoves the dissenters to make the following the subject of great thought, and to examine how many popish Jesuit priests are now following their vocation amongst them.

"Ye are not to preach all after one method, but to observe the place wherein you come. If Lutheranism be prevalent, then preach Calvinism: if Calvinism, then Lutheranism; if in England, then either of these, or John Husses' opinions, Anabaptism, or any that are contrary to the holy see of St. Peter, by which your function will not be suspected, and yet you may still act on the interest of the mother church; there being, as the council are agreed on, no better way to demolish that Church of heresy, but by mixtures of doctrines, and by adding of ceremonies, more than be at present permitted.

"Some of you who undertook to be of this sort of heretical episcopal society, bring it as near to the mother church as you can; for then the Lutheran party, the Calvinists, the Anabaptists, and other heretics, will be averse thereunto, and thereby make that episcopal heresy odious to all these, and be a means to reduce all in time to the mother church.

"You are further (during the time you take these shapes upon you) to observe thus much of the rules of the mother church: the mother church disowneth the regal power to be her superior, especially the heretical powers regal, or otherwise. Upon this ye are to take these measures: You must bemoan your followers and auditors, saying, 'Are not we persecuted for righteousness sake? What flesh and blood can endure this! We be more zealous against the Pope than they, and yet we be persecuted.' By these means your contrivances will light on those ye lead along, and not on yourselves. This will advantage you much; hang you or burn you they dare not; but their perpetual acts against the party that follow you, will take off the late severities they lay on us, in saying, 'We burnt the heretics their ancestors, and so at last bring that odium upon that heretical church in England which they have thrown on us. And as you will be more admired by the people, so the heretics will asperse that heretical King and his Church, as little differing from us.' These instructions I am commanded to recommend unto you, as being approved by his Holiness Julius the Third, your Supreme Father, and his wholesome Council, to be handled and performed to the utmost of your powers, wealth, parts, learning, and capacities, for the good of the mother church. Dated the fourth ide of November, 1551.

BENEVENTUM.

"Upon these consultations, I was amazed to behold these and other the contrivances that hath been contrived against the Church of England ever since King Henry, her Royal Highness's father, fell from the see of Rome, but yet duly taking memorandums of these things for my curiosity's sake, at first then designing to have practised these instructions, at last seriously pondering upon these devices, and upon several others of this kind, (which would contain a large volume to set them out to public view) I pretended to come over hither to practise the same; and to colour my feigned intention, I said I took these memorandums for my in-

structions, and so left Paris in the month of April, anno 1566, and landed at Dover the month following; from whence I came to this kingdom, where since I have satisfied the Archbishop and the rest of my brethren the Clergy, by my last confession publicly in this city of Dublin. Yet, for further assurance of my confidence in the Protestant faith of England, now established by her Highness and her parliament of this nation,—I, Samuel Mason, being stricken in years, not knowing how soon it may please the Almighty God to take me from hence, as also to take off all evil calumnies, aspersions, and suspicions of me, Samnel Mason, as if I should die in the Roman Church: I do humbly lay this my narrative before your Lordship, as chief under her Highness in these her dominions of Ireland, for a true and signal testimony of my fidelity to her Highness, her Government both in Church and State. Dated at Dublin, the 24th day of August, 1566. SAMUEL MASON."

The Archbishop of Armagh (Dr. John Garvey,) also Dean of Dublin Cathedral, adds the following:—

"I was the more desirous to keep this memorial of this convert, by reason the speech (for the declaring of his conversion) was spoke in my Cathedral; I being but the year before, by her Royal Highness preferred to that Deanery, as appears by her Majesty's special letter now on record, and also I have inserted this amongst others of my diaries to remain hereafter with other of the memorandums concerning this Deanery, desiring my successors to follow the same for the public benefit of their successors, and to be produced as time shall serve for their several occasions most opportunely and fit.

"The convert continued not fully two years in his parsonship or parish before he died, myself preaching his funeral sermon, where several with sorrowful tears lamented the loss of so true a penitent, choosing this text suitable for his conversion: "Blessed are they that die in the Lord, &c." whom all must suppose did, as appears by his hearty recantation and declaration aforesaid: he was buried in his parish, at Finglas, two miles distant from Dublin, on the feast of St. Bartholomew, A D. 1568.

Correspondence.

[The Editor wishes it to be distinctly understood, that he does not consider himself at all responsible for the statements or opinions of his correspondents.]

To the Editor of The Churchman.

CRITICISM ON שְׁמֹרֶת.

WHAT a pity it is that great men should be so greatly carried into great errors, by their great love for a favourite hypothesis. The learned Parkhurst, for instance, tells us, in his "Hebrew Lexicon," under the word שְׁמֹרֶת. קֶבֶר denotes the grave or sepulchre, properly so called, שְׁמֹרֶת signifies that which is common to all, the common receptacle of the dead—the invisible state of the dead, (Comp. Eccles. iii. 20; Eccles. xl. 11; xli. 10.) Thus Leigh, in his "Crit. Sacra," well remarks, that "Jacob, (Gen. xxxvii. 35,) would go down mourning into שְׁמֹרֶת to his son, not into hell—the place of the damned—for he never thought his son to be gone thither, nor into the grave, properly so termed; for he thought his son had been devoured by a wild beast; but into the receptacle of the dead." Hence we are given to understand very clearly that שְׁמֹרֶת does not signify the grave. Also Schmidt, as quoted by Noldius,

observes, "*non dari locum Scripturæ perspicuum, in quo vox שְׁאֵרִי notet sepulchrum, vel locum subterraneum*"—that there is no place in Scripture, where the word שְׁאֵרִי clearly signifies the grave, or a place under the earth. But is this true? By no means: for we read in Psalm cxli. 7, "Our bones are scattered at the grave's mouth." Surely this means the grave; and yet the word is שְׁאֵרִי. Again, we find Jehovah saying to Israel, (Hosea xiii. 14,) "I will ransom thee from the power of the grave—O death! I will be thy plagues; O grave! I will be thy destruction." Here also the word is שְׁאֵרִי, and can signify nothing but the grave; for God will never destroy the invisible world. Also we find Jonah praying to the Lord out of the belly of the fish, and saying, "Out of the belly of hell cried I." (Jonah ii. 2); yet even here the word is שְׁאֵרִי, and cannot signify the place of departed spirits. Further we read, (Ezek. xxxii. 27), "And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell—שְׁאֵרִי—with their weapons of war: and they have laid their swords, under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." Upon this text, Parkhurst himself remarks, under the word חָרֵב, "To illustrate Ezek. xxxii. 27, observe that in the tombs of the ancient Muscovites and Tartars, of Neshech and Tubal, were deposited their *swords* and other implements of war." Solomon, (Eccles. ix. 10), gives us this weighty piece of advice: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave—שְׁאֵרִי—whither thou goest." This cannot apply to the *invisible world*, for knowledge and wisdom are there. In Hezekiah's psalm of thanksgiving for his recovery, he says, (Isa. xxxviii. 18), "the grave—שְׁאֵרִי—cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." But the *invisible world* can praise the Lord. More instances in proof of this might be added; but the above are sufficient to show that Parkhurst, Schmidt, and others have gone too far. Bishop Pearson, in a note on Article V. of the Creed, notices the text, (Gen. xxxvii. 35,) referred to by Leigh, and says, אֵמָּה and שְׁאֵרִי generally run together, and sometimes signify no more than the grave, (as Gen. xxxvii. 35.) The Bishop vindicates the text from the construction which Leigh has put upon it.

I am, Sir, yours very truly,

R. A. H.

A SPECIMEN OF DISSENT IN 1894.

SIR,—I take the liberty of submitting to your consideration the accompanying Petition of the Dissenters of Leicester, recommending them and their clergy to the "Commons," in a manner as *fulsome* as it is *novel*. I have extracted *batim* from the columns of the *Leicester Chronicle*, March 1st, 1894; a paper which speaks their sentiments.

"DISSENTER'S PETITION."

"To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled. The Petition of the undersigned Inhabitants of the town of Leicester, and its vicinity, Dissenters from the worship and polity of the Church established by law,

"**SHEWETH**.—That your petitioners belong to that vast majority of his Majesty's subjects, who are exposed to various disabilities on account of their religious opinions.

"That though the benign and liberal spirit of a more enlightened age has procured the repeal of some of the more obnoxious statutes enacted against [very justly for their rebellion, persecutions, and cruelties, during their ascendancy in the time of Cromwell. *Ed.*] your petitioners, are still far from being relieved by the Legislature with the same equal justice, in matters of religion, as fellow-subjects of the Established Church.

"Your petitioners are at a loss to know for what offences of theirs, or of their forefathers, they are thus stigmatized [for their intolerance and butchery of Churchmen, when they had murdered the King and destroyed the constitution of the country. *Ed.*]; or in what respects they are distinguished from their brethren of the Established Church, [for their disloyalty in politics, and their enmity to religion, and their hatred of Churchmen who are *not* their brethren. *Ed.*] it be by a more ardent and undeviating adherence to the great principles of civil and religious liberty; [which properly means civil and religious liberty, or toleration for themselves, but no liberty whatever for others. *Ed.*] of which your ancestors exhibited the proof at the accession of his Majesty's family to the throne of this country, and to which the dissenters of the present day have shown an undiminished attachment, by the support they have given as a body to that important measure of his Majesty's government, in the reform of your honourable House, which they trust has laid a firm basis for the future peace, improvement and prosperity of the empire. [such might have been the result, had it stopped the mouths of papists, and other dissenters and radicals. *Ed.*]

"Your petitioners beg to state for the information of your honourable House [which we think extremely ignorant, though reformed. *Ed.*] that within the few weeks a census has been carefully, and as they believe accurately, taken, believed nothing of the kind, because they knew to the contrary. *Ed.*] taken by respectable members of their own body, [it is not likely that they would entrust such a piece of business to any others. *Ed.*] of the state of religion in this town, opinion among the inhabitants of this town; by which it appears that of a population of 32,755 persons, the number professing themselves members of the Established Church amount to 11,555, and that of the dissenters and non-conformists to 21,200, [when it suits the purposes of these tender conscientious men, state that all the wicked of the country are Churchmen, but here they monopolize the whole of the non-conformists, such as papists, infidels, atheists, &c., while all non-conformists. *Ed.*]

"That of the members of the Established Church, as above estimated, a considerable number declare that they seldom or never attend upon its worship; and another considerable number are desirous of the reform of their own Church; that dissenters therefrom should not be compelled to conform to any of its ordinances, or to contribute in any way to its support, [dissenters do not contribute to the support of the Church as they well know. Churchmen contribute to them.

"That the number of voters under the provisions of the Reform Bill resident in this town, is..... That of this number.....are dissenters, and.....members of the Established Church.

"That of the total number of resident dissenting voters,gave their suffrages at the last election in favour of their present representatives, and of

liberal policy professed by his Majesty's present government. That of the total number of Churchmen,..... voted in favour of the anti-ministerial candidate ; and that among them are comprised the Corporate Body, the Conservative Club, and the Clergy of the town. [Here these dissenters are appealing to numbers as they sometimes do in proof of the truth of their sentiments, &c., but if accused of being only a small body, they immediately reply that Christ's flock is a little flock, so they are fortunately always right. Ed.]

"Your petitioners state these circumstances, not as conveying any reflection on their fellow-townsmen of the Established Church, [oh dear no! they reflect indeed—not they. Ed.] but as substantiating their own claim to at least impartial justice at the hands of his Majesty's government, and of your honourable House ; and they believe that similar results to those obtained in this town, would attend a similar investigation in most parts of the United Kingdom. [We are quite of the same opinion, that *similar* results would attend a *similar* investigation. Ed.]

"Your petitioners protest against the continuance of a public institution thus at variance with the religious opinions of the majority of the population in all the three kingdoms. They submit that the spectacles of tithes [spectacles of tithes !! surely tithes are getting into years, as they are now wearing spectacles !! why not let them die quietly. Ed.] collected by military force, and rates levied by warrants of distress, [they ought to be levied by a warrant of distress upon dishonest people who refuse to pay them, just as any other debt. Ed.] cannot be beheld without exciting feelings injurious to the interests of religion, [dissent is here meant. Ed.] and dangerous to the peace of the empire. [Yes, dissenters care little for peace when their ambition is to be gratified. Ed.] They pray that they may be no longer compelled to contribute to the support of a worship, of which they conscientiously disapprove ; [they do not contribute one farthing to the Church, what they pay is a just debt, and they manifest a dishonest principle in not paying it without giving trouble. Ed.] and that in all regulations about to be made, respecting the registration of births and burials, and the celebration of the marriage contract, they may be left entirely and in all respects independent of the jurisdiction of the Established Church, [they are not under the jurisdiction of the Church at all, they having separated themselves off from it and made idol churches of their own, and called them very properly after the names of their respective founders. Ed.]

"They ask no reparation for past injustice, they seek no favour or pecuniary support from the state in any shape or degree ; [this they know to be false, for they are constantly seeking support. Ed.] but they beg leave respectfully, but explicitly to declare their firm conviction that nothing short of complete liberty in matters of religion [why they declared they should have this on repealing the Test and Corporation Acts. Ed.] will give satisfaction to the dissenters, or accomplish the conciliatory purposes aimed at by his Majesty's government.

And your petitioners will ever pray, &c."

I fear the above will be an undertaking for your patience. I could scarcely withhold my pen from *underwriting* much of the above, but thought it advisable to leave all comments to a more experienced heart and hand.

A CONSTANT READER OF YOUR EXCELLENT PERIODICAL.

P.S.—The same paper of the 8th says, "By an analysis of the voters at the last election, it appears that the number of dissenters who polled for Messrs. Evans and Ellis, was 1024 ; those whose religious sentiments were unknown, 100, and Churchmen, 175. Those who polled for the Conservative candidate, dissenters 83 ; sentiments unknown 67 ; and Churchmen 811."

January 9th, 1838.

THE WESLEYANS AND THE CHURCH.

MY DEAR SIR,—I once thought, with many of my friends, that the Wesleyans were not only a peaceable and loyal people, but very much attached to the Church of England, and would be the first to stand up for the Ministers of the Establishment, and certainly never become persecutors ; but experience has convinced me of my error. I once laboured in a village where there was a small Wesleyan meeting-house, which would hold when crowded, about a *hundred* persons, the pulpit of which

was occupied by persons of the lowest orders in society, and whose moral characters would not bear the strictest examination. These Rev. Divines did all in their power to insult the excellent Clergyman who had long resided in the village, and had been a great blessing to the poor, and wished to persuade the parishioners that all who went to Church would go to hell! This I heard from the lips of one of those to whom the language was addressed; and to convince your readers that these said reverends are not at all deficient in impudence, I will give you a copy of a note which was sent to the Clergyman of the parish by a Wesleyan brother, who is a cow doctor, preacher, and head man at the said meeting-house. The rev. cow and pig doctor wanted to make a greater noise than common, that he might annoy a truly excellent Clergyman, the Rector of an adjoining parish, to whose premises this temple of noise was attached, as well as the esteemed and venerable Clergyman of the parish, his Curate and friend; and also to draw as many as possible, he wished to have a grand exhibition, for, as it was said, the benefit of their Sunday-school, and wished the Church to be closed on the Sunday evening!

This is a copy of his modest note:—"Reverend Sir,—As two sermons will be preached next Lord's day, in the Wesleyan chapel in this place, for the benefit of the Sunday-school connected therewith, I shall feel obliged if you will dispense with your evening service on that day, and we shall feel pleasure in returning a similar *favour* for any charitable purpose connected with *your Church*.—I am, Rev. Sir, yours, ——" I was not present at the grand meeting, but preached in the Church, which was, as usual, well attended; therefore, if the Church had been closed, the people must have stood in the street to hear their bawling, fiddling, if not dancing, as they had a few children present to perform in white frocks.—Yours, &c.

A COUNTRY CURATE.

Poetry.

CHURCH ALARUM.

STAND up for the CHURCH of our sires,
Baptised in her martyrs' best blood;
When, embracing the stake and the fires,
Triumphant in Jesus they stood.

Stand up for the ARK, that received
Our infancy, washed from its stain:
The Cross, which our conquest achieved,
O bear not its impress in vain!

Stand up for the MOTHER, who fed
Our youth with the milk of the Word;
And nourished with heavenly bread,
And strengthened with might in the LORD.

Stand up for the ALTAR, where Faith,
Through emblems and pledges, applies

The Body, once broken in death,
The Blood of the great Sacrifice.

Stand up for the SHRINE, where the vow
Of Wedlock, once "holy" was sworn:—
Blind zealots! Ah *what* is it now,
Since the Triune JEHOVAH they scorn?

Stand up for the GUARDIAN of all,
That earth yet detains of our Dead.
Let their dust, till the trumpet's loud call,
Lie sacred and safe in its bed.

Stand up!—yet when all has been done,
When your banners in victory wave,
Fall down, on the field ye have won,
To HIM, who the victory gave!

Jan. 3, 1838.

IGNOTUS.

OUR TALENTS DUE TO OUR MAKER.

WHERE truth celestial doth her incense
burn,

In mystic censors to Jehovah's praise;
Let the young muse her wayward foot-
steps turn,

And God-ward soaring weave her earth-
born lays.

Do not I love thee, oh my God and friend,
And long to taste thy rich and bound-
less love;

Long to be borne where this dull life shall
end,

Through fields of ether to thy courts
above?

In nightly vision or in mid-day thought,
Amid the din or solitude of life;

My soul shall gather no delight from
aught,

Horat in pleasure, with vexation rife.

My mind's creation shall for ever flow,
In hallow'd cadence to the God I love;
And after death with rich seraphic glow,
Shall roll melodious through the domes
above.

Elm Grove, Peckham,

E. D.

Reviews.

A Series of Letters to Wm. Eccles, Esq., Attorney at Law; on the Subject of the Church Destructionists and their Purposes, by John William Whittaker, D.D., Vicar of Blackburn. London: Simpkin & Marshall. Blackburn: Morrice. 1836-7.

THOUGH we are under the necessity of noticing this series in a merely cursory manner, it will be shown to contain claims on the public attention. When a work is decidedly good, the few extracts which its reviewer may make from it, will be found sufficient to excite a desire for its possession and perusal.

The series commences with the detail of circumstances connected with the ceremony of laying the first stone of St. Mark's Church, Witton, and with an able reply to the low snarlings of one Francis Skinner, a dissenter. Mr. Wm. Eccles, to whom the letters are addressed, appears also to be a dissenter, but one of more liberal principles. Leaving the controversy itself out of the question, and Mr. Francis Skinner to his faction, and to his delight in ungentelemanly personalities, we shall confine ourselves to some of the valuable observations of a general nature, which Dr. Whittaker has made.

The Voluntary Principle is exposed at a considerable length, both as to its futility, and the consequences which it would engender; it is disrobed of the tinsel tawdry with which certain demagogues and schismatics present it to the vulgar mass, and is exhibited in that absurd deformity which naturally belongs to it. Those indeed who advocate it, appear to us to be men careless of their own ruin, provided they can accomplish the ruin of others; men who do not perceive that if it be carried into effect in the Church, that effect will immediately be extended to the conventicle; or men, who perceiving this, care neither for Church nor conventicle, provided they can tumultuate through the agitation of excited public feelings, and share in an anticipated scramble for the Ecclesiastical and temporal spoil. For to assert that dissent is established on the Voluntary Principle, were to assert a falsehood; inasmuch as the stipends and endowments which support it, negative the allegation. Nor does it require ingenuity to perceive, that there is less of religion than of worldly policy in the agitated question; that there is little or no zeal for the altar, but much of Satan transformed into an angel of light. It is, as it were, a Baalitic confederacy against the temple of Jehovah.

In the Blackburn petition, the Thelematists made mighty strides, and proposed that at the demise of any incumbent, the congregation should have a voice in declaring what doctrines, faith, and morals should be inculcated in the parish Churches of England. Here then universal suffrage was to be transferred from temporals to spirituals, and an unlettered multitude was to decide on the economy of the Church of God. Of course, the dissenters expected that by suffrage, carnal influence, and sanctimoniousness, they would bias the popular voice, and secure to themselves the possessions of the Christian Levi, hoping like Korah, Dathan, and Abiram, to profane the Divine worship with their unhallowed censurs. It is strange that where the mammon of unrighteousness is so very apparent, they should persevere in this open, unblushing effrontery. According to this proposal, "it is to depend on the decision of such an assemblage, whether Popery, Socinianism, Calvinism, Arminianism, Antinomianism, Pelagianism, or Quakerism, or any other modification of Christianity, or even Nullitarianism is to be taught in our Churches, and preached in our pulpits." Thus "truth and falsehood, sincerity and hypocrisy, the pure Gospel of our God, and the inventions of our great adversary," would be put "on a level:" thus every soul-destroying heresy would have a sanctioned admission into our Churches.

Dr. Whittaker shows, that on the true Voluntary Principle, there can be no test—not even that of a belief in our Lord's inspiration, because the subjection of any person's freeborn mind to a test would be contrary to it. But if the adoption of Christ's inspiration as a test be admitted, the definition of inspiration, how far extensive—what it is—whether plenary, partial, continuous, or limited, with a thousand other nugæ would present new difficulties. A similar cause of controversy would be found in every other permitted test. As it would therefore be

impossible to define a point of separation between Christianity and Infidelity, "an awful gulph would yawn before the Voluntary Synod," and infidelity would eventually gain an ascendancy under the system.

From these and other data, Dr. Whittaker has very clearly demonstrated, and so clearly that no man can refute his demonstration, that one principle, we say, the leading principle of the Voluntary System, is the dissolution of the alliance between the Church and the State. At this the many-headed hydra of dissent directs its multitudinary envenomed fangs; and like the great dragon in the Revelations, issues forth to destroy. The petitions which the Dr. has cited, fully show the spirit by which the Voluntary Principle is asserted and influenced, and at the same time stand forth as records of the ignorance of the petitioners, with respect to Ecclesiastical antiquity. In the desired confiscation of Ecclesiastical property, no distinction is made between endowments resulting from private liberality, and the funds *supposed to be* national property: a mighty sweep is intended, and justice and divine authority are pretermitted in the intention. From one consequence of the Voluntary System, that the Christian Ministers must be elected by the people, nothing but false doctrine and bad effects can ensue:—for, as the minister, if elected at pleasure, may be ejected at pleasure, it is evident that the doctrines preached, would be accommodated to the prepossessions of the audience; that the Gospel would be twisted, perverted, and outraged, according to the current of public opinion; that many whose dependence rested on their congregations, would fear to preach the religion of Christ boldly, and in defiance of popular sin; consequently, that the effects which the Voluntary System would produce, would be of a most degrading and demoralizing nature, and the Voluntary System itself would become one of the most arbitrary tyrannies ever witnessed under the sun. Polymorphous dissent itself would feel their effects, if they could be executed on the Church of England. Then indeed would the *Voluntary* System become *involuntary*.

If the supremacy of the Christian Church rests on popular and universal sufferage—the canvassed or bribed voices of uneducated men—an anti-christian atrocity burst upon us, as it were the predicted revelations of the Man of Sin, which is most appalling,—then all the hateful arts of the O'Connellite elections would be practised in the sanctuary—human passions, human prejudices, political biasses, all that is unholy, all that is denounced in the sacred Scriptures, would dictate to the worship of the Infinite Majesty of the Most High. Then verily would be the desolation and the abomination. That these very times were predicted by St. Paul, we are fully assured. "Gresswell on the Parables" is, to a certain extent, right on this subject. But he is misguided by fancy. One thing remains certain, that there never was an epoch, since the introduction of Christianity on this earth, which so fully attested the prophecy of the apostle. The state of the whole Christianized world is one exemplification of its truth. If, then, we imagine the result of the Voluntary System, that the will of the multitude is the rule of faith, to be realized, may not the fulfilment of the prophecy be assisted even by its means? At all events, it will arise from such a spoliation of the Church of God. The Scriptural doctrine is, that the rule of faith is the inspired word of God: but it is self-evident that the Voluntary rule of faith is the *Vox Populi*—yet the advocates of the latter are politico-Pharisaic enthusiasts, who have the Scriptures in their mouths and the love of lucre in their hearts. They are men who varnish over the vilest worldly schemes by a glossy religion—men who, professing themselves "the temple of the Lord are we," pull down, with a desecrating hand, the walls of the sanctuary, and leave it to be trodden under foot by infidels. We much suspect them to be "clouds without water, carried about of winds—raging waves, roaring out their own shame—wandering stars, to whom is reserved the blackness of darkness for ever."

As to the Dissenting Voluntary Principle, it is a fallacy: the everlasting contributions, besides all various pretences by the unblushing schismatic for himself or for other as consequential purposes, levied at the doors of the conventicle, are palmary arguments against the principle. Nay, (for we know what we write, and we have witnessed the truth of what we write) the sneaking contributions at private houses are exceedingly adverse to the theory. We much doubt whether the Pharisees of old made longer prayers than the Dissenters, on these pecuniary oc-

casions. The latter, however, in this one respect alone consistent with the voluntary principle, differ from the former in not paying tithe of anise, wheat, and cummin seed. Their voluntary principle is to receive, not to give. But, like the Pharisees, they are now sounding their trumpets before them. They are indeed seen of men, but *are they approved by God?* Rightly says Dr. Whittaker, that the congregation would be on the Voluntary System, but that the pastor himself would live under the direst and most austere compulsion. The consequence of it would be such an accommodation to prevalent opinions as would ultimately issue in infidelity. A tyranny would be inseparable from the Voluntary System, which would merge the word of God in a pliancy to worldly contingencies. Free will and unfettered judgment would be banished from the pulpit, and mundane expediency would too frequently rule the preacher. As Christ is the only spiritual Monarch of his Church, as his servants recognise no spiritual supremacy but his, we are disinclined, on Scriptural grounds, to the monarchy and supremacy of the Voluntary Principle. It is also observable, that whilst the advocates of the Voluntary System affect general toleration, they are the most intolerant of all men; for they pray that no Church be allowed in these realms except on the Voluntary Principle:—by parity of reasoning, if the Church of England were intolerant, might not she pray that none be allowed which assents not to her Articles? But designing men, whether they cloak their schemes under the garb of religion, whether they assert them in open profligacy, so entangle themselves in contradictions, and occasionally so peep out of their masks, that their real projects become easily perceptible. “By their fruits ye shall know them.”

As Dr. Whittaker says, we are to be voluntary by *compulsion*; ergo, we must be voluntary by *persecution*—an inference worthy of this pseudo-liberal age, and legitimately deducible from its Parliamentary acts. Every test must be impracticable where the will of the multitude is dominant—the *ferrca vox*, which drowns religion and reason in its roar. Well may we say with Horace,

O navis, referent in mare te novi
Fluctus. O quid agis? Fortiter occupa
Portum.

Have dissenters, have modern politicians considered, that if Christ's Church be founded *on a rock*, it must be founded on an *established*, not on a *voluntary* principle? Or are the modern men of Baal, of itching ears, of new opinions, so absolutely enveloped in theory, in sectarianism, or in persecution, as to throw aside the authority of Christ? We know not how, with their advocacy of the Voluntary Principle, they can disclaim this inference. But have the Thelematists never considered, that in some age of growing evil it might be possible to accommodate their unholy system to a religion adverse to Christianity, and on their own Voluntary Principles? It might suit Mahomedanism; it might suit also infidelity,—no religion at all. If so, what an awful responsibility rests on these pseudo-ministers of sectarians, who have advocated it? Are they not the wolves among the sheep? Have they not entered the sheepfold over the palings, and not through the door? How admirably consonant to our view of the Voluntary Principle is Christ's designation of such as thieves and robbers! The commandment, “thou shalt not steal,” Dr. Whittaker magnificently applies to them.

We cannot follow Dr. Whittaker through his glorious undertaking; and we apologise to him for not having brought him into a stronger light—yet perhaps needlessly, as he is a light which cannot be concealed. Of all living men, we sincerely think that the Church of England is the most indebted to him; and we regret that he is allowed to continue the mere Vicar of Blackburn. But the man of sound learning, of talent, of orthodoxy, is nobody in these days—he may content himself with benefitting his generation, but he must seek his reward on high.—Anarchists influence the national councils; and whilst men of the lowest order and talent, men of hostility to the Church, are raised to the Episcopal See, those whose names will probably be found written in the Book of Life, are thrust back into as much obscurity as petty spleen can coacervate around them. But he who is faithful unto death shall be rewarded with the crown of life.

A better scholar than Dr. Whittaker exists not; a sounder Divine cannot be found. We have not reviewed but incidentally noticed his letters—yet we are

convinced that the little which we have written, and the candid opinion which we have given, will attract the public attention to this series: and we can assure the public that they will be more disappointed in our notice than in the letters themselves.

Lectures upon the History of Moses, and the Establishment of the Church in the Wilderness. By the Rev. J. Lochhart Ross, M. A. Oriel College, Oxford. London: Hamilton & Co, Edinburgh: Whyte & Co. Post 8vo. pp. 416. 1837.

THE History of Moses, connected as he was with the children of Israel during their wonderful deliverance from the land of Egypt, and their wanderings in the desert, affords matter for the most thoughtful attention of every Christian disciple. We well remember, that when only very young, with what eager astonishment we used to read the accounts of God's dealings with that remarkable people, the chosen seed of Israel; and especially of those strange events connected with the Exodus. And we have often been surprised that mere worldly men do not more generally read the histories of the patriarchs, if only for the low, grovelling purposes of entertainment; for, although we never read a single novel during our existence, yet we cannot conceive how any thing more interesting can be penned than the History of Joseph and that of Moses. But alas! there is no secret in the business; for man by nature does not like to retain God in his thoughts, and would read or contemplate almost anything else. To the real Christian, however, all is widely different. He loves to contemplate the ways of God to our fathers of old,—his wonders in Egypt, in the sea, and in the wilderness. And to such a character we beg most earnestly to recommend this course of truly admirable Lectures before us. The clearness of style, the impressiveness of manner, and the devotional spirit which characterise them throughout, are such as to commend them strongly to the pious Churchman, and we trust that their circulation will be as great as they deserve.

The Illustrated Family Bible, with self-interpreting Notes and References of the late Mr. Brown, of Haddington, with a complete Concordance. London, Smith, Elder, & Co. 1831, royal 8vo.—We have before us the first part of this work, which is most splendidly illustrated after the manner of many ancient manuscripts; indeed we have not seen anything of the kind so beautiful. We could have wished that the Bible with the notes of some able Churchman had been perferred, and we think it would have paid the *spirited proprietors* much better.

A Concordance to the Book of Common Prayer, with the Holy Bible, showing its harmony with the Sacred Writings. By J. A. Thornthwaite. Groombridge, Panyer Alley, Paternoster-Row.

An Index to the Doctrines of the Church of England, embodying Scripture Proofs of the Thirty-nine Articles, by the same.

The Young Churchman's Advocate, or a Catechism on the Truths of the Church and the Errors of Dissent. By the same. We have only time to notice these little Tracts as likely to be very serviceable to the cause of truth.

A short and simple Letter to Cottagers, from a Conservative Bee keeper. London, J. W. Parker, Strand, 1838. pp. 24. A very cheap, plain and admirable tract, and ought to be in the hands of not only every beekeeper, but of every cottager in the kingdom.

The Queen's Accession, or the English Church and Monarchy; a Sermon preached in his parish Church. By the Rev. T. A. Holland, Vicar. London, Groombridge, 1837. pp. 36. There is so much that is very sound and good in this sermon, but we cannot exactly agree with the author in his definition of the Catholic Church of Christ, as including "numbers and varieties of dissenting sects," because such is not the fact: if it were, the Church of Christ would indeed be a curious affair.

Lengthen her Cords and Strengthen her Stakes: a Sermon at Newport Pagnell, preached at the last visitation of the Lord Bishop of Lincoln. By the Rev. D. B. Langley, Vicar of Olney, Bucks. Simpkin & Co. 1837. We have here a brief answer to all the principal objections made by our enemies to the Church of Christ, by law established in this country, and we should be glad to know that this cheap sermon had met with a wide circulation.

The Infant's Decalogue; or, a Metrical Version of the Ten Commandments, adapted to the capacities of Young Children, with a short explanatory Catechism. By Mary Ann Cursham.

The Child's Paternoster; or, a Metrical Version of the Lord's Prayer, adapted to the capacities of the Young, &c. London, Hamilton: Nottingham, Hicklin & Co. 1837. These are two interesting and good little books, well adapted for children; the language is very clear, plain and intelligible, and the poetry good, as are also the catechisms at the end.

The Christian Ministry, and the Establishment of Christianity, in Two Discourses on public occasions, with illustrative Notes and an Appendix. By the Rev. J. C. Crosthwaite, M. A. of Trinity College, Dublin. London, Duncan.—Mr. Crosthwaite has here presented us with two very sound excellent discourses on a subject which we hope will now excite greater interest than it has done for many years past. On the wide difference which exists between the duly authorised Ministers of Christ, and the self-appointed and self-sent teachers of dissent, too much cannot now be said; and it is of the utmost importance that the Clergy in particular should become thoroughly acquainted with that difference, and with the whole subject, or how otherwise will they be able to instruct their people faithfully as they ought. If a dissenting teacher be indeed a Minister of Christ, what more is a Clergyman? and why do not they more closely unite and fraternize with their "dear dissenting brethren," as they would in that case be. We cannot, however, now pursue the subject, but may return to it, perhaps in a more extended notice of Mr. Crosthwaite's Sermons, for they well deserve it; in the mean time we cordially recommend them to general perusal. The notes will be found rather curious, although the readers of the former volumes of the Churchman will have seen something like some of them.

A Letter to Sir R. H. Inglis, Bart, M. P., on the relative Numbers, Influence and Benevolence of Churchmen and Dissenters. Second edition, enlarged. London, Painter, Church of England Gazette Office, 342, Strand, 1838. pp. 12. This is a very cheap, a very right-spirited, timely and excellent little tract, which ought to circulate by thousands throughout the country. We trust we need say no more to induce our readers to spend threepence.

Miscellaneous.

ST. ISAAC'S CHURCH, PETERSBURGH.—The workmen continue busily engaged in the construction of this colossal monument. This building is probably the largest which modern Europe has seen arise; and will long continue an object of wonder to strangers. Imagine a mass of architecture, 340 English feet in height, entirely of marble and metal, decorated outside with 112 columns of red granite, each consisting only of one piece. The marble dome, surrounded by a colonnade, is 109 feet in diameter, and around it rise four steeples intended for bells. The whole forms a monument to be compared only with the colossal works of India and Egypt. The church is to be finished in 1841. The 24 columns which support the dome are each 42 feet high, of a single piece, and from the same quarries in Finland which furnished the Alexander Column. Each weighs 200,000 pounds; the machinery by which they were raised to a height of 200 feet, and fixed in their respective places, is in itself deserving of wonder and admiration.

THE LATE EARL OF ELDON.—This great and good man died on Saturday, the 13th ult. at about four o'clock, in his house, Hamilton Place. "He came to the grave in a full age, like as a shock of corn cometh in in his season." His lordship expired in his 87th year, without pain and without any formed disease.

The Right Honourable John Scott, Earl of Eldon, &c., was born on the 4th of June, 1751, at Newcastle-upon-Tyne; and in 1766 entered at Oxford, at University College, of which he subsequently became a fellow; and in 1771 he obtained the Chancellor's prize for the English Essay. In 1773 he married Elizabeth (the late Lady Eldon, who died in June, 1831), daughter of Aubone Surtees, Esq., and in the same year entered as a student in the Middle Temple, and was called to the bar in 1776, and was made King's Counsel in 1783. In 1788 Mr. Scott was appointed Solicitor General, and knighted, and made Attorney General in 1793. In 1799 he was appointed Chief Justice of the Common Pleas, and created a peer by the title of Baron Eldon of Eldon, in the County Palatine of Durham. In 1801 he became Lord High Chancellor of Great Britain, but resigned the Great Seal in Feb., 1806; he was re-appointed in April, 1807, from which period he continued to hold that office until 1827, being altogether a period of nearly twenty-five years. In

July, 1821, he was created Earl of Eldon and Viscount Encombe, of Encombe, in the county of Dorset, in the peerage of the United Kingdom. The office of High Steward of the University of Oxford was held by Lord Eldon from 1801. His lordship was the younger brother of the Right Hon. Sir William Scott, Baron Stowell. We believe his lordship was attacked with no particular complaint, but sunk under a gradual decay of nature. His lordship was attended during his illness by his daughter, Lady Frances Banks. Lord Eldon has left two daughters, Lady Frances Banks and Lady Elizabeth Repton, the wife of Mr. Repton, the architect, and is succeeded in the title by his grandson, John Viscount Encombe, born Dec. 10, 1805, and married Oct. 1, 1831, to the Hon. Louisa Duncombe, (second daughter of Lord Feversham,) born Nov. 10, 1807. His lordship (the present earl) was two daughters, one aged three and a half years, the other two years. His lordship is the only son of the Hon. John Eldon, who died in 1805 (eldest son of the late Chancellor), and Henrietta Elizabeth, only daughter of the late Sir Matthew Ridley, Bart. This lady was re-married to James William Ferrar, Esq. Master in Chancery. The Chancellor had another son, the Hon. William Henry John, Barrister-at-Law, who died in July, 1833, at the age of 37.

At the early age of fifteen he was admitted at University College, Oxford, under the care of his elder brother, William, since Lord Stowell, who was at that time tutor of the College.

He soon distinguished himself at the University by that industry and integrity and kind nature for which, during the whole of a long life, he has been loved and respected by all who knew him. He obtained a prize essay (lately published), "On the Advantages of Foreign Travel," and officiated for Sir W. Chambers as Deputy Vinerian Professor. He was certain of succeeding to a Fellowship, and in regular course to a college living, when, in his twenty-third year, he was obliged to abandon all prospect of ecclesiastical preferment by his marriage with Miss Surtees, a young lady of Newcastle upon Tyne.

Law was now the only profession open to him, and he was admitted a member of the Inner Temple. After some years labour his prospects were so discouraging that he resolved to quit London, and practise as a provincial counsel in his native town. But it was ordained otherwise. From the great talent which he displayed in a particular cause, Mr. Mansfield and Mr. Wilson, two of the most eminent counsel, conjured him not to quit Westminster Hall. They assured him that his success was certain, and Mr. Wilson added that the want of money ought not to deter him, for the assistance of many was ready to be proffered, and that he had the small sum of 500*l.*, which he was desirous to invest on this certain security. This kind offer, which was made on Mr. Scott's return from the committee-room to his house, he was not under the necessity to accept, as, by the retainers and briefs laid in the interim on his table, his fear of poverty was at an end. He abandoned his intention of retiring, and from that moment all his wants were supplied, and more than supplied, by his own exertions. He lived to enjoy the satisfaction of promoting both his kind friends, Sir James Mansfield and Mr. Justice Wilson, to the bench. He was successively Solicitor and Attorney General, in the discharge of the duties of which important office his labours were unremitting.

He was promoted to the Chief Justiceship of the Common Pleas, and in 1801 the great seals were delivered to him. He was Lord Chancellor of England.

As a Judge, he was never exceeded for clearness and impartiality—as a Statesman, in Lord Eldon, England loses the last of that illustrious band by whom she was saved amid the wreck of Europe.

In private life he was one of the most exemplary and affectionate of living beings. He never appeared to such an advantage as amidst the charities of home, by his own fireside, where, with the friends who loved him, his relations, his children, and grandchildren, he passed the declining years of his life, submitting with tranquillity and cheerfulness, which never forsook him, to the infirmities from which at his advanced age he could scarcely hope to be exempt. Resigned to the will of his Maker, he died as he lived, breathing "peace on earth and good will to men."

NOTICES TO CORRESPONDENTS.

Philadelphos; Seldenious; C.W.—r and A Conservative, are under consideration. The communication of our old friend John Pate, is too long, and would require more labour to render it as he would like to see it, than we have time to give to it. T. T. A. Y. can send any essay he pleases and we will look at it. Our notice of the excellent work, entitled the "Reduction of Prebendaries," must stand over.

THE CHURCHMAN.

"FEAR GOD: HONOUR THE KING."

No. III.]

MARCH, 1838.

[VOL. IV.]

Original Papers.

MEDITATIONS ON THE FESTIVALS OF THE CHURCH.

ST. MATTHIAS.

MUCH has not been stated of Matthias in Scripture, as he was not one of the Apostles appointed by our Lord. He was elected in the room of Judas the traitor, as we learn from the portion of Scripture appointed for the day of his commemoration. Judas, by transgression, was removed from his sacred office, a memorable instance of retributive justice for betraying his Divine Master. He had been numbered with the other Apostles, and had obtained part of their ministry from our Lord, to whom his real character and subsequent intention to betray him was fully known. Judas had probably conducted himself with outward propriety while an Apostle, and had probably succeeded in acquiring the esteem not only of the whole company of the disciples, but even of the other Apostles of our Lord. Vain, however, was the hope of veiling, under external forms of holiness, his real character from Him who emphatically is termed the "Searcher of Hearts." To our Lord he stood all along revealed in his true character, as a man whose heart was not right with God, as not a true recipient of Divine grace, or the temple of the Holy Ghost. To the inscrutable wisdom of heaven, however, it seemed right that such a man should be numbered, for a time, with the Apostles, and commissioned to proclaim, as a witness and ambassador of Christ, the message of salvation. And thus it would appear, from his example, in conformity with the 26th Article of our Church, that "the unworthiness of Ministers does not hinder the effect of the Sacraments or their general ministration, forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly do receive the Sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men."

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But though the unworthiness of Judas did not invalidate his Apostolic claims, he was righteously punished for his iniquity, and removed from his desecrated office. The stings of an alarmed and accusing conscience were too powerful to be disregarded; and the wages of his iniquity were made the instrument of punishing his sin. Having purchased, we are informed by St. Peter, "a field with the reward of his iniquity," he there added to his guilt by rushing, unbidden, into the presence of his Creator. "The hope of the hypocrite shall perish," saith the word of God, and this undoubtedly was fulfilled in the case of this fallen Apostle. He had forsaken and betrayed his Divine Master, and was accordingly forsaken by our Lord, and suffered to become the instrument of his own destruction; a warning to every succeeding age, of the miserable condition of those who despise their high privileges as Christians, and trample under foot the once received mercy of their God;—who deny or neglect the efficacy of the blood of atonement, and are consequently left to endure all the horrors of an agonized conscience—a preliminary foretaste of eternal punishment.

The death of Judas having occasioned a vacancy among the Apostles, they were directed, by the Holy Spirit of God, to elect another to that office, in fulfilment of a prediction contained in the Book of Psalms, "His bishoprick let another take." The Apostles did not merely deem it expedient that this vacancy in their number should be filled up, but this design of theirs seems to have been in accordance with an express intimation from the Holy Spirit. The language of St. Peter, who, it appears from the narrative, presided over the College of Apostles on this occasion, is as follows:—"Wherefore of these men which have accompanied with us all the time that our Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken from among us, must one be ordained to be a witness with us of his resurrection?" The expression "must one be ordained," and the quotation from the Book of Psalms just alluded to, clearly intimate that this design had not its origin in man, but was the result of direct intimation from the Holy Ghost. Hence we may, with perfect propriety, infer not only the constant superintending care which our Lord takes of his Church, according to his promise, "Lo I am with you always even unto the end," but also the doctrine of a divinely constituted Apostolical succession, from which all the authority of the Governors and Ministers of the Church was solely to be derived. Had we no other grounds for this opinion, the natural inference would yet be, that none other than a Ministry, thus divinely constituted, would prove acceptable to God, nor one that is not derived by succession from this inspired source. In one of his epistles, St. Paul intimates, in almost express terms, that the Apostles professed no stronger claims as Ministers of Christ, beyond their peculiar Apostolic character, than as the inspired successors of our Lord. His language is to the following effect:—"For ye are yet carnal; for whereas there is amongst you envying, and strife, and divisions; are ye not carnal and walk as men? For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but *Ministers* by whom ye believed, even as the Lord gave to every man?" Here St. Paul designates himself simply a *Minister* of Christ, and this term equally applies to all who are duly ordained to

any holy office in the Church; though it is just as certain that it admits of different degrees, or a certain distribution of the authority connected with the ministerial office. And this general term, applicable to all Christ's ministers, sufficiently proves that the source from which they all derive their authority (whether for government or teaching) is the same, namely, the Holy Spirit, which was promised by our Lord previous to his ascension. It is unquestionably true that St. Paul received his Apostolic commission from our Lord himself after his ascension, while the other Apostles received their Apostleship during his sojourn upon earth, or by human intervention, (namely, imposition of hands) as in the instance of Matthias before us. St. Paul was caught up into paradise, as we learn from himself, and was there probably intrusted with his commission to act as an accredited ambassador of Christ: "I neither received it of men," he states, "neither was I taught it, but by the revelation of Christ." Unless then we are prepared to claim with the Apostle of the Gentiles, a similar ground of exemption from the prescribed method of the divine procedure as exhibited in the case of all the other Apostles, we must be satisfied to rest our authority, as Christ's ministers, upon the regular and ordinary basis of Apostolical and primitive succession. Through this channel alone are secured to the Clergy and Church generally, the presence of the Redeemer, the communication of his Spirit, the grace of the Holy Sacraments; and, in short, all the other inestimable benefits of his atonement, by which we are made heirs of immortality, and the adopted children of God.

We are led therefore to conclude, that the election and consecration of Matthias to the Apostleship, was designed not only to teach us, that the Holy Spirit will be always present to direct and assist his Church, in all their deliberative as well as devotional assemblies, when his divine presence is duly besought, but also to intimate the existence of a peculiar and divine efficacy or virtue in the sacred office, which it is his province to bestow; and which is essential to the proper discharge of the ministerial functions. Nor, we would add, is the bestowal of this divine blessing and grace engaged through any other channel, than that which our Lord has himself instituted, and which his Apostles afterwards adopted in the appointment of Matthias. And though Sectarians presumptuously deny the divine origin of this holy institution, and ascribe to the priestly or ministerial office merely a human derivation, on no other grounds than because the tenor of the Sacred Volume upon this point, and the practice of the Apostles and their successors in the first ages of the Church, does not happen to coincide with their unwarranted exposition of the word of God,—it is to deride and to disprove are very different matters; and we are convinced that it will be less easy, on a reference to the inspired writings, to say nothing of the concurrent voice of all Christian antiquity, to establish their peculiar views upon this subject, or their usurpation of the Christian priesthood. Nor are we led to speak thus, God is our witness, from any narrow feelings of exclusiveness, but only because we feel it to be an imperious duty to state our conviction of the unspeakable danger of a presumptuous (because unauthorised) interference with holy things. "No man taketh this honour unto himself," says St. Paul, speaking of the Jewish priesthood, "but he that is called of God; as was Aaron: so also Christ

82 *Dialogue between a Dissenting Teacher and a Clergyman.*

receive the message, which you say you bring us from God, yet, till it is satisfactorily proved to be from him, we cannot receive it. To illustrate what we mean,—suppose there comes a messenger, asking for the loan of a sum of money, for a valued friend. I am most willing to comply with my friend's request; but I do not recognise the man as his servant; and to screen myself from imposition, I naturally ask the bearer of the message for some proof, that he is what he pretends to be, and is sent on this errand. I enquire whether he is the bearer of any thing beside this verbal message; whether he has a letter in my friend's handwriting; and until this is produced, I say, though willing to oblige my friend, I am not certain this man really comes from him; and if he does I am not culpable in not attending to his message, because the man had no credentials to shew; and he who sends his servant, or the king who sends his ambassadors, and with them no sufficient proof of their mission, sends them on a fool's errand. God will not so send his ministers; because, if sent without sufficient proof of their mission, there could be, on man's part, no peril in rejecting or refusing their message, it not being fully and clearly substantiated as coming from God. Now, Sir, I call upon you to prove your call to the ministry to be of God. Was it by an audible voice, which others heard as well as yourself, or by an appearance from heaven, which others witnessed as well as yourself, or by what means did God certify you, and others as well, who must certify the same to us, that he had chosen you for his messenger, and selected you for this work?—what are your credentials?

Dissenter.—I have, Sir, the inward conviction of my own mind, an irresistible impression upon my conscience, that I ought to go and preach. This inward feeling, I take to be the voice of God, and can you say it is not?

Clergyman.—Against this call, I should, as parallel, urge the case of St. Paul, (Acts xxvi. 9,) who verily thought with himself, (*i. e.*, felt an inward impression) that he ought to do many things contrary to the name of Jesus. And again, the case of those spoken of by our Lord, (John xvi. 2,) who should persecute God's people even unto death, thinking (*i. e.*, acting according to the dictates and conviction of their conscience) they were doing God service. Now, unless you can shew me some manifest difference in the nature, I do not say in the object, of these impressions, by which yours is distinguished from theirs, I cannot receive it. St. Paul and others were wrong in listening to this inward call. Why may not you be so too? Besides this inward conviction is no token or proof to me, I cannot perceive it, I have but your word for it, and you may have a design to impose upon me. I must have something more tangible and more satisfactory than this, especially in a momentous business of this kind.

Dissenter.—Ought you not to rest satisfied of the truth of the fact which I assert, and take my word for it?

Clergyman.—I would first observe that this implies, that in your case God sends his servants but ill provided with credentials of their mission. That they must needs be their own witnesses, and their credentials be their own assertions. I would, Sir, as readily receive the "tradition of the Church" as an authority, and I could as confidently rely upon it, as upon your mere unsupported assertion. However, I am willing to take a good man's word for any thing which may lie within the compass

of his knowledge, or of which he can be a competent judge : and I am willing to take your word, that you have felt these impressions ; but I require you to prove that these impressions are from God.

Dissenter.—So then you will allow none to be ministers, but such as are made by your bishops ; and deny that God can make ministers in any other way.

Clergyman.—No. We do not limit God where he has not limited himself. He has not tied, and bound, and pledged himself, to work by one invariable rule. For, as under the Levitical dispensation, there were the Priests and Levites, the known and recognised ministers of God ; so, besides these, God, in the exercise of his divine sovereignty, sent prophets, ministers not called after the order of Aaron, not confined to the family of Levi. Here was an extraordinary call. Have you this extraordinary call ? If so, tell us what it is.

Dissenter.—May I ask, what tokens or proofs of our being sent of God you require ?—or what, beside the call of your Church, you would receive as a call of God ?

Clergyman.—The Apostles, when they came as extraordinary messengers, came with such proofs as the nature of the case demanded : they came having their mission attested by miracles. St. Paul says, “ Miracles are the signs of an Apostle.” If you could produce this proof I would receive it : as you cannot, I would remark, that I should consider it, on my part, as a bold and daring exercise of imagination, to endeavour to find out marks, beside the call of the Church, which would prove the man sent of God. I am willing to examine, with all possible candour, every proof which may be adduced ; but while God has given me *one*, I dare not spend my time in imagining, or contriving, or conjecturing others, which might be satisfactory. But have you any thing else to offer besides this internal impression ?

Dissenter.—Yes. I have the proof, that this impression is of God, in the success that attends my ministry. The conversions, which follow my preaching, are the seal of my divine mission. St. Paul uses this very argument, so I suppose you will acknowledge it a good one, (1 Cor. ix. 2.)

Clergyman.—Without at all questioning the nature of dissenting conversions, which are, in my opinion, very questionable, I would observe, that St. Paul, (Phil. i. 15—18,) speaks of some who preached Christ of envy and strife. Surely they, who preached from such motives, could not be sent of God. Yet, he rejoiced in their preaching, because the name of Christ was made manifest, and the manifestation of the name of Christ, is the means of conversion. Hence we see men, not sent of God, preaching the truth, and the Apostle rejoicing that good was done by their means. It is clear, that he would not have rejoiced if good had not been done ; therefore we say, that because good is done by your preaching, it is no proof that God has sent you. Moreover, it is often the will of God to bring good out of evil ; and it is no proof of his approbation of any particular means, or instrument, that he employs it as the means of effecting good. Your argument is, therefore, inadmissible. And what is quite fatal to your pretensions, it is to be observed that those whom St. Paul accuses of preaching Christ of envy and strife, were properly ordained and true ministers, and simply perverted their office, or did not perform its duties, from the best motives.

84 *Dialogue between a Dissenting Teacher and a Clergyman.*

Dissenter.—But our call is confirmed by the qualifications for the ministry, which God bestows upon us; and whom God sends, he sends properly qualified.

Clergyman.—I admit it, and will grant, for the sake of argument, that you have all the qualifications of the Eleven Apostles—[do not you think, Mr. Editor, that many dissenting ministers excel in the qualifications of the twelfth?]*]*—concentrated in your own person, yet a wide distinction obtains between *qualifications* for the discharge of any office, and *authority* to discharge that office. I may have all the knowledge necessary to qualify me for an ambassador; yea, more than the ambassador sent out by the sovereign, really has; but no foreign court would receive me, or negotiate with me, because I want not qualifications, but authorities. Or, for instance, I am appealed to in a dispute—I hear both sides—I arbitrate between the parties with the greatest impartiality and fairness; but my decision is not binding, and, perchance, neither party will abide by it; not that I want wisdom, or judgment, or equity, but I have no authority. And the decision of the magistrate or judge will stand, and mine will go for nothing, though as good, or it may be better,—*i. e.* more equitable. I cannot, therefore, receive this as a proof of your mission.

Dissenter.—Well, after all, though I am unable to satisfy you, yet, the line of conduct I am pursuing is in accordance with Scripture.

Clergyman.—If so, I will at once receive you. Please produce the Scriptures which sent you to preach.

Dissenter.—Are not you a minister, and are not you acting in accordance with the Scriptures?

Clergyman.—I look to the Scripture models of a minister, and as much as in me lies, endeavour to conform to them; but I have no Scripture to produce, which authorises or commands me to preach. If I were by God's written word commissioned to act as a minister, a divine call would be altogether superfluous and unnecessary. Shew me in the Bible the command to you, individually and personally, to act as a minister of God.

Dissenter.—I cannot. However we have the inward call; you have it too; and all that you have beside, is the outward call, the imposition of the Bishop's hands.

Clergyman.—Allowing that things are so, and that the outward call is all that we have more than you, I will tell you what it is like, and what it is worth. It is like the acceptance endorsed on the bill, or like the signature to a promissory note, or legal document. They are but waste paper without it. And your *inward* call is of the same value, as a row of ciphers, 000, and our *outward* call is prefixing the initial figure to them—thus 1,000. This initial figure gives the whole value to the ciphers, and they would be worthless without it.

Dissenter.—But you must admit it is safe to the community to act under these impressions, and that we are safe in thus acting?

Clergyman.—I admit neither. It is not safe for the community, for the wildest visionary, or fanatic, may do the same, and lead men astray to perdition. Neither is it safe for you. You are bringing God's ministry into contempt, by coming without credentials, by running unsent, and, in fact, charging God with sending you a warfare at your own

charges, and not properly equipping you for the conflict. Thus you undermine the authority of the ministry; and I marvel not, that you resort to such mean arts, as dissenters commonly do, to obtain hearers, because they cannot charge the people at their peril to receive their word, because they can give them no proof that they came from God.

REDUCTION OF PREBENDARIES.*

"For most certain truth it is, that Churches-Cathedral, and the Bishops of them, are as glasses, wherein the face and very countenance of apostolical antiquity remaineth even as yet to be seen, notwithstanding the alterations which tract of time and the course of the world hath brought. For defence and maintenance of them we are most earnestly bound to strive, even as the Jews were for their Temple, and the High-Priest of God therein; the overthrow and ruin of the one, if ever the sacrilegious avarice of Atheists should prevail so far, which God of his infinite mercy forbid, ought no otherwise to move us than the people of God were moved, when, having beheld the sack and combustion of His Sanctuary in most lamentable manner flaming before their eyes, they uttered from the bottom of their grieved spirits those words of doleful supplication, 'Exsurge, Domine, et miserearis Zion: Servi tui diligunt lapides ejus, pulveris ejus miseret eos.'"—HOOKER, *Eccles. Pol.*, b. vii. § 7.

WE know not if our readers are aware of the existence of an Ecclesiastical Commission, holding its sittings in London, and making occasional Reports. It is called an *Ecclesiastical Commission*, which is quite a misnomer, and a dangerous one; inasmuch as the use of the word Ecclesiastical should imply it to be a *Church Commission*, composed of Churchmen, and exercising its authority for Church purposes. But we affirm, that, though this is its pretence, it is *not* a Church Commission; for the Church has had nothing whatever to do with it, but to suffer from its cruel recommendations: that though, *by the rule of its formation*, it pretends to be composed of Churchmen, we do not believe that it is actually so; its members being Five Bishops, and *Eight Laymen*, of some of which latter the orthodoxy is more than questionable: and, as to its exercising its authority for Church purposes, we are prepared to show that all that it does is just what dissenters rejoice to see done; and what, consequently, all "the Church" must grieve to see carried into effect. The Clergy of the Convocation of York, which is the authorized assembly of the Representatives, or Proctors of the Clergy of that Province, have recently declared a strong protest against its formation, its existence, and its acts. The Proctors of the Convocation of the Province of Canterbury, *i. e.*, the Representatives of the Clergy of the twenty Dioceses in the South, have declared themselves strongly against the same; and continual and repeated protests against this Commission, and its acts, have been forwarded, from time to time, for the last eighteen months, to the Archbishop of Canterbury, by large bodies of the Clergy from every Diocese in the kingdom.

Is this then, a *Church Commission*? Verily not! It has the *name* merely, and that is a deception. But a deception it is, which is secretly and silently working the ruin of the Church; and which will, unless its

* Being portion of a Series of Papers entitled, what will "The Church" say to the suggestions of the Ecclesiastical Commission?—By one who has a right to ask the question. Which appeared in the "Kentish Observer," (and were copied thence into the columns of various county and other prints). By FREDERICK A. GLOVER, Rector of Charlton-in-Dover, M.A. St. Peter's College, Cambridge. London: Painter, 342, Strand.

existence be summarily put a stop to, by the voice of the Church, potently declared, effectuate that for which Papists and other Dissenters have been so long and so loudly clamouring: namely, the spiritual, and therefore absolute ruin, of the Church of England.*

Now we would pray our readers to give their attention to what follows: for while, on the one hand, we desire to point out to them their duty, their bounden duty, in the present perilous conjuncture of affairs; we desire, on the other hand, that nothing may be done rashly; that nothing be done by the mere impulse of feeling; but that men who are prepared to act, may know not only *when* and *how* to act, but *why* and wherefore they should act; and then we submit to them, that when they *know* this—when they *feel* it, then will there lie upon them a great responsibility if they remain idle or unconcerned spectators of what is going on: yea, if they gird not themselves at once to do the work of the Lord, and to stand forth, like Christian men, to defend their Church in its weakness, and the cause of the Lord against the machinations of the mighty. The peril being the more extreme as the mischief that impends is,—most incredible, but woe is the day, most true!—working under the mask of friendship, and administering by the hands of the two Archbishops of England, and three of their Episcopal brethren.

A most strange accusation! the two Archbishops, and three Bishops, lending themselves to do acts injurious to the existence of the Church? How can this be? Our readers are aware that there are twenty-six Bishops of England, of whom five only have seats in the Commission. Of the remaining Bishops, how many coincide in opinion with these Episcopal Commissioners? Not one!† Here then have we twenty Bishops, all the Deans and Chapters, the large body of the Parochial Clergy, all concurring to oppose the acts of these five Episcopal Commissioners.

And who are supporting these five Commissioners? Your mere political partisans. The *Conservative* (!) Sir Robert Peel: the Whig, the Radical, the Papist, the Deist, the Atheist, and all other Dissenters. A godly alliance. Let us conceive the array. The Bishops and Priesthood of Christ's Church on the one side; on the other, the motley assembly above described, and at their head five Episcopal Commissioners!

This is a very singular circumstance! Is it true? Then it is to be accounted for—and how? To do this we pretend not. We are not clever at paradoxes. We cannot expound anomalies. It grieves us sorely to have to declare them. Let those who are able explain *the fact*, that five Bishops and the political partisans of either faction, have joined themselves

* [Since the above was printed, it has been affirmed that the Ecclesiastical Commission has ceased to exercise its *executive* functions. We hope that this is the case. But, until this is officially announced, it will be necessary to maintain the attack upon this unconstitutional, unchurch Commission. At all events, this sting it leaves behind, the stalls are *reducing*.

In several dioceses, Stalls are now vacant. Until the Bishops of those dioceses in which they are, fill them up, it is very evident that their Lordships do not consider the Commission defunct, or its suggestions a dead letter. And as they may be supposed to have the first information, until they, by filling up the vacant Stalls, affirm their belief that it is so, the war-ery which the Commission has excited against itself, must be maintained, and that not equivocally.]

† The opinions of the *recently* appointed Bishops are not known.

to the Deist, the Papist, and other modifications of the Infidel, to defy the solemn entreaty, the urgent supplications of the remaining Bishops and the Priesthood of this English Church, to deride it, and them in it.

But, though we confess ourselves quite unable to declare the motives of the Episcopal Commissioners, in this their heedless determination to run counter to the voice of the Clergy of the Church; we are able to justify the Body of the Priesthood, and all those their Bishops who are, to the utmost of their power, opposing the reckless determination of these self-styling Ecclesiastical Commissioners, by claiming the continuance of the 360 Prebendal Stalls, which the Commissioners have determined shall be reduced.

This leads us to ask the reader another question. Does he know what a Prebend is?—what a Prebendary is? A *Prebend* is a Stall (as it is called) in a Cathedral, to which appertains, or is supposed to appertain, “an endowment in land, or pension in money, given to a Cathedral Church in *prebendum*: that is, for the maintenance of a secular Priest, or regular Canon; who was a *Prebendary*, as supported by the said Prebend.” *Burn’s Eccl. Law; Art. Deans and Chapters.*

We say above, “supposed to appertain;” for the fact is, that frequently the Prebend, as to endowment or pension, is little more than the name of the thing; for we know of Prebends worth pecuniarily no more than 10s. per annum; while the fees and stamps of induction have cost the Prebendary £10.

But, now that we have got the Prebendary, and thus know the difference between the name of the office, the Prebend, and the designation of him who fills it, let us next enquire, Of what use is the Prebendary? What service has he rendered to the Church? What can he render? An important question this, just now, when the Ecclesiastical Commissioners have declared for the reduction of so many of them. First as to their composition.

“Dean and Chapter,” we read, “is a body corporate spiritual, consisting of many able persons in law, namely, the Dean, who is chief, and his Prebendaries. They were originally selected by the Bishop from amongst his Clergy, as counsel and assistants to him.”—*Burn’s Eccl. Law.* Now here we ask, since we are astonished with the declaration that 360 Prebends are to be abolished on the cession of these Stalls, by death or otherwise, of the present Prebendaries, what there is ungodly in this system which is to be abolished?

And now, as to their use. Besides, “the two principal ends for which Deans and Chapters were instituted, the first, to advise the Bishop in spiritualities, the second, to restrain him in temporalities,” (vide *Burn’s Eccl. Law; Deans and Chapters* iv. 9.) there are other important uses which they serve, as well as invaluable services which they render to the Church and Commonwealth: the which, as regards some, it were most injurious to the Church to diminish; as concerning the latter, it will be the ruin of the Church, as we shall prove, if the Prebendaries be rendered incapable of administering it, in times to come.

The first and truly important use they serve, of which we shall here take notice, has been to enrich the stores of Divinity and Philosophy with “their learned and imperishable labours,” so that, as the Regius Professor of Arabic for Oxford has said—

"These institutions, were the nurseries of most of our chief Divines, who were the glory of our English name: *in them these great men consolidated the strength which has been so beneficial to the Church: to them and to our Universities are our Church and nation indebted for the mightiest works which have established her faith or edified her piety.* It is natural, indeed, that lay writers should not be much acquainted with the earlier details of our Church; that they should be content to know that we had mighty men, to whom all Christendom was much indebted, and not care to enquire what particular offices in the Church they may have filled; it is natural they should turn to the list of the present Dignitaries of our Cathedrals, instead of tracing out the unobtrusive history of our great Divines; and it is equally natural that, conceiving that there is so much abuse at present, they should hastily conclude that it had always been so. Yet the question is an historical one, and must be decided by history. Whether, then, we take a list of our great Divines, and trace their earlier history, or whether we adopt the more compendious plan of looking over the history of our Cathedrals, and selecting the great names which there occur, we shall come to the same result, *that to our endowments, and principally those of our Cathedrals, we are indebted for almost all the Theology of our Church.* It may be dry to review a catalogue of names; but there is no more compendious way of arriving at some insight into truth; and those who have to decide on the utility of these institutions may well impose upon themselves the pains to see what fruit they have borne. It is also a refreshing sight, cheering alike to faith and hope, to behold what heroes God has already raised up for this our Church."

"It would be difficult to name many authors of elaborate or learned works, who were not members of Chapters."—pp. 103 to 106.

"It can, moreover, be shown, with regard to the vast majority of the great men above named, that Cathedral preferment was bestowed upon them, as the reward indeed of their early diligence, but not for the productions for which we now reverence them; that these works were the offspring of that preferment: that it was as members of our Cathedrals that they completed their mighty undertakings?"

"Those, moreover, whose works have been transmitted to us, and form the main part of our present Theology, are but a small portion of the eminent men who were fostered by our Chapters. Any one who has not examined the subject, and shall look over any records of Cathedral Churches, will be much surprised, when, besides the well-known and familiar names which he has been accustomed to revere, he observes, how many there are to whom the character of great learning, as well as of deep piety, is ascribed. 'All these were honoured in their generations, and were the glory of their times,' although now 'they have no memorial,' and in man's sight, 'have perished as though they never had been.' In their own age they were burning and shining lights: they fulfilled their allotted portion in transmitting to other hands the sacred torch of divine knowledge, which shall beam from one end of the Christian course to the other: and though their own lamp be extinguished, still it is in part to them that we are indebted for the light with which we are now surrounded."

And this testimony is true. True, not because Dr. Pusey has *said* it—man of undoubted veracity though he be—but because he has *proved* it. And are we now to cut down these endowments, profitable as they have been in the nurture and maintenance of our Faith?

But we are sometimes told, that "these great and glorious results are the tale that is *told*." The tale that is *telling* is very different. The learned and studious are no longer sought out for these Stalls, but the politically powerful, and those who have either their recommendation, or consanguinity to the Bishops or other patrons, to secure their appointment." But what of this? Have these Stalls *ever* produced glorious fruit? They have. And why and when have they failed? Because and when patronage was ill bestowed. And why should not laws be made to prevent the recurrence of the abuse? Let such laws be made as regards patronage, as shall restrain for the future any Sir Robert

Peel from thrusting upon his rich relative, a Stall (in Canterbury, for example) intended for poor and learned Priests, to enable them to work at their leisure, for the benefit of the Church: or from thrusting into a Stall (in Westminster Abbey for example) some heretical protégé, whose divinity is so bad, that a Bishop and Chapter would be ashamed to be identified as one of the same body with such, as of their own appointment. Truly the Church has more need to be defended from the indecencies of her *friends*, than from the open attack of her enemies.

"In former times," says Bishop Newton, speaking of Archbishop Secker, "the Archbishops, or some of the Bishops, had usually the principal sway or direction in the disposition of Ecclesiastical preferments; at least, nothing of importance was concluded upon without first acquainting and consulting them upon it. But, by degrees, the ministers of state engrossed all this power into their own hands, and bishops are regarded as little better than cyphers, even in their own Churches, unless the preferments happen to be in their own gift; and then, perhaps, the *ministers are as troublesome by their solicitations.*"

"It is time," says Dr. Pusey, "that we should retrace our steps; the time past has been long enough to degrade the service of God, and make offices, appointed for his honour, subservient only to the momentary, and often selfish, strife of worldly politics. The original contrivers of this impious system have, as will always be the case, done far more, and more lasting evil, than they intended; they have degraded that portion of the Church, *which before rendered the greatest services*, and they have thereby lowered the Church itself; but, with it, they have also lowered the moral and religious, and even the natural, character of our people. Let us not, by continuing their sins, entitle ourselves to the inheritance of their punishment, or, because they have mutilated and maimed one of the fairest edifices ever erected to the service of God, ourselves waywardly destroy, instead of restoring it in its original beauty and strength."

Again, let such laws be made as may restrain for the future any Bishops of Ely or Winchester, or Lincoln, from deluging the Diocese with their sons, and sons in law—or even now-a-days, any present Archbishop of York from installing "his own" into situations, for which they have no recommendation but the name of their father. For if men in high stations, cannot see and feel the wickedness of providing recklessly for their own, in violation of common decency, it is quite time that those who love and are devoted to the Church, and to its constitution, should take care that this henceforth be not done at the expense of the Church; and should demand therefore the establishment of such restrictions as may confine this profuse care of relatives, (called nepotism) within *decent* limits: and this the more especially, as it is from the very abuse of these preferments, that the Prebendal Stalls have become of late so inadequate to this one of the many purposes they were designed to serve; namely, the production of learned works to instruct and edify the Church, in the sublime mysteries, the still unexplored depths of the Faith of Christ, the Revelation of the Eternal God. And because sentiments such as these are hardly tolerated from small men, and weak instruments like ourselves, but have an almost infallible potency, when delivered in the phraseology of the judicious Hooker; we beg leave here, for the sake of all whom it may concern, to transcribe a portion of the seventh book of that incomparable divine.

"A foul and ugly kind of deformity it hath, if a man do but think what it is for a Bishop to draw commodity and gain from those things whereof he is left a free bestower, and that in trust, without any other obligation than his sacred Order only, and that religious integrity which hath been presumed on him.—Simoniackal

corruption I may not, for honour's sake, suspect to be amongst men of so great place. So often they do not, I trust, offend by sale, as by unadvised gift of such preferments, wherein that ancient Canon should specially be remembered, which forbiddeth a Bishop to be led by human affection in bestowing the things of God. A fault nowhere so hurtful as in bestowing places of jurisdiction, and in furnishing Cathedral Churches. The *Prebendaries, and other Dignities whereof, are the very true successors of those ancient Presbyters which were at the first as counsellors unto Bishops.* A foul abuse it is, that any one man should be loaded, as some are, with livings in this kind: yea, some even of them who condemn utterly the granting of any two Benefices unto the same man; whereas the other is, in truth, a matter of far greater sequel, as experience would shew, if, Churches-Cathedral being furnished with residence of a competent number of virtuous, grave, wise, and learned Divines, the rest of the Prebends of every such Church were given unto men of worthiest desert, for their better encouragement unto industry and travel; unless it seem, also, convenient to extend the benefit of them unto the learned in universities; and men of special employment otherwise in the affairs of the Church of God."

But even supposing that *Prebendaries* were, as regards this purpose, as useless and impotent as the most profligate practice of nepotism could, as its universal prevalence most certainly would make them; still there is a purpose they serve, and a service herein which they are able to render to the Church, so important, so essential to its very existence, that if they be reduced, the spiritual life of the Church of England as such will not be worth ten, if five years' purchase. And in concurrence, entirely, with the view taken by Mr. Glover, in his pamphlet, we with pain say—

"And to this point we do most earnestly call the attention of the reader; for if the question be put—Which among many, do you consider the chief reason why the *Prebendaries* should not be reduced? we answer confidently, from a deep and earnest consideration of the subject in all its bearings—Because of the loss of the restriction of their *velo* in the appointment of Bishops."

And as this is a point of vital importance, one which will require all the reader's attention,—lest he shall have been wearied by the length of this article already; we will reserve the further consideration of the subject, with reference to this point, to our next publication:

(To be continued.)

DISSENT.—No. II.—ITS SUPPOSED ADVANTAGES.

In this age, of what are styled liberal ideas, but which should rather be termed lax notions upon religious matters, it is not unusual to find the supposed advantages of dissent held out as an argument in favour of its existence, and as entitling it to our approbation, if not support. Nor is this illogical mode of reasoning confined to those who are, in reality, only lukewarm Churchmen, but we have seen it abetted and enforced even by the champions of orthodoxy itself. How that which is, in itself, an evil, and a great evil, which I shall hereafter endeavour to prove dissent to be, can be likely to produce ultimate good, I leave to the decision of casuists: for myself I believe, that though Providence may permit evil instruments to work out good, such a course is forbidden to man; who certainly is not allowed to do evil that good may come. And as the conclusions of persons who argue thus loosely in favour of schism are faulty, so upon examination, as must of course be the case, we shall find that their premises are faulty also.

It is taken for granted, in the first place, that dissent insures greater purity of doctrine. In answer to this, I observe that the Scriptures alone are the standard of purity of doctrine. By that standard the Church of England will willingly submit to be tried: if her doctrines are the doctrines of the Bible, they must partake of the purity of the source from which they are derived. The dissenters assert, in reply, perhaps, that their doctrines are equally pure; be it so: as Scripture is the sole infallible standard, upon this point, they can challenge no superiority, and in this respect, therefore, their separation from the Church is indefensible. Let us suppose, however, as in the case of their favourite doctrines of regeneration and conversion, that they challenge a purity superior to that of our Church. If they can shew that our notions upon the new birth are unscriptural, or contradictory to the notions of the primitive ages of Christianity, or indeed of any age of the Church before the Reformation, I allow the claim: if they cannot shew this, of course the assertion must be considered as unfounded. Another supposed advantage challenged for dissent, is, that it is an enemy to superstition, and is favourable to independence of thinking upon religious subjects. If by superstition we are to understand any thing engrafted upon the truth by the traditions of man, as the superstitions of the Church of Rome for instance, the praying to saints, the supposed virtues of holy water, masses for the dead, &c., our branch of the Catholic Church eschews them with as much abhorrence as the most straight-laced frequenter of the conventicle: for the truth of which assertion, I appeal to her Articles. But if by superstitions we are to understand profane and old wives' fables, I boldly assert that those who dissent from the Church, hold them, to a much greater extent, than the ignorant members of our own communion; certainly from my own experience I have found them, especially the Wesleyans, much more superstitious than Churchmen. As to the phrase, independence of thinking upon religious subjects, it is, to say the least of it, incorrect; because we must think upon this point as the Bible thinks for us: and surely the Church which adopts this, and it is the only legitimate way of thinking, is more likely to become better acquainted with the truth, (and that truth will make her free, that is, independent in the true sense of the word) than those who adopt frail and fallible men as their guides, and follow them whithersoever they lead them. But this point opens too wide a field of discussion at present, and must therefore be more thoroughly handled on some future occasion.

But the greatest supposed advantage of schism, and we have seen the argument adopted even by the greatest sticklers for orthodoxy, is, that it awakens the zeal of slumbering Churchmen, much in the same manner as the opposition in parliament excites the vigilance and activity of the government of the country. Nay, I have even heard a Prelate of our own Church assert, in the course of conversation, that the zeal of John Wesley operated as a whetstone to sharpen the dormant energies of our Clergy. For my own part, although there is some truth in it, I am not inclined to allow much weight to this observation: I would rather attribute the great work of the progressive improvement of our Church to the Giver of all good. "Who is Paul, and who is Apollos?" said St. Paul, when alluding to the strife and divisions of his day. Paul is true planted, and Apollos watered, but God gave the increase: so that

Almighty Being we must assign all the praise. One good effect, however, I am willing to allow that the zeal of dissenters has produced; it has induced Churchmen to examine more narrowly into the reasons by which they endeavour to justify their separation, and thus given them a greater facility of refuting them, and exposing their weakness.

I shall notice only one more argument which is sometimes used by seceders from our communion, in favour of their dissent, which is the superiority of their discipline. This discipline we will suppose extends over both the doctrine and personal conduct of their congregations. If over doctrine, how is it that the greater part of the Presbyterian congregations have become either Arians or Socinians in their religious opinions? Does not this very observation prove that the discipline of the Church is much more efficient, which entrusts to her Bishops the control over her Clergy, and thus prevents the spreading of heterodox principles and notions? And as regards the discipline over the personal conduct of dissenters, God forbid that a spiritual tyranny, the little finger of which is more powerful than even the loins of Romanism, which is content to scourge us with whips, whilst dissent would scourge us with scorpions, should find either apologists or imitators. I will relate a circumstance in connexion with this point, which has lately occurred within my own knowledge. A dissenter and his wife were partakers at the festive board of a neighbouring Churchman, of the hospitalities of Christmas. The master of the feast was well known to be a man who would not encourage excess of any description; moderation in conviviality, therefore, presided at his table. It however came to the ears of the dissenting teacher, that two of his congregation had presumed to enter into the innocent gaieties of the season; at the next meeting of THE CHURCH they were summoned before it, severely reproved, and admonished that if such conduct were repeated, they would be excluded from any share in the privileges attached to church-membership. Is, I would ask, spiritual tyranny too hard a word to be applied to such an interference as this? But the parties with whom they had dared to associate around the hospitable board were Churchmen: *hinc illæ lacrymæ*, or rather, *illa fulmina*. The friends of the Church who are calling for an improved system of discipline over the members of her communion, would never like anything so tyrannous as this *over God's heritage*; long may the power of acting the Pope be confined to the dissenting teacher, and his conventicle.

FIDELIS.

The Reading Desk.

RICHARD BAXTER ON FORMS OF PRAYER.

In his "Cure of Church Divisions,"—for Baxter contended stoutly for the *unity* of the Church,—this champion of nonconformity thus asserts the simple truth which so many of his admirers deny and practically condemn;—that all social prayer necessarily implies a form. "I never heard any separatist or anabaptist or any other public minister, but he imposed a form of prayer upon all the congregation. *He is void of common sense, that thinks that his extemporary prayer is not as truly form to all the people, as if it had been written in a book.* The order

and words are not of your own invention, but invented by another to your hand, and imposed upon you to use. For I hope you come together to pray, and not to hear a prayer only. But the difference is, first, that one imposes every day a new form on you, and the other imposes every day the same; secondly, that one tells you not what words you shall pray in before you hear them, and the other writes them down for you to know beforehand."—The principle thus being settled, that all social prayer is equally a form, who can hesitate between the *ad libitum* effusions of the officiating minister, whoever he may chance to be, and the deliberate wisdom and transmitted piety of the Church chastened, fervent, devout,—time-honoured, only not inspired?

FORMALISM NOT DEPENDENT UPON FORMS.

THAT immortal old dreamer, honest John Bunyan, did not get through his "Pilgrim's Progress," (which is as pleasant to read as it is difficult to practice,) without discovering that forms of worship cease to be mere forms, when accompanied with the spirit of devotion and the unction of the Holy Ghost, and that without these, "long prayers," however readily conceived and uttered, were no better than those made of old "*for a pretence.*" "The Pharisee," says he, in one of his last sermons, "stood and prayed *with himself*, and it is wonderful common for men to pray *extempore* also. To pray by a book, by a premeditated set form, is now out of fashion: *he is counted nobody now, that cannot, at any time, at a minute's warning, make a prayer of half an hour long.* But I am jealous, that there are a great many such prayers made, especially in pulpits, and public meetings, without the breathing of the Holy Ghost in them: *for if a Pharisee of old could do so, why may not a Pharisee now do the same?*—Great is the formality of religion this day, and little the power thereof!—How proud, how covetous, how like the world in garb and guise, in words and actions, are most of the great professors of this our day! But when they come to divine worship, especially to pray, by their words and carriage there, one would almost judge them to be angels in heaven. Thus, as Southey remarks, Bunyan, like Wesley, lived to perceive, "that often where there is most profession, there is least piety; and he might have perceived also that there was no security from formalism, in a departure from the primitive mode of worship and discipline, and that nothing had been gained by that variety of factious sects in his day, who could as little conform with one another as with the Church of England.

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HEAR THE CHURCH.—MATTHEW XVIII. 17.

I REMINDED you, in a former discourse, that Christians are betrayed into the two great errors, of living in the Church without godliness; and of professing godliness without living in the Church.

In opposition to the former of these, I shewed you, that true godliness is the sense and spirit of all the forms and services of the Church: and

that forms and services have no meaning, unless they are so understood and applied. Men may call themselves Churchmen, while they are without the life of the Church; but they are not Churchmen indeed, and will certainly fall short of the benefits of their profession. This case, I think, was made so plain, that no reasonable person could misunderstand it.

That you may not fall into the other error, of professing godliness independent of the Church, I am now to shew you what dangers there are on that side; and to do this effectually, I shall lay down a plain and easy doctrine, which none can deny, and which all may understand. When this is done, we shall be upon firm ground; and may apply the doctrine as we find occasion. I say, then, that man consists of a soul and a body, which the Scripture distinguishes by the inner and the outward man. I say farther, that this being the nature of man, his soul cannot be taught but through the senses of the body: whence all the institutions of God, who teaches after a perfect manner, will have something outward to teach, when there is something inward to be understood; or, in the plain words of our Catechism, that if there be any *inward and spiritual grace*, it will be attended with some *outward and visible sign for a pledge and assurance thereof*. Hence it will follow, that if God has planted any Church upon earth, that Church will be outward and visible, as well as inward and spiritual; and that we must be of the Church outwardly, in order to be of the Church inwardly. Thus we shall find the matter to be upon examination. The apostle teaches us, that "as the body is one, and hath many members—so also is Christ: for by one spirit we are all baptized into one body." (1 Cor. xii. 12, 13.) This body being called *Christ*, we cannot be members of Christ without being members of this body. So far as Baptism is an invisible work of grace, it makes us members of an invisible society; but Baptism being also a visible thing, there must be a visible body answering to it. From this similitude of a body, the Apostle argues—that as a body cannot be a body, unless it has members of different stations and uses, so God hath set (1 Cor. xii. 28,) officers of different orders in the Church, who have all one common life, and are under one common law of the Spirit; with their several uses so distinguished, that there need be no more disorder or confusion in the Church than in the body natural. It appears, then, that although the Spirit of God be the life of this body; yet, must the body itself be an outward and visible thing. It always hath been such from the beginning; when although it had some gifts in it, which were proper to that time, yet had it others which were proper to this. For while it had miracles, prophecies, and diversity of tongues, it had also *teachers, governments, and helps*, which are as necessary now as they were then; for without teaching, and governing, and helping, when there is need, no society ever did or ever can subsist. These, therefore, must remain with us to the end of the world. And the Apostle having declared that they are all ~~set~~ in the Church by God himself; it must follow that they are ~~set~~ neither by the people, nor by themselves; but set by God in such a way, that we may know the thing to be of his doing; and this we do know when we see it to be done by those whom he hath already appointed. All persons of the ministry are set in the Church in an outward and visible manner, by the laying on of hands;

and have been so appointed from the time of Jesus Christ to this day ; yea, from the time of Moses, who was two thousand years before. "Give him a charge in their sight," (Num. xxvii. 19,) said God to Moses, that all the people might be sure he had the true commission.

The Scripture knows of no such thing as a calling which is out of sight : the inward calling is ever attended with the outward, that is, by some infallible sign and testimony which all men may see and understand. And now we are upon the subject of Jewish Ordination, it is a matter worth your observing, that less is said about the governments of the Christian Church in the New Testament than we might expect, because they were copied from the Jewish. The Apostles were twelve in number, after the twelve Patriarchs, who were heads of the tribes of Israel ; and the Disciples were seventy, after the seventy Elders of Moses. History, also, does abundantly testify, that in Christian Churches, wherever they were planted, there was a Bishop, and Priests, and Deacons, answering to the High-Priests, and Priests, and Levites of the law. For the Christian and Jewish Churches were not two, but a continuation of the one Church of God. Things were thus regularly ordained ; because it is of infinite consequence to man, that he should always be able to know, by certain outward marks and signs, where and with whom the gifts of God are to be found. Where spiritual things are to be administered, there is ever something open to the sight of all, as a rule to direct, that we may never be left in uncertainty. The same rule will hold good, if we apply it to the spirit and character of individual men. We are never to judge of a man from anything which he thinks, or has thought, or which he now says and tells, of what passes in his own mind. *That* may be evidence to *him*, but it is none to *us* ; and is, therefore, never to be drawn into a rule. There must be some outward mark : therefore saith our Lord, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We may call ourselves the Disciples of Christ in heart and affection, and think ourselves to be such ; but how are other men to know that we are truly so ? Here, again, we have an outward sign to direct us : "By this shall all men know that ye are my Disciples, if ye have love one to another." (John xiii. 35.) The reason is good, and the rule is general : we are to know men by their fruits, not by their thoughts ; and to judge of them accordingly, not by what they say, but by what they do. After this, you will not wonder that a contrary rule is followed by those who have any intention to deceive. They lead you off, in the first place, from outward means and visible evidences ; that when you are unsettled in this respect, the way may be open, and you may be carried into further delusion. Having now laid my foundation, by shewing you the invariable rule of divine wisdom, with the reasons of it ; this alone, if you bear it in mind, may be sufficient to keep you in the right way, and preserve you from going into the by-paths of religion. But as there are specious objections, from which well-disposed minds may be in danger, I shall produce and answer some of the chief of them.—I. It is made a grand objection against the Church, that the people who follow it are formal and lifeless in their profession. Too many of them are so ; we see and lament it : but how many soever they may be, this is no reason for leaving them far from it ; for hath it not

always been thus ? “The kingdom of heaven is like a net cast into the sea, which gathered of every kind, both bad and good.” (Matthew xiii. 47.) In the Church, the righteous and the wicked are mixed together ; and if this be a reason for leaving the Church, it always was a reason ; the best people should always have left it ; and then, what would have become of it ? Allowing such persons to be as good as they think themselves, would it not be better that they should stay, and try if they can amend, by their good advice and example, those who are not so perfect as themselves ? That would be a charitable measure. Besides, if the bad affright and drive them away from the Church, ought not the good to prevail with them to continue in it ? Is it just to desert the righteous for the sake of the wicked ? Many devout godly people are to be found in the Church, more than are commonly observed. Much of the fear and love of God is with many Christians, who make no great shew of themselves. In the worst of times, the Church has many who know God, and are known of him. Could anything be more corrupt than the generality of the Jewish people were in the time of our blessed Saviour ? Yet you read of Anna the Prophetess, who departed not from the Temple, but served God with fastings and prayers night and day. Many bad people frequented the place, but that was no reason with her for leaving it ; she did not follow the people, she followed God ; and there, at the latter end of her days she found him : she saw the blessed Jesus there ; which would not have happened ; if she had objected to the bad members of the congregation, as not holy and good enough for her to assemble with. And did not Christ himself frequent this same Temple afterwards, and teach in it afterwards, though there were many great and scandalous abuses, which he endeavoured to reform ; not by taking affront and leaving the congregation, but by staying with them, and bearing with their contradiction and ill humours ? But, as the heart of man, when judging of itself, is very deceitful, it may not be for reasons of piety, as they believe and would have it supposed, when persons forsake the congregation, but for reasons of a very different kind ; for pride ; for distinction ; to shew the world how much wiser they are ; and if that should be the case, will not the pride that separates them from man separate them from God at the same time, and spoil all their religion, instead of bringing them nearer to perfection ? Christians would not be so weak as they are in this respect, if they did but duly consider, that true piety does not lead to *will-worship*, in which men consult the pleasing of their fancy, but in a conformity of the mind to the will and the ways of God. This is the severest trial of man, and few are able to endure it : nay, not one amongst us, without the special grace of God, disposing the heart to self-abasement and poverty of spirit. There is another danger which persons may bring themselves into, by boasting of an higher degree of piety than that of the Church : for while they do themselves no real good, they may be doing much harm to other Christians. The great godliness on which they value themselves, may prove, at last, to be false and counterfeit ; or it may appear weak and ignorant—more zealous than wise ; or it may be envious and quarrelsome, and thereby they will give persons occasion to say, that all pretension to superior piety is a suspicious thing, generally taken up for some bad purpose. Thus they bring universal reproach upon a

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religious character: it being concluded from their example, that honest and sensible people will be better thought of, if they purposely avoid all appearances of godliness, and discover as little of it as possible in their words and actions. This is a fearful conclusion, and hastens many a dangerous downfall.

I have heard, and many others must have heard, persons talking and arguing after this fashion, whom it is out of our power to convince; and perhaps it is convenient to themselves that they never should be convinced. It is one lamentable consequence of division, that the mouths of such vain talkers are opened. Persons divided in their religious sentiments watch one another with an evil eye; and instead of hiding one another's faults, are delighted with detections and aggravations. This is to the great disadvantage of all piety: it is an evil we should be studious to avoid; and the prospect of that havoc which it makes amongst us, should be one great inducement towards a prudent and charitable union with our fellow Christians.

It is said farther, that there is better teaching out of the Church. But I do sincerely believe, on the other hand, that bad as the teaching of the Church may be, there is worse teaching out of it than in it. This, indeed, we must confess, that so far as the doctrine depends upon the minister, it is not always right: but we may say, at the same time, that so far as the doctrine depends upon the Church it is never wrong. The Church duly delivers the teaching of God in the Scriptures; and has an unexceptionable form of sound Christian teaching in her Homilies: I wish the people heard them more frequently, and that the spirit of those Homilies was followed by all the teachers of the Church.

But does all religion consist in man's preaching? Some argue as if they thought so. Hath not God preached to us all in his Gospel; and doth he not say, "My house shall be called the house of prayer?" Did not the Apostles, though appointed to preach in all the world, go to pray in the Temple? They understood that God had ordained them to preach, with design that they should convert the world to the practice of praying; and it would have been strange if they had not set the example of it in their own persons. *Preaching* meant, at first, the publishing of the Gospel; that the world might be brought over to it: when the world is converted, and the Scriptures are received as the word of God, the duty then is to read, and to pray, and to act, as the Gospel instructs; which Gospel is now daily preaching to us all. The more hopeful employment of the ministry *now*, and of more extensive benefit, is that of teaching the first elements of Christianity in the Catechism. Preaching will never teach these, if they have not been taught before. No science can be understood properly, unless we begin with its elements. For this reason, I have always been so desirous, that children should be well instructed in their catechism. I received the advice many years ago from a Bishop of this Church, who was your Diocesan:* he said, "Whatever you do, be diligent in catechising; it is of much more use than preaching." So indeed it is: and there are those who can witness that I have never been wanting in the practice; in which if any minister engages with sincerity and affection, I can promise him, from my own

* Bishop Hinchcliffe.

experience, that the smiles of the little children of his parish will make him amends for many of the frowns he may meet with in the world. It is a farther temptation to people to leave the Church, because it has been supposed, of late years, that something better is now found out, which will answer the purpose without it—I mean a *new birth*. That there is a new birth in the Scripture, and that it is necessary to salvation, no man can deny; for, saith our Saviour, “except a man be born again of water and the Spirit, he cannot enter into the kingdom of heaven.” (John iii. 5.) There is then a new birth of the *spirit*; but as *water* is mentioned with it, it must mean the new birth in Christian *baptism*. There is also a *regeneration* spoken of by St. Paul, (Titus iii. 5); but as it is called the *washing* of regeneration, this also must refer to the water of baptism. The Church of England follows this doctrine of the Scripture, and understands regeneration as the gift of God in baptism; for this is the language of the Church in the office:—“We yield thee hearty thanks, most merciful Father, that it hath pleased thee to *regenerate* this infant with thy Holy Spirit.” Regeneration, therefore, is the work of the Holy Spirit in baptism; and neither the Scripture nor the Church gives us any encouragement to believe, that Christians are ever baptized by the hearing of a sermon. If it be said that the presence of the Spirit of God cannot be without the effect of regeneration, and that every person who has the Spirit of God, must be born of God; this is not accurate divinity, even allowing them to have the Spirit as they say. For the gift of the Spirit may be one thing, and regeneration may be another. When the Holy Ghost fell on them that heard the word, this was the effect of preaching; but the Apostle commanded those very persons to be baptized with water, although they had received the Holy Ghost, (Acts x. 47.) Therefore the receiving of the Holy Ghost, so far as this is the effect of preaching, is different from what is done in baptism, and is not what is meant by regeneration, or the new birth. If it can be shewn that the Gospel anywhere promises a new birth, independent of baptism, we will believe it; but as the Church could never find it, we never shall; and they that teach it, and say there is experience for it, have no warrant from the Scripture. A famous preacher of late times, who believed, and pleaded for, all the extraordinary symptoms of a new birth, refers us for the reality of it to numbers of people who had experience of it. “Ask them,” says he, “they will not deceive you.” But supposing they are deceived themselves, they will in that case deceive us also; and it is no wonder if they should, for most men are inclined to repeat a story which magnifies themselves; and their teachers are willing that they should repeat it, for it magnifies them too. These facts, whether true or false, are attended with a mistake. The conversion of the mind to a sober and godly life, is here confounded with a new birth, and the tendency of this is to depreciate the means of grace, which enthusiasm never fails to do; but conversion and regeneration are never confounded in the Scripture; they are different things, and the one may be without the other. Infants are subjects of regeneration in baptism, but they are not capable of conversion; nor do they want it, being already in that simple unassuming state of mind, to which grown persons are to be converted, and become as little children, (Matt. xviii. 3.) Baptism is one of the necessary means of grace, it is the gift of God; no man can make it or substitute anything else in the place of it; but

if he wishes to raise a party, and make a Church of his own, he will depreciate baptism, and teach you how you may do without it, by finding a sort of conversion which will answer the same end. He will lead you from outward means, to inward testimonies; texts will be misapplied, and the evidences of Christianity will all be reduced to personal experience; of which experience, another person knows nothing, and in which the person himself may be grossly mistaken. The consequences are very bad; for some think they have this experience, and proceed with confidence to farther errors: others wish for it in vain, and not being able to perceive it, fall into despair, and sometimes into distraction; they are left without the witness which they are taught to expect, and therefore think they are lost. But the witness which the Scripture teaches, is that of *faith and a good conscience*; faith is the witness to ourselves, and obedience, which is the fruit of it, is the witness to others. In this doctrine there is no danger. Before I conclude, let me forewarn you, that good people are in danger, (perhaps in most danger) of being imposed upon by strange appearances, supposing them to be *new*, when they are not. Above two hundred years ago, the party that began to trouble this kingdom, and at length completed its ruin, began with setting up the Spirit, and decrying the order and authority both of Church and State. The people that troubled the Christian Church in its earliest days, were always of the same fashion; they never failed to *despise government*, and taught their followers to do the same, (2 Peter ii, 10; Jude 8.) They boasted of superior gifts in praying, preaching, and converting; but the Apostle settled that argument for ever with the Church of Corinth. They were disputing, and dividing themselves into parties, upon the reputation of their gifts; but he shewed them, that although it was a good thing to have good gifts, there was a more excellent way of salvation, the way of peace and charity; without which all their gifts, however great and wonderful in the sight of the people, would be of no value in the sight of God. It signifies not (argues he) what I have, and what I understand; if I have no charity, I am nothing. How extremely dangerous is it then, to break the order and peace of the Church, even though it be done with a sincere desire to promote faith and piety; for whatever good appearances may attend it for a time, they will not end well. If we do evil that good may come, we shall find, sooner or later, that the evil will remain, and the good will be lost; which might be confirmed by the recent example of a large body of people, who are now divided from us without being united among themselves. Division is not the way to unity; all experience teaches us, that it leads to more division, and that there can, in fact, be no security, no *pillar and ground* for truth to rest upon; no stability, no certainty, but in that Church, with its doctrines, institutions, and orders, which God hath appointed in the word. I therefore end as I began; I say, *Hear the Church*. Let the Churchman understand, that he then only hears the Church as he ought, when the Christian forms lead him to the Christian life. And let others learn, that if they would have the Christian life, they must have the Christian forms. These hath God joined together as soul and body. No man ever had, or ever will have, any authority to put them asunder; and I have given you my reasons why it cannot be attempted without danger to the Christian cause, and to the salvation of Christian people.

JONES.

Sayings and Doings of Old Time.

DISSENTING PERSECUTIONS.

The Murder of the Reverend Dr. Walter Raleigh, at Wells, Oct. 10, 1646.

THOUGH the blood of this very learned and excellent person was not shed by sentence of a council of war, or a pretended court of justice, yet considering how far the fury of those rebellious times contributed thereunto, and how, by undeniable consequence, many of the prevailing rebels were accessories to the horrid fact, and thereby became as guilty as the wretch who had the boldness to commit it; it may not be improper, in this place, and according to order of time, to present the reader with some short memoirs relating to this truly reverend sufferer, as likewise, with the manner of his execrable murder.

He was second son of Sir Carew Raleigh, who was elder brother to the famous Sir Walter; his excellent parts engaged him in a strict familiarity and acquaintance with three men, who were the wonder of the age they lived in, viz., Lord Falkland, Dr. Hammond, and Mr. Chillingworth; he became chaplain to the Earl of Pembroke, about the time of whose lamented death he likewise served King Charles the First in that quality, when he was created D.D. in 1636, and admitted Dean of Wells in 1641, and had farther been promoted by the King, had not the unnatural war, which presently after broke out, put an untimely end to both their lives: at which time he was sequestered, plundered and hurried, from one prison to another, and still immured there, where several prisoners died of the plague, till at last he was sent prisoner to Ilchester, the county jail, thence to Barnwell house, and from thence to the house belonging to the Deanery in Wells, where he was committed to the custody of that most vile wretch, David Barret, a shoemaker, and at that time a constable of the city, who treated him far beneath his quality and function, and from being his keeper, at last became his murderer, as follows:—

Whilst the Committee of Somerset were sitting at Wells, the Doctor took an occasion of preferring a request to them for liberty to visit his wife and children, in order to settle some affairs which very nearly concerned them; and for their satisfaction and security a gentleman of a thousand pounds per annum offered to be bound for his return at the time they should appoint him: but this common favour being inhumanly denied him, the pious doctor, in a modest resentment of so unreasonable a refusal, replied, "That it was very hard, that he, who asked leave, should not be permitted to go visit his family, and settle his necessary affairs, whilst others who had no leave from the Committee, had that liberty allowed them for a week, or fortnight." This expression of the Doctor's proved an intimation to the Committee, that Barret, the jailer, took a liberty, unwarrantable from them, of letting some of their prisoners go abroad without their privacy: upon which they were very angry with him, and threatened to turn him out, if ever he should grant such a liberty to any prisoner for the future. This complaint of the Doctor's, and reprimand of the Committee, so incensed Barret, (who indeed wanted no greater instigation than his natural ferocity) that coming the next morning into the Doctor's chamber, who happened then to be writing to his wife, to let her know he could not procure leave to come and see her, Barret, supposing it might be a letter of intelligence to be sent to some cavalier, offered to wrest it out of the Doctor's hand; who refused to deliver it to him, unless he could produce an order from the Committee for that purpose; and the Doctor's strength preventing the sauciness of his keeper, who could not by force get the letter from him, so far added to his former brutal rage, that stepping back he drew his sword, and ran it immediately into the good man's belly to his back-bone, upon which he tumbled out of his chair as dead; but being brought to life again by proper applications, he continued in a languishing condition about six weeks, and then died of his wounds, Oct. 10, 1646, and was buried the 13th of the same month, before the Dean's choir of the Cathedral Church of St. Andrew, in Wells. Thus was the blood of this great and good man shed as the blood of a dog, to the great grief of his royal master, and all his loyal subjects, that had the happiness to know him.

Nor was this all: for though his widow prosecuted the vile murderer two assizes successively, she was so far from bringing him to condign punishment, that she could not obtain the common justice of bringing him to a trial; and she falling sick before the third assize came, and not able to attend, the assassin had the impudence to appear, and by the partiality and favour of the court was acquitted: and what is yet still more wonderful, that vile Committee so far indulged this execrable murderer, that they sent forth their warrants to apprehend the Doctor's eldest son, Mr. George Raleigh, because he was instrumental in carrying on the prosecution against Barret, insomuch, that he was forced to fly his country for security, or might have shared the Doctor's fate for being his father's son, or offering to do justice to his memory. After Mr. George Raleigh's withdrawing himself, Barret was released, and by the foresaid Committee restored to his place. Nor did their rage and malice stop here; for the same Committee apprehended, imprisoned, and kept in custody (to the very hour of his death) one Mr. Standish, a Clergy-Vicar of the Church of Wells, because he had given Dr. Raleigh Christian burial, that is, had buried him by the Common Prayer.

It is a very useful remark, which Bishop Patrick makes in his preface to our author's sermons and discourses. "Thus fell," says he, "this excellent person; in whose writings I beseech all the authors and abettors of the late confusions, who still survive, to see what kind of men they persecuted in their blind rage; that it may be a warning to them for ever, and that they may give their posterity a charge, to beware how they let loose the like furious passions in time to come. By which, as an unknown writer speaks concerning another of those sufferers, (Dr. Stuart) they either robbed themselves of those holy men and means, which God had given them; or else exchanged gold for counters, the cherubims of the Temple for the calves of Bethel."

It is very remarkable what Dr. Walker, in his account of the suffering Clergy of those times, observes of this barbarous assassin. "As for Barret," says he, "the miscreant that murdered Dr. Raleigh, I am informed by a very ancient gentleman of Wells, that he was a renegade Welshman, and not worth one groat when he came to Wells; but afterwards by plundering and other such practices of those times, he got an estate of about sixteen pounds per annum, (which observe by the way is now crumbled away to nothing.) and that having married a woman in Wells, there was another from Wales, that had two children by him, came after him, and sued him for her husband. Such was this reforming saint, (exactly agreeable to the principles of those impious times) whom neither murder nor adultery could blemish; however he must still be continued in the favour and service of the Committee, as one of the godly. I have been further informed at Wells, continues he, that the sister of this fellow's wife had her mouth drawn back to her neck in a most frightful and dismal manner, and expired in that posture; crying out on her death-bed, that her brother-in-law had made her damn her soul by false swearing, because she had upon her oath deposed, that Dr. Raleigh struck Barret first.

Correspondence.

[The Editor wishes it to be distinctly understood, that he does not consider himself at all responsible for the statements or opinions of his correspondents.]

To the Editor of The Churchman.

CRITICISM ON JOB.

SIR,—In your January Number of the "Churchman," under the title Correspondence, I see the enquiry of R. A. H., respecting the nineteenth chapter of Job, and the 23d verse, &c. If he wishes for a better translation of the passage referred to, I would beg to refer him to Dr. Lee's edition of the Book of Job, where it is thus given:—

"Oh that my words were now written; O that they were even graven in a book! were cut with an iron tool, and with lead, in the rock for ever.

"But I know that my Redeemer liveth, and that he shall stand *hereafter* upon the earth; and that after this my skin shall have been pierced through, still in

my flesh shall I see God; that I shall see for myself, and mine eyes shall behold him, and not a stranger, when my veins shall have been consumed within me."

The word **אָדער** to which your correspondent has alluded, is here used adverbially; and **אָדער** "age" ought to be supplied by the ellipsis.

The reference of **אָדער** to Jesus, as affording another proof of the divinity of the Son of God, is mentioned in the notes in the following work:—"Liber Jobi in Versiculos metricè divisus, cum versione Latina; Alberti Schultena. Notisque ex ejus commentario excerptis. Edidit atque Annotationes suas ad metram precipue spectantes, adjecit Ricardus Grey, S.T.P. 1742.

"Novissimum—

Plausibiliter adfertur ex Es: 41, 4, and 44, 6. **אָדער** ut divinitatis character quem Messias, ubi Vindictæ in Apocalypsi."

"Novissimus (si simplicius quis malit) sumi potest pro in Die Novissimo. Istum usum Adjectiva in stylo sublimiore induere solere neminem fallit.

Etton, near Beverley, Yorkshire,
January 22, 1838.

I have the honour to be, Sir,
Your obedient Servant,
ROBERT MACHELL.

DISSENTING "CALLS."

Sir,—The following letter, written by the late Rowland Hill to a dissenting minister, (now a respectable clergyman,) a few years before his death, pretty clearly shows that he was not so much attached to dissent as some of the dissenting teachers have stated. Indeed, I once heard him in his own house thus address a minister of what is called the Independent denomination:—"If you like to be governed by a few old washerwomen you are welcome; I had rather be under the government of Bishops, for they are gentlemen."

Yours, truly, **Clapham.**

"Surry Chapel, Thursday Morning.

My dear Friend,—I suppose you are still at—, but moveable as it is called, and still waiting for a *call* elsewhere. Now if you can *call* on me, if you have any *call* to *call* you to town, I could tell you of a *call*; but if you have no *call* to *call* you to town, as in a few days I shall have a *call* to go to Clapham, I may make that my road and *call* on you; the *call* is to—. Mr.— is called away, and the people there are *calling* to me for help, and I dare say you never met with so many *calls* in one letter. I will finish all my *calls* by *calling* myself your sincere friend and brother,

"ROWLAND HILL."

"P.S.—I write to prevent you from accepting any other *call* till you have heard more of this *call*."

Poetry.

MY MOTHER CHURCH.

PSALM cxxxii. 5, 6. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem above my chief joy."

Who when an infant puling at the breast,
My fragile form with parent's love caressed,
And at the font by Christian name addressed?
My Mother.

And when with faltering steps my youthful
frame
First sought the house of God, who greeting
came,
And smiled approval? Thou, thrice honoured
name!
My Mother.

Who with the rudiments of Christian lore,
My yet untutored mind essayed to store,
And kindly with my wayward fancies bore?
My Mother.

Who in life's slippery days, and opening years,
Midst scenes of gale and pride, of fears
And dangers warned me, with affection's tears?
My Mother.

And when in humble suppliant posture bent,
My vows renewed to heaven's high throne I
sent,
Who then confirmed and blest the good intent?
My Mother.

Who next the bread of life with pious seal,
And blood of cleansing shed, our sins to heal,
Reached forth, and bade me at the altar kneel?
My Mother.

And when I sought a partner, and my bride
 Stood beauteous, smiling, trembling at my side,
 Who registered the vows to heaven we sighed?

My Mother.

Who did, when childbirth's poignant throes,
 the curse
 Of Eve's delinquency, had past, rehearse
 God's mercy to that bride, in glowing verse?

My Mother.

Who when life's fitful dream is nearly o'er,
 Still points to realms of happiness, in store
 For those whose orisons have gone before?

My Mother.

And when my lifeless corpse to the dust,
 Whence first it sprang, returns, as soon it must,
 Who weeps as she resigns her earthly trust?

My Mother.

Can I forget the blessings which thy love,
 In youth, in manhood, and in old age strove
 To give, by guiding me to bliss above?

My Mother.

Ah no! may life itself departure take,
 May I no longer to its joys awake,
 Sooner than thee, best, kindest, I forsake,
 Of Mothers,

F. D. L.

Reviews.

The Christian Ministry, and the Establishment of Christianity: Two Discourses on Public Occasions. By the Rev. John Clarke Crosthwaite, M.A., of Trinity College. Precentor's Vicar of the Cathedral of Christ's Church, Dublin. pp. 164.

We have long fully acquiesced in the truth of what once fell from an illustrious statesman of this nation, that the grand general war, would be a "war of opinions." Every day's experience and observation only tends to confirm our belief that the "beginning of the end" has arrived, or is at least rapidly approaching. Whether we are correct in this judgment, can only, of course, be proved by time, and we shall feel the liveliest satisfaction if the stroke of impending judgment be ward off by a merciful God to some far distant period. Nevertheless we feel convinced, from a careful study of the word of God, that when the time of the end does come, its precursors will resemble very much, if not entirely, the peculiar features which characterize the present times. There is a general laxity of principle and insubordination prevalent at present, which is evinced upon all subjects human or divine. There is a shaking, as it were, of the social system, which is fast disorganizing, or at least attempting to disorganize, the integral and essential components of all duly constituted authority, both in Church and State. Were some being from another portion of the universe—an inhabitant of some far distant planet, with a mental vision clearer than our own, and with views unclogged by the vapours of our moral atmosphere, to become, for a time, the visitant of our globe; and were he to direct his regards more particularly to what is usually termed the civilized portion of the world, what, think you, would be his judgment and his feelings of our moral condition? We much err, were he not compelled to admit that the fact which bore strongest upon his mind, was the heaving and convulsion of governments and states, or a general disposition among the inferior portions of the community to move out of their appointed spheres, and to effect, if possible, a disorganization of the whole mass, of which they formed component parts. There is, in fact, a general desire on the part of mankind, more or less developed according to circumstances, to become "as gods knowing good and evil." That such a feeling at present exists, and has for some time prevailed, is not to be denied; and that such feelings, were they permitted to be fully indulged without control, would issue in the most direful results, must be evident to every one who thinks much or deeply upon the subject. Such a disposition to disorganization and confusion, is the natural, and indeed we may add the necessary effect of unsanctified knowledge, or a system of instruction which is not accompanied by, or rather based upon, that knowledge which a high and infallible authority assures us "giveth life." Such is precisely the state of matters at present; and such a system, agreeably to the wisdom of this world, is countenanced and encouraged in the most avowed manner by the Legislators and Statesmen of these times, who are thus themselves guilty of the very same offence of throwing off the trammels of lawful authority, by attempting to elevate human knowledge to a level with divine, or rather throwing out of view the paramount nature and demands of the latter altogether. Such, we repeat, is the state of the present times—the marks or symptoms of the prevailing moral disease which is spreading so

widely, and working so fearfully by its ravages amongst us. In one word all human and divine authority is laughed at and despised: there is a general (thank God not an universal) apathy or "*indifferentism*," pervading the breadth and the length of the earth—an unclean spirit permitted to go forth to deceive the nations: and we much fear that these are very important features or symptoms of a very fatal malady, the precursors of the man of sin, whose coming has, in God's holy word, been so distinctly predicted, and whom we are equally and expressly assured that the Lord shall finally destroy with the "brightness of his coming." To this grand evil, which is to constitute the principal feature of the latter days, and to the only sure method of averting its approach, the writer of the two sermons, which head these observations, has directed his attention. It is true, that much has been written either expressly upon this subject, or which has an indirect reference to it, but a conmonitory or compendium embracing, in one general and succinct view, all the points which bear upon this question, derived from the author's own observation and judgment, and supported by the testimony of the early Fathers and Reformers, we have not yet been in possession of, executed at least with the sound sense, the discrimination and ability, which are displayed in these discourses. The first is devoted to the consideration of the Institution, Succession, and Ordination of the Christian Ministry, and we confess of the two pleases us most. The divine origin of the Episcopal office, and the necessity of such an institution for the purpose of securing Catholicism or general unanimity and freedom from error amongst Christians of every age, is clearly and powerfully stated and enforced by the writer, whose views and statements are fully corroborated by the testimonies which he adduces in their favour. The author of these discourses very justly regards the notion, so commonly entertained, of the people's being the source of legitimate power, more particularly on the subject of religion, as both diametrically opposed to the word of God, as well as possessing a tendency, if ever it becomes paramount, to bring eventually upon us the heavy judgments of God. This, he seems to think, will be the natural consequence of denying the divine right of Episcopacy, and refusing subjection to the divinely-constituted system of the Church, whose ground work and basis is, and must be, Apostolical succession. Accordingly he observes, that "This is a point deserving the highest consideration. It is a point which involves the spirit, the vitality, nay the very existence of the Christian religion. If ever Christianity be so completely overthrown, that it shall be all but totally banished from mankind, (and I fear that the word of God renders such a triumph of human wickedness, and ingratitude, and folly, neither impossible nor unlikely), this dreadful catastrophe, this filling up the measure of iniquity, is to be brought about and consummated, not by the domination of a corrupted and superstitious system of Christianity over the pure and reformed portion of the Church, but by an overspreading deluge of impiety, a total denial of revealed truth, an avowed, determined, and successful hostility against the name and form of Christianity; an undisguised renunciation of the Gospel, a formal apostacy from Christ. In a word, it is not from depravations and errors of Popery, that this last great calamity is to be apprehended, but from that power before whose iron rod Popery itself must fall, and crumble into atoms,—the spirit of Atheism, the Antichrist, the Man of Sin, and Son of Perdition, of whom the Apostles and Prophets have given such terrible forewarnings,—exalting himself against all that is called God or is worshipped."

The second sermon in this volume treats of the Establishment of Christianity, which subject is necessarily connected with that of the preceding discourse. Here also the author has displayed much ability and knowledge of the question; condensing, as much as possible, as well as placing in a newer and more forcible form, the principal arguments that are commonly adduced in favour of an "Establishment." He very properly advocates the cause of an universal Establishment of Christianity, upon the high ground of its being absolutely binding upon all human governments to do so, as subordinate to him to whom God has given the sovereignty of this world, and who is the Prince of the kings of the earth.

Here he remarks,

"The prince who has not established Christianity in his dominions, is a rebel against the Majesty of God. For the whole earth is the property of Jesus Christ. It is his already, *de jure*. It is his right. Until Christianity is made the law of the land in every kingdom in the world, his rights are withheld—he is defrauded

of his inheritance, and kept out of his possession. The kings and princes of this world may make their election, but it is at their own peril. He is already, in right of birth, of conquest, and of donation, 'Prince of the kings of the earth'. He is in the heraldry of heaven, 'King of kings, and Lord of lords.' The puny sovereigns of this world may temporise, and delay, and refuse a timely submission to his authority; but, sooner or later, he will sit down acknowledged Monarch of the universe. 'The kingdoms of this world will become the kingdoms of our Lord and his Christ.' 'All kings shall fall down before him, and all nations shall do him service.'"

We have only to add, that there is appended to both these discourses a number of excellent notes, which throw much light upon the subjects which the author has been discussing. In conclusion, we earnestly recommend this little volume to all classes of our readers.

Evidences of the Doctrine of the Trinity in Unity, deduced from the discriminative terms employed to designate the Divine Being by the Inspired Writers of the Old Testament. By a Member of the Church of England. Second Edition. London: Roake and Varty, Strand. 1837. pp. 125.

WE believe it to be a subject of general and just regret, that the study of the Hebrew language is not made an essential and necessary branch of our Theological system of education. Much as we approve, and always have done, in spite of all that has been urged to the contrary, of the system of discipline and instruction which has for ages been pursued at our English Universities; we have long been of opinion that the Hebrew language should have a much more prominent place assigned to it, than it is in possession of at present. We understand that this branch of theological study is rendered imperative on those who are preparing for the Presbyterian church in our Scottish Universities; and why some such plan has not been adopted among ourselves, we never could possibly discover any reason. It is not enough that a Regius Professor of Hebrew be appointed at each of our Universities; for in the same way precisely we have a Professor of Greek, and of many other branches of literature and science. But we do feel it to be a just matter of reproach upon the heads of our Colleges and Halls, as well also perhaps as on the Rulers of our Church, that a competent knowledge of Hebrew should not be rendered necessary on the part of every candidate for orders, as much as a knowledge of Latin or Greek. We earnestly hope that the day is not far distant, when this subject will receive that attention which its importance demands.

We are induced to make these remarks in consequence of turning our attention to the small volume before us, for which we do not scruple to bespeak the favour of our readers. The doctrine of the Trinity in Unity is most clearly and convincingly proved by the author to be contained in both the Old and New Testament Scriptures. In the former revelation, or the Old Testament Scripture, he demonstrates this point by simply marking the distinction between the Hebrew terms employed, to which our translators have, in most, if not all instances given the same signification, and by explaining the meaning of the particular terms of which the sacred writers on different occasions make use. In the latter revelation, or the New Testament Scripture, he proves the truth of the doctrine in question, by comparing a number of passages with the Hebrew writings; and thus discovering the exact analogy between them, and their unanimity respecting this important question. We leave however this little volume to our readers, convinced that it will amply repay a perusal, by placing this subject before them in a new and we think a more impressive light.

Sermons preached in the Parish Church of Mendlesham, in the County of Suffolk. By the Rev. Henry Thomas Day, L.L.B., (of Clare Hall. Cambridge) Vicar of Mendlesham. London: W. E. Painter, Strand, 1838. pp. 208.

THERE is much earnestness displayed in these discourses, and a deep interest evinced for the spiritual welfare of those committed to the author's parochial charge. They seem to have been originally designed for a country congregation, and are well adapted to arrest attention. We should have liked perhaps to have seen some of the doctrines introduced more fully and clearly stated, (Regeneration for instance) and a little more method sometimes shown in the composition: we are likewise not quite sure that we admire so concise and abrupt a style. But as

hortatory addresses to the careless and ungodly they are likely, with God's blessing, to come home to the heart and conscience. We have much pleasure in heartily recommending them.

Stanley; or, the Infidel Reclaimed, and other Poems. By James G. Fyler, Esq., M.A. London: Livingtons, St. Paul's Church Yard, and Waterloo Place, Pall Mall. 1838. pp. 87.

We are not much in the habit of finding fault, but we cannot help lamenting that the author of the Poems which are at present under review, should have written so little, and upon subjects which do not give a sufficient scope to his poetic powers. We are quite sure that our readers will agree with us in opinion, that the author of this little volume possesses *matériel* which requires only to be *worked out* to produce a volume of very considerable eminence. As an *instalment*, however, of some larger work in future, we beg to return our acknowledgments to Mr. Fyler for this little pioneer volume with which he has been good enough to present us. A peculiarly happy turn of thought is evinced throughout, and occasionally a considerable felicity of language. The devotional spirit which pervades the whole volume, is such, as we cannot sufficiently admire, indicating, as it does, the leavening influence of a religious turn of mind, which we heartily wish were more commonly to be met with in those who take upon them to write, whether for amusement or instruction. The first poem, entitled *Stanley; or, the Infidel reclaimed*, possesses much that is interesting; though we rather regret that the subject should not have been a little more enlarged upon. It is one which we think would have admitted of fuller development, connected as it is with Flodden Field, where the hero is said to have particularly distinguished himself. There are some passages in it of considerable power and beauty; speaking of the feelings of an Atheist or unbeliever, the author has the following remarks, which are a very fair specimen of his style:—

“O'er the tired soul how oft we feel
A kind of dreary vacuum steal;
Cold listlessness around us creep,
As if for nothing we could weep;
Such feelings speak, in language plain,
That earth and earthliness is vain;
That all her pomp, her pride, her power,
Were for the soul a barren dower:
'Tis then some whisp'ring spirits tell,
That not on earth the soul may dwell.”

We would also call attention to the following little poem, entitled *Llangollen's Grave*, which possesses considerable merit.

“Breathe softly! this is hallow'd ground,
A holy stillness guards the mound,
Where friendship's ashes lie;
This little spot of earth contains
More than a monarch's proud domains,
A grave of sympathy.
Read, stranger! on that tablet rude,
Traced by the hand of gratitude,
Affection's praise sincere:
Give humble worth and rank allied,
The friend and mistress side by side,
The tributary tear.
Their mortal relics here repose,—
Yet deem not here pure friendship's close,
And fond fidelity.
The Prince of peace, the Lord of love,
Crowns them in happier realms above,
With bright eternity.”

Once more and we have done; the following are verses presented to a Lady with a “Heart's ease on her Marriage:”

"I would not choose the tulip's bloom,
 Nor haunting rose's rich perfume,
 Nor gay carnation's varied hue,
 Nor fragrant violet's heavenly blue;—
 I deem'd to deck thy tranquil breast,
 The simple heart's-ease suited best.
 I cull'd it—with this prayer for thee,
 It might an everlasting be."

In conclusion, while we cordially recommend this little volume of Mr. Fyler's to our readers, we indulge at the same time the hope that we shall shortly have occasion to present them with a still larger collection of Poems by the same author, where the thoughts shall be still more *worked out* and developed, perhaps, than in the volume before us.

Miscellanea.

THE LATE BISHOP OF SODOR AND MANN.—It is our painful duty to announce the death of the Right Rev. William Ward, the Bishop of Sodor and Mann. His Lordship died at the Rectory House of Great Horkesley, at twelve o'clock on Friday night, January 26th. The Bishop, who was in his 76th year, had been failing for some time in bodily strength, and about ten days previous to his death had been confined to his room; his weakness increased rapidly, but wholly unattended with pain. On the Monday he partook, with his family, of the Holy Eucharist, and from that hour seemed to forget all his worldly cares; even his diocese, which was the *last* object of solicitude spoken of by him on that occasion, he seemed to have left in humble confidence to the protecting mercies of Almighty God, declaring his firm belief that those measures now taken for the preservation of that, the Church of his affections, would be prospered in the hands of those to whom he had entrusted the charge of advocating her rights in parliament. Though conscious to the last, he remained in a state of perfect tranquillity both of body and mind; and this state was only exchanged for one expressive of greater and more lively happiness, which in his last moments was stamped upon his countenance in a most remarkable manner, so remarkable indeed, that no one could look upon the dead body of that good man and pious Bishop, and not feel that "the seal of the living God" was set upon his forehead. The history of the late Bishop of Sodor and Mann, is that of a man blessed with quiet but unvarying prosperity from first to last. His first step in his profession was under the patronage of Bishop Porteus, who ordained him Priest, and who to the end of his own life, was his warm and attached friend. The Bishop appointed Mr. Ward reader and alternate preacher at Curzon Chapel, and soon afterwards he was appointed chaplain to the Duke of St. Alban's. About this time Lord Grantham died, and left Bishop Porteus the guardian of his three sons, two of whom, the Earl de Grey and the Earl of Ripon, are now living. The Bishop immediately appointed his young friend to be their tutor. After a few years of faithful discharge of this trust, the aunt of his pupil Lord Grantham, the Countess De Grey, offered him the rectory of Myland, near Colchester, and after a diligent ministry of twenty years in that parish, the more lucrative benefice of Great Horkesley. In the meanwhile, through the interest of other friends, he had obtained from the Lord Chancellor the rectory of Althamstone, in Essex, and from his own friend, Bishop Fisher, of Salisbury, a Stall in that Cathedral. In the year 1827, the Earl of Ripon (then Viscount Goderich) being First Lord of the Treasury, wished to recommend his old tutor to his Majesty to fill the vacant see of Sodor and Mann; but at first he declined to undertake the charge, not desiring to leave his retirement of Horkesley for a distant island; till one day calling upon a friend, he told him of the offer he had received, upon hearing which his friend exclaimed, "I would rather be Bishop of Sodor and Mann than of any diocese in the Church, for I should there learn my duties at the very tomb of the sainted Wilson." These few words determined Dr. Ward not to shrink from the task to which he seemed so especially called. How he learnt to perform his duty, and how his labours have been blessed, that island, formerly so miserably poor in its consecrated buildings, but now studded with beautiful and even stately

Churches, can best tell. By an act of last session, the diocese of Sodor and Mann is to be now merged in that of Carlisle, should the Bishop of Carlisle accept the charge; but there is a bill at the present moment before the House of Lords, brought in by the Earl of Ripon, to repeal that act of the British parliament, which bill, to use the lamented Bishop's own words, frequently repeated within the last month of his life, "it will be *impossible* for parliament to reject."

For the Ecclesiastical Commissioners at least it will be impossible to forget the warning which (again to use his own words at the close of his memorial to them) the whole church is now witness to him, he did not "cease to repeat with the greater earnestness as the approach of his death hastened the accomplishment of this measure; and by an order in council the Commissioners may now wipe out from among the churches of Christendom, the time-hallowed and independent Bishoprick of Mann; but will they, while these words of the last Bishop, with the seal of his death upon them, are present to their consciences?—"I believe most solemnly, that in a very few years after the removal of the Bishop, the name only of a church will be left to her, and her empty walls will stand as sad memorials of an arrangement, needless and uncalled for in itself, burdensome to Carlisle, and destructive to her own best interests. But it shall be never said that the last of this long line of Bishops stood by with folded arms, without an effort, in the name of God, to arrest the stroke before it fell. While then my many years give serious warning that I must speak as a dying man, and when I tell you that, after all other earthly cares are forgotten, my fears for this the church of my affections, will add a pang to my dying hour, I have good hope that my words will not pass unheeded, but that the Church of Mann may even yet be spared, as a memorial of happier days that are past, and as an earnest of brighter days to come."

THE REV. ROBERT GRAY, RECTOR OF SUNDERLAND.—With heartfelt regret we announce the death of the Rev. Robert Gray, Rector of Sunderland, in the fifty-first year of his age. This lamented event took place on the 11th ult., at Sunnyside, Bishopwearmouth. Mr. Gray was born in 1787. We do not know whether he received his education at a public school, or under a private tutor. On leaving Oxford, he lost no time in dedicating himself to the duties of the profession to which he had resolved to devote himself. He was ordained in 1813, to the curacy of Kyloe and Lowick, in Northumberland. From the curacy of Kyloe, he removed to that of Bishopwearmouth, then under the patronage of his venerable uncle, the late Dr. Gray, Bishop of Bristol. Soon after he had accepted the curacy of Bishopwearmouth, the adjoining rectory of Sunderland became vacant. Bishop Barrington presented Mr. Gray to the vacant benefice. From that hour till the last week, in which it pleased God to remove him from an affectionate family, and a respectful and grateful people, he has been as he ever was, the Epistle of Christ, read and known of all men. His large fortune was commanded to a much greater extent than his most pious and generous friends regarded to be prudent. He married at Sunderland the daughter of one of his most respected parishioners, Mr. Webster. He has left seven children to mourn their father. He had the heart of the widow when she cast in her two mites; and the bounty, without the ostentation of the rich, who gave of their plenty. He established evening lectures, Sunday schools, and charitable institutions. The whole revenues of his benefice did not pay even the charges of his assistants. We do not speak of him as an exception; but as one of a calumniated class. We describe him as an instance, or as a specimen of that body of men who are the salt of the country, and the leaven of society. We relate the death of a learned scholar, a man of taste, the possessor of wealth, the admirer of intellectual attainments, consecrating to the poor at the foot of the cross, in humble, unnoticed, unrequited, unsparing labour, knowledge, talent, wealth, and comfort; and we listen to the abuse of the clergy, and we think of the friend we have lost. His demeanour in society was unaffected and simple. He was fond of conversation, but jealous over himself, lest his cheerfulness should betray him into levity. His death was occasioned by his attending the poor of his parish who were sick with the typhus fever. He died the martyr of the poor. Friends, family, physicians, entreated him to be more cautious, and to remember the value of his life to all around him. He attended incessantly as he had formerly attended, with his clerical brethren, upon the sick, at the time of the cholera. He visited as many as thirty-four families daily, without affording himself proper

refreshment, exercise, and change of scene. At length he imbibed the infection. His constitution struggled for some time against it. He left Sunderland under the influence of the incipient disease, to take his sons to school; and on his return home he retired feverish and languid to his room. He sunk soon after into a comatose state; and though for a short interval there seemed to be ground for hope, and his numerous and anxious friends had begun to congratulate themselves on the probability that he would be soon restored to them again; in the very moment when their expectations were most buoyant, their grief was rendered more exquisite by the unexpected intelligence that it had been the will of God that the mourners should go about the streets, and that the soul of his servant should be summoned to its reward. The sorrows of the domestic circle are sacred. Yet while we condole with his friends, we would, and we do sincerely, sympathize with his widow, who lives among us, and with his and her numerous kindred, who are bowed down by sorrow. The grief in Sunderland is as that of affection lamenting its children or its father.—*Durham Advertiser, Feb. 19.*

SUPERSTITIOUS INSTITUTIONS.—The monks of La Trappe, who were expelled from France, have, it is well known, planted a colony at Mount Mellary, in the county of Waterford. We take the following from a printed document, to which is affixed the signature of the Romanish Bishop of Waterford, Dr. Abraham. It appears they are erecting a monastery on a grand scale, and whoever contributes to the work, may have his choice of the following passports:—

"They appeal to the charitable and humane of every county and town in Ireland," and independently of their lasting gratitude, they say—

"1. We celebrate every day the holy sacrifice for our benefactors.

"2. A memento is made for them at every private mass.

"3. We pray for them at the midnight office, and at the canonical hours of the day.

"4. The community make a general communion for them on the first Thursday of every month.

"5. They partake of every good and penitential work of the community.

"6. They are prayed for after meals.

"7. They are prayed for when we are informed of their illness.

"8. At the death of any benefactor a mass is offered for the deceased—every priest makes three mementos—every lay member offers a communion, and recites the seven penitential psalms.

"9. A *de profundis* is recited every afternoon, by the community assembled, for the deceased benefactors.

"10. Every special benefactor shall be associated to the prayers and good works of the whole of our society."

To the above we have affixed the following testimonial:—

"Deeply impressed with a sense of the great merits of the monks of La Trappe, and of the blessings their pious exertions and example must bestow on the people, amongst whom they reside, I earnestly recommend them to the notice of the faithful, and to the particular patronage of the clergy. † W. ABRAHAM."

STATE OF RELIGION IN IRELAND.—A converted Roman Catholic priest, in a letter addressed to a clergyman in Durham says, "A movement in religion is at present in progress. The times are big with coming events. The Roman Catholic aristocracy are, *almost to a man*, disgusted with the conduct of their priests, and set little or no value on their ministry. This disgust is extending itself among all classes, and will, in all probability, with the spread of knowledge and reflection, at no distant period pervade the entire body. Many priests of late in various parts of the kingdom, urged by the force of truth, have openly protested against the errors and abuses of popery, and declared in favour of the Gospel. Two priests of the name of Crotty (uncle and nephew) have in conjunction established an *independent Catholic congregation* in the town of Birr, in the King's county. In all the cities Roman Catholics flock in crowds to hear Protestant sermons—quite a novel thing; and both in town country, many people, who never before troubled themselves on the subject, are beginning to make vital inquiries concerning religion. If due advantage be taken of this critical state of things, the happiest results may be expected."

CHROMAPOLYGOON.—Mr. Mordan, the celebrated mechanist, has sent us some specimens of this addition to our domestic arts. The Chromapolygon, consists of geometrical paper figures, which are susceptible of multiplied combinations *ad infinitum*, thus forming a realisation of the innumerable and ever varied objects and colours on the kaleidoscope. As a mean of portraying patterns for Manchester and other manufactures, the superior decoration of the mansion or palace, its utility will be evident. By a judicious employment of the various shades of colour the perspective of solid geometrical figures may be produced, and thus an outline of the science of solid geometry be insensibly acquired as a source of brilliant ornament. It may be applied to the decoration of albums, portfolios, fire-screens, and other tasteful or bizarre objects, suitable to the tables and boudoirs of the opulent.

THE CORPOREAL PRESENCE. Sir,—I believe the occasion of the Latin stanza on the corporeal presence, given in your No. for January, was as follows: When Sir Thomas More, who had lent his friend Erasmus a horse, sent him a letter requesting him to send the horse home by the bearer; Erasmus, who had had frequent disputes on the real presence with Sir Thomas, thought it a fair opportunity to give the latter a practical proof of the absurdity of his doctrine; and instead of the horse, sent back a note containing the Latin stanza, more correctly given below, I believe, for I trust only to memory.

Quod mihi dixisti de corpore Christi,
Creda quod edas et edes;
Sic tibi rescribo, de tuo palfrido,
Creda quod habes et habes.

Which may be thus put in English rhyme,

What to me thou hast said,
Of Christ's body and bread,
Believe that you eat it—you eat it, is clear:
By the same rule of course,
I may say of thy horse,
Believe he's at home, and he's there.

J. H.

Another Correspondent has sent us this as his "rhyming version" of the same Latin stanza:—

As to me you've oft said,
Of the Eucharist Bread,
"Believe you eat Christ, and you eat him,"
So to you I write back,
Concerning your hack,
"Believe you greet Speed,* and you greet him."

T. AND R.

QUEEN VICTORIA'S DECLARATION.—Made by her Majesty, on the opening of Parliament, November 20th, 1837.—"I, Victoria, &c. Do solemnly and sincerely, in the presence of God, testify and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the Consecration thereof by any person whatsoever; and that the *Invocation* or Adoration of the *Virgin Mary* or any other Saint, and the *Sacrifice of the mass* as they are now used in the *Church of Rome* are *Superstitious and Idolatrous*.

"And I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, and without thinking that I am or can be acquitted before God or man, or absolved of this Declaration or any part thereof, although the Pope, or any other person, or persons, or power whatsoever shall dispense with or annul the same, or declare that 'it was null and void from the beginning.'"

* Speed is the supposed name of the horse.

As soon as the Queen had ascended the throne in the House of Lords, Her Majesty commanded the Lord Chancellor to read the above Declaration, which she repeated after his Lordship, sentence by sentence, with great earnestness.

Let Englishmen rejoice that the Throne of Great Britain rests on such principles;—the best security for the blessing of God being continued to this country, and servitude to a foreign yoke and false religion averted. And let them not cease to pray that the Most High may give grace to Her Majesty to fulfil a pledge of such sacred import.

ECCLIASTICAL COMMISSION.—The late charge of the Bishop of Rochester has shown that the proceedings of the Ecclesiastical Commissioners are viewed with considerable dissatisfaction even by the Bishops themselves. The deans and chapters have no representatives among the Commissioners, and this circumstance accounts for the different treatment they have received; as the Rev. Sydney Smith and other members of those bodies have sufficiently shown. The net revenues of the cathedral and collegiate churches appear to be nearly £300,000 per annum, out of which it is proposed to save £125,000. The subjoined table will show the intentions of the Commissioners as to the future incomes of each dean and canon:—

	Deans' Present Income.	Deans' Future Income;	Canons' Present.	Canons' Future.
Chichester.....	£2922 increased to	£1,045	£627	£522
Exeter.....	1,091	1,586	1,046	768
Hereford.....	737	1,006	599	503
Lincoln	1,971 diminished to	1,922	1,665	961
St. Paul's, London	5,159*	2,722	2,041	1,361
Salisbury	2,679	889	500	444
Wells.....	1,657	1,292	737	606
Windsor	2,299	2,102	1,127	1,451
Durham	8,066	4,594	2,967	2,297
Ely	1,441	1,282	654	641

The following deaneries and canonries are to remain as at present:—

	Dean.	Canon.		Dean.	Canon.
Canterbury	£1,634 ...	£688	Oxford	£3,112 ...	£1,452
Bristol	890 ...	415	Peterborough	1,166 ...	539
Carlisle	1,284 ...	639	Rochester	1,426 ...	680
Chester	816 ...	125	Winchester	1,430 ...	642
Gloucester	1,051 ...	495	Worcester	1,486 ...	626
Norwich	1,681 ...	813	Westminster	2,978 ...	1,214

STABILITY OF DISSENTING CONGREGATIONS.—The late Mr. Buck's Chapel, in Grub-street, London, has been turned into a theatre; and what was an Independent Chapel, in Camomile-street, is now used by a grocer as a wholesale warehouse.

METHODISM.—Mr. Josiah Conder, the editor of the *Patriot*, has addressed a letter to the *Watchman*, in which he states that the number of Methodists in Society were less in 1853 than in 1818, and the editor of the *Watchman* did not dispute the point. Indeed we are happy to express our belief that all the dissenting sects are on the decrease: may such decrease rapidly proceed.—*Church of England Gazette*.

THE THIRTEEN COMPILERS OF THE FIRST* ENGLISH LITURGY, A.D. 1548-9.

1. Dr. Cranmer, Archbishop of Canterbury.
2. Dr. Day, Bishop of Chichester.
3. Dr. Goodrich, Bishop of Ely.
4. Dr. Skip, Bishop of Hereford.
5. Dr. Holbeach, Bishop of Lincoln.
6. Dr. Ridley, Bishop (elect) of Rochester.
7. Dr. Thirlby, Bishop of Westminster.
8. Dr. May, Dean of St. Paul's.
9. Dr. Taylor, Dean of Lincoln.
10. Dr. Haines, Dean of Exeter.
11. Dr. Robertson, Dean of Durham.
12. Dr. Redman, Master of Trinity College, Cambridge.
13. Dr. Cox, Almoner of King Edward VI.

* (2) The second, or revised, Liturgy was made, 1552. (3) Elizabeth revived it 1559. (4) James I. improved it, 1603. (5) Charles I. altered it, 1629. (6) Charles II. reviewed it, 1662. This was the last authorised alteration. The comprehension-commission of 1689, was, happily, an abortion!—**TEXTUARY.**

THE TWENTY ECUMENICAL, OR GENERAL COUNCILS.

PLACE.	A. D.	IN THE TIME OF
1. Nice (Bithynia)	325	Emp. Constantine.
2. Constantinople	381	Pope Damasus.
3. Ephesus	431	Pope Celestine.
4. Chalcedon	451	Emp. Marcian.
5. Constantinople (2nd)	553	Pope Vigilius.
6. Constantinople (3rd)	680	Pope Agatho.
7. Constantinople (4th)	754	} —Pope Adrian I.
and Nice (2nd)	786	
8. Constantinople (5)	869	Pope Adrian II. and Emp. Basil.
9. The <i>first</i> Lateran	1122	Pope Calixtus II. and Emp. Henry V.
10. The <i>second</i> Lateran	1139	Pope Innocent II.
11. The <i>third</i> Lateran	1179	Pope Alexander III & Emp. Frederic I.
12. The <i>fourth</i> Lateran	1215	Pope Innocent III and Emp. Frederic II.
13. Lyons	1245	Pope Innocent IV & Emp. Frederic III.
14. Lyons	1274	Pope Gregory X and Emp. Rodolph I.
15. Vienne ..	1311	Pope Clement V. and Emp. Henry VII.
16. Pisa	1409	Pope Gregory XII.
17. Constance	1414	Pope John XXIII. and Emp. Sigismund
18. Basil, (Germany)	1439	} —Pope Martin V. and Engene IV., and Emp. Sigismund.
19. The <i>fifth</i> Lateran	1512	
		} —Pope Julius II. and Leo X., and Emp. Maximilian I.
20. * Trent	1549	
		} —Pope Paul III. to Pius IV., and Emp. Charles V., and Ferdinand X.

POPIISH PERSECUTION.—It will be recollected by many readers of *The Churchman* that about a year ago, the papists of the north entered into a conspiracy as it was said, and commenced a prosecution against the Rev. M. A Gathercole, for a pretended libel on nunneries at Darlington and Scorton. The trial it now appears is to take place at the present assizes at York, when the Rev. Gentleman thinks of defending his cause in his own person. The matter has caused considerable sensation in the north, and the result is looked for with great anxiety. It is not yet known on what day the trial will take place. We may give some account of it in our next.

EPITAPH ON A YOUNG MINISTER.

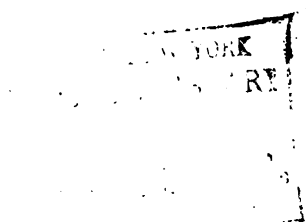
Pastor and Friend ! thy loss we mourn no more ;
 Thou art not dead, but only "gone before"—
 The Lord who gave, beheld on high thy truth,
 And took thee hence, lest evil stain thy youth ;
 Taught by thy life, may we from sin refrain,
 And grateful own that Christ alone is gain.—
 Heaven hath won a seraph to its shore,
 The grave is past, and death can sting no more.

THOMAS.

NOTICES TO CORRESPONDENTS.

Received T. M.—E. D.—J. E. B.—Vigil.—and V. A. and some other communications.
 We shall be happy to receive Mr. Thorp's Sermons at his earliest convenience

* Of these twenty (mostly Popish,) Bishop Beveridge considers only the first eight as deserving the term *general*; Prideaux, 7, Bullinger 6. Our Church, 4. viz. (1) Nice, (2) Constantinople, (3) Ephesus. (4) Chalcedon.





WILLIAM BEVERIDGE, D.D.

BISHOP OF ST. ASAPH.

Painted by Ben. Wilson—Engraved by E. Newman.

PAINTER CHURCHMAN OFFICE, 342, STRAND.

THE CHURCHMAN.

"FEAR GOD: HONOUR THE KING."

APRIL, 1838.

Biographical Memoir

OF

THE RIGHT REV. WILLIAM BEVERIDGE, D.D.

LATE LORD BISHOP OF ST. ASAPH.*

BISHOP BEVERIDGE may, with great propriety, be considered as one amongst that constellation of divines which, under God, has illumed the Church with the bright radiance of truth, as revealed in the Holy Scriptures.

William Beveridge was born at Barrow, in the County of Leicester, in 1638. On the 24th of May, 1653, he was entered at St John's College, Cambridge, and admitted in 1656 to the degree of A.B., A.M. in 1660, and D.D. in 1679. He was so well versed in all the learned languages, that, at eighteen years of age, he wrote a Treatise on the Excellency and Use of the Oriental Tongues, especially of the Hebrew, Chaldee, Syriac, Arabic, and Samaritan. This he published in octavo, when he was about twenty. He also distinguished himself by his early piety and seriousness of mind.

In 1660, Doctor Sheldon, Bishop of London, collated him to the vicarage of Ealing, in Middlesex. In 1672, he was chosen by the Lord Mayor and Aldermen of the City of London, Rector of St. Peter, Cornhill, on which account he resigned Ealing. Upon his being thus placed in the metropolis of this kingdom, he applied himself, with the utmost labour and zeal, to the discharge of his ministry, in its several parts and offices. And so instructive was he in his discourses from the pulpit, so warm and affectionate in his private exhortations, so regular and uniform in the public worship of the Church, and in every part of his pastoral function, that, as he himself was justly styled "The great reviver and restorer of primitive piety," so his parish was deservedly proposed as the best model and pattern for the rest of its neighbourhood to copy after. His merit having recommended him to the favour of his diocesan, Bishop Henchman, he was collated by his lordship, on the 22d

* Extracted from the preface to "Sermons selected and abridged from the Works of Bishop Beveridge, by the Rev. John Dakins, A.M."

of Sept., 1674, to the Prebend of Chiswick, in the Cathedral of St. Paul, London; and by Bishop Compton, in 1681, to the Archdeaconry of Colchester. This dignity he sustained with great benefit to the Church, in a most regular and exemplary manner. For, not satisfied with the reports of the churchwardens at visitations, he visited, in person, every parish within his archdeaconry; and took an exact account of every church he visited, the condition it was in; what requisites it had for the due solemnization of divine service, what repairs were necessary, and, what was of the last importance, how the duty was discharged. He was likewise very minute in his inquiries with regard to the houses of the Clergy.

On the 5th November, 1684, he was installed Prebendary of Canterbury, in the room of Dr. Du Moulin, deceased. He was likewise appointed Chaplain in Ordinary to King William and Queen Mary. In 1691, on the refusal of Bishop Ken, from a conscientious principle, to take the oaths of allegiance to their majesties, Doctor Beveridge was offered the Bishopric of Bath and Wells, but he could not bring himself to accept it, because, in the language of those times, "He would not eat Dr. Ken's bread." Doctor Kidder, Dean of Peterborough, succeeded; but, on the translation of Bishop Hooper to the See of Bath and Wells, which happened in 1704, Doctor Beveridge was consecrated, on the 16th July, of the same year, Bishop of St. Asaph. From the time he became a Parish Priest, he earnestly desired, and fervently endeavoured, to render his flock a pattern to others for true piety and holiness. He revived amongst them the primitive practice of administering the Sacrament every Lord's day, and his diligent and faithful discharge of every part of his sacred office was crowned with remarkable success. One particular instance of the success of his labours ought not to be omitted. One of his flock, when he was near his end, expressed a wonderful resignation to the will of God, and very little fear of death; great comfort in reflecting upon the better part of his life, especially his charity to the poor; and his zeal in recommending that duty to those about him; and, above all, in a very delightful anticipation of those ecstasies of joy and happiness, which he was going to in another world; as well as an uncommon and enlarged understanding of the mysteries of religion. In the midst of these holy raptures, he owned his great obligation to Doctor Beveridge, for those spiritual blessings. Vigilant and faithful in the care of a single parish; when he was advanced to higher stations in the Church, his anxiety and diligence increased in proportion. He was very faithful in watching over the Clergy and laity imparting to them both all necessary instructions for the regular discharge of their respective duties. On his being consecrated to the Episcopal dignity, he in a most pathetic and obliging manner addressed a circular to the Clergy of his Diocese recommending to them the duty of catechising the children, and instructing the people committed to their charge in the principles of the Christian religion; "to the end they might know what they were to believe and do, in order to salvation." And told them "He thought it necessary to begin with that, without which, whatever else he or they should do would turn to little or no account, as to the main end of the ministry." And to enable them to effect this in the best manner, he sent to them a plain and easy exposition upon the Church Catechism.

In short, he so conducted himself in the discharge of his high function, that he was, with great justice, esteemed a truly primitive Prelate.

As he was remarkable for his great piety and zeal for religion, so was he highly respected for his ability and learning, which he wholly applied towards promoting the interest of his great Master. His reading was extensive; almost universal. His skill in the Oriental languages, particularly in the Hebrew tongue, appears from many of his sermons. Indeed he was furnished, to a very eminent degree, with all useful and important knowledge. His readiness in the Scriptures excited much admiration; for he made it the business and study of his life, to acquaint himself thoroughly with those sacred oracles, whereby "he was furnished unto all good works." On all occasions he was able to produce suitable passages from them, and with great facility and happiness he explained them to others:

Thus did this worthy man improve his time and talents in the service of God, and in the exercise of active benevolence, till he attained a good old age; when it pleased his great Master to give him rest from his labours, and to assign him a place in those mansions of bliss, where he had always laid up his treasure, and to which his heart throughout the whole course of his life and actions, had seriously and devoutly aspired. He died at his lodgings, in the cloisters of Westminster Abbey, on the 5th March, 1707-8, in the 71st year of his age, and he was buried in St. Paul's Cathedral.

As his whole life was spent in acts of piety and charity, so his death exhibited remarkable instances of both. His character is represented in a most amiable and interesting light. When he was dying, one of the chief of his order deservedly said of him, "There goes one of the greatest and best of men that England ever had." The pious and excellent Mr. Nelson says, "that he cannot forbear acknowledging the favourable disposition of Providence to the present age, in blessing it with so many of those pious discourses which our truly primitive Prelate delivered from the pulpit: because the Bishop gave no orders himself that they should be printed."

Dr. Felton, in his "Dissertation on Reading the Classics," and forming a just style, observes, that "our learned Bishop hath delivered himself with those ornaments alone which his subject suggested to him, and hath written in that plainness and simplicity of style, which gives authority to the sacred truths he teacheth, and unanswerable evidence to the doctrines he defendeth. There is something so great, so primitive, and apostolical in his writing, that it creates an awe and veneration in our mind, that the importance of his subjects is above the decoration of words, and that what is great and majestic in itself, looketh most like himself the less it is adorned."

Bishop Beveridge left the greater part of his estate to the "*Society for propagating the Gospel*," and to that "*For promoting Christian Knowledge*." He augmented the Vicarage of Barrow, in his native county of Leicestershire, 53*l.* a-year, and bestowed the patronage of it upon his college. To the Curacy of Mount Sorrel and Vicarage of Barrow, in thankful remembrance of God's mercies vouchsafed to him therein, he bequeathed 20*l.* a-year for ever; on condition, that prayers be read in the morning every day, according to the Liturgy of the

Church of England, in the chapel and parish Church aforesaid; with the sum of forty shillings yearly, to be divided equally, upon Christmas Eve, amongst six poor housekeepers of Barrow, as the minister and churchwardens shall agree; special regard being had to those who had been most constant in their attendance at prayers, and at the Sacrament of the Lord's Supper, during the foregoing year. "And if it shall so happen, which God forbid! that the Common Prayer cannot be read in the church or chapel aforesaid, my will is," saith this good father of our Church, "that what should have been given, in either place, for that, be in each place allowed to one chosen by the Vicar of Barrow, to teach schools and instruct the youth in the principles of the Christian religion, according to the doctrines of the Church of England."

Thus lived this good Prelate, and thus he died; and as he was a bright and shining ornament to our Church whilst living, so his memory will ever continue to be revered now he is dead. The works he has left behind him will consecrate the name of their pious author; who, though departed from amongst men, still loudly calls upon them "to repent and believe the Gospel."

His works are many, and full of great variety of learning. Those published by himself are the following:—

De Linguarum Orientalium, præsertim Hebraicæ, Chaldaicæ, Syriacæ, Arabicæ, et Samaritanæ Præstantia, et usu, &c. 1656, 8vo.

Institutionum Chronologicarum libri duo, una cum totidem Arithmetices Chronologicæ libellis, Lond. 1669, 4to.

Εὐροδίων Sive Pendectæ Canonum S. S. Apostolorum, et Conciliorum ab Ecclesia Græca receptorum: necnon Canonicarum S. S. Patrum Epistolarum: una cum Scholiis antiquarum singulis eorum annexis, et scriptis aliis huc spectantibus; quorum plurima e Bibliothecæ Bodleianæ Aliarumque MSS. Codicibus nunc primum edita: reliqua cum iisdem MSS. summa fide et diligentia collata.—Oxonii, 1672, 2 vols. fo.

Codex Canonum Ecclesiæ Primitivæ vindicatus et illustratus. Lond. 1769, 4to.

The Church Catechism explained, for the use of his Diocese of St. Asaph.—Lond. 1704, 4to.

A Defence of the Book of Psalms, collected into English Metre, by Thomas Sternhold, John Hopkins, and others; with Critical Observations on the New Version compared with the Old. Lond. 1710, 8vo. In this book he gives the Old Version the preference.

Next follow Bishop Beveridge's works published after his decease, by his executor, Mr. Thomas Gregory:—

Private Thoughts upon Religion, written when he was 23 years of age, 1709.

Private Thoughts upon a Christian Life, in 1709.

Thesaurus Theologicus, 1711, 4 vols. 8vo.

The great Necessity and Advantages of Public Prayer, and frequent Communion, 1720.

One Hundred and Fifty Sermons, in 2 vols. fo. and 12 vols. 8vo.

Exposition of the Thirty-Nine Articles.—Lond. 1710, 1716.

In 1824 a complete edition of Bishop Beveridge's English works was published in nine handsome volumes 8vo., with a Memoir of the Bishop, and a Critical Examination of his Writings, by the Rev. Thomas Hartwell Horne, B.D., who supplied copious indexes of texts and matters. And recently it has been announced that an edition of the entire Commentary on the Thirty-Nine Articles, is in the University Press at Oxford, which will contain the hitherto lost Commentary on Articles XXXI. to XXXIX inclusive.

Original Papers.

MEDITATIONS ON THE FESTIVALS OF THE CHURCH.

No. III.—ST. MARK.

THE term Evangelist was usually bestowed upon all the preachers of the Gospel in the first ages of Christianity : it afterwards became the peculiar designation of the authors of the four holy Gospels. As one of those whom the spirit of God had selected for this work, St. Mark is generally styled an Evangelist by the Church.

He was probably born of Jewish parents, and descended from the tribe of Levi, though some have thought that he was of foreign extraction, judging from the Roman name by which he is designated. Others have imagined that he was the individual related to Barnabas, whose name is introduced into the Acts of the Apostles, and who was unhappily the means of occasioning some difference of opinion between Barnabas and St. Paul. He has been generally thought, by ancient writers, to have been one of the seventy disciples who were sent forth to preach the Gospel by our Lord ; but the evidence in favour of both these opinions is so slight, that little reliance can be placed upon them. It is more probable that he was converted by one of the Apostles, probably by St. Peter, whom he accompanied on his mission to Italy and Rome, and acted as his interpreter or amanuensis. Such at least is the statement made by the most ancient writers, who have been of opinion that though the gift of tongues was conferred by the Holy Ghost upon all the Apostles, still the interpretation of tongues was not bestowed upon all of them alike. It is not, however, to be doubted, that he accompanied St. Peter to Rome, and there, at the request of the Romish Christians, wrote his Gospel under the superintendence of the Apostle.

We learn from Eusebius, the sacred historian, that St. Mark was sent by the Apostle Peter into Egypt, where he fixed his residence chiefly at Alexandria. His success in preaching the Gospel in that country was so great, that multitudes were converted to the faith. The statement of Eusebius is not, we imagine, to be credited, that the peculiar sect of ascetics who flourished for a length of time in the vicinity of Lake Mæris, are to be regarded as the converts of St. Mark from the errors of paganism. A full account of this religious body is to be found in the writings of Philo, who has written a treatise on their rites and customs, as also on their philosophical and contemplative course of life. It is more probable that they were of Jewish extraction, and professors, with many philosophical points of difference, of the Jewish religion ; and were probably of the sect of Essenes, who had been established long prior to the coming of our Lord. To a certain extent, it is probable, that they were converted by the ministry of St. Mark, if not from idolatry, at all events to a knowledge of the Christian religion. The Evangelist did not, however, confine his labours to Alexandria, but was the means of converting the provinces of Lybia and the adjoining country, where he met with much success, after having encountered great opposition from the barbarity and idolatry of the inhabitants. On his return to Alexandria, he appointed governors and pastors over the Church, and in other respects settled the affairs of the dioceses which he had founded in both Eastern and Western Egypt. Like his divine Master and

most, if not all, the Apostles, he was destined to become a martyr to the holy cause which he had so long and zealously laboured to promote, and was called upon to seal his testimony to the truth of the Gospel about the end of Nero's reign, if we may judge from a comparison of many various statements which are to be found in ancient documents. During the festival of Easter, in the Egyptian month Pharmuthi, on the 25th of April, and at the time when the solemnities in honour of the Egyptian god Serapis happened to be celebrating, he was assaulted and seized by the people while performing divine worship, and after his feet had been bound with cords, and he had been dragged through the streets of Alexandria, to a precipice near the sea, was thrown into prison. On the following day he was exposed to the same cruel treatment, which speedily put a period to his life, after enduring the most excruciating sufferings, his flesh having been nearly torn from his body, owing to the manner in which he had been unmercifully treated by his pagan persecutors. After his martyrdom, his body was burnt by his enemies, but his ashes were carefully gathered by the Christians, and entombed near the place where he had been in the habit of preaching to the people. We are further informed that his remains were afterwards conveyed from Alexandria to Venice, where it is said they still are retained and religiously honoured; he has long been the tutelary saint or patron of the Venetian republic.

The Gospel which is ascribed to this Evangelist is said to have been written by him at Rome at the request of the Church in that place, and is probably the substance of St. Peter's preaching, who, according to Eusebius, sanctioned and ratified it by his authority. It is thought by Irenæus to have been written after the death of the Apostle; but this is in all probability a mistake, as the best accounts state that St. Peter directed it to be publicly read in the Church, as an authentic relation of the history of our Lord. It has always been subject of remark, that the account of St. Peter's fall and denial of his Master has been described in this Gospel with much more minuteness than it has been by the other Evangelists, owing in all probability to the circumstance of its having undergone the correction of the Apostle; an eminent instance of his repentance and humility, which would not suffer his heinous sin to be either extenuated or concealed. We would only further remark that the Gospel of St. Mark was written originally in Greek, though some have supposed, that as it was written at Rome, by the request and for the use of the Romish Christians, it must have been written in the Latin tongue. In favour of this opinion, it is stated in a note at the end of the Syriac version of this Gospel, that it was published at Rome in the Latin Language; but, however genuine the Syriac version of this Gospel may be, we have not the same grounds for believing that the note appended to it is equally deserving of credit. The original Greek copy, in the handwriting of St. Mark, is said to be still extant at Venice, written by him at Aquileia, and some hundred years afterwards translated from that place to Venice; we need not add, that such an account can hardly be implicitly received.

In thus attempting to relate the few particulars that have been transmitted to us of this Evangelist, we would earnestly hope that they may not be without their use in affording us an example, that we should

follow in his steps. Would to God, that in these latter days, as the light of the Gospel is so generally and plentifully diffused, so the effects of the Gospel, in all its original and native simplicity and energy were visible in our lives and conversation, upon whom the ends of the world are come. This holy Evangelist was converted by the preaching of the Apostles, and we have seen the results of that conversion in the whole of his after life. It was not then the practice to make the profession of Christianity so easy a service as is now too commonly done by professing members of Christ's holy Church. As the great Head of that Church had gone before in the path of persecution, even unto death, so did his followers in the first ages of the Gospel account it their duty and their privilege to drink of that cup of tribulation which he voluntarily drained. Such was the conduct of St. Mark: such was the conduct of all the Apostles, and multitudes of the primitive Church. They denied themselves to all ungodliness and worldly lusts. They lived soberly, godly, and righteously on the earth: they kept themselves unspotted from the world: they visited the fatherless and widows in their afflictions: they were filled with the Holy Ghost, whose fruits are emphatically faith and love, and therefore they were zealous in maintaining good works:—they were active in the service of Him whom they acknowledged as their Head; resolute in proclaiming his holy Gospel, patient in enduring suffering and persecution for his name's sake, and they loved not their lives unto the death, that they might be accounted worthy to stand before the Son of Man. Accordingly, we find that wherever St. Mark was called upon by the providence of God to betake himself, thither he went, knowing in whom he had believed, and committed himself to Him that judgeth righteously. Whether it were Rome or Egypt that was assigned as the sphere of his labours in either of these places, or in any other which might be allotted to him by the Master to whom he had devoted himself, he laboured zealously to establish the knowledge of the Gospel, and to call sinners from darkness into light,—from the power of Satan unto God. Such should be our general practice in our different stations, for we also have the same divine Master, we also have the same course prescribed to us, namely, to do the will of God by believing on the name of his Son Jesus Christ, and by devoting all our talents, and labours, and time, to promoting our own salvation and his cause and glory in the world. Are we among the rich or great of this world? We are bound to use our influence, and to bestow freely of our wealth in the service of our Lord. Are we poor and of little estimation? Still we are bound to adorn that state of life in which God's providence has placed us, shewing forth the word of life in our daily walk and conversation, remembering Him who had not where to lay his head, but who nevertheless went about doing good. Have we great or peculiar talents conferred on us, or been blessed with any other superior advantages? Let us remember that all is the gift of God, and of his own must he receive a liberal return. Are we in sorrow, or enduring pain and suffering? Let us strive to be resigned to his will who trod for our sake the path of sorrow, and who is now made perfect through suffering; and let us seek to glorify God by patiently enduring his afflictive dispensations, without murmuring at his eventually merciful designs. Has the

ordeal of persecution and cruel mocking or trials been assigned to us? *Then* is the time to gird up our loins, to buckle on our spiritual armour, and to take for an ensample the Prophets and Apostles, and all Christ's holy followers upon earth, that we may not fall away in the day of persecution and trouble. Such times may soon again arrive (God only knows how soon), and no member of Christ's holy Church should be unprepared for the return of those days of trial. But whether such a period is to be anticipated or not, we have unquestionably some sorrows and trials, which are the unfailing accompaniments of our probationary state, and which demand more strength to endure, and more energy to overcome, than can be found within ourselves, or obtained from the world. Our support must be derived from that blessed book, of which this holy Evangelist was one of the inspired writers. *There* is to be found consolation and strength—our armoury for the spiritual warfare—our examples to animate us—our reward to excite us to exertion and perseverance to the end. *There* we are directed not to be weary in well doing; because in due season we shall reap “if we faint not.” *There* we are commanded, being “encompassed with so great a cloud of witnesses,” to lay aside every weight, and the sin which so easily besets us, and to run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith. And *there* we have an example of suffering patience in the lives of our Lord and of his Apostles.

At such a time as this, we should more particularly call to mind the events now related in the life of this Evangelist, whom we are required at this season to commemorate. Let us think of his zeal, his resolution, his patience, his perseverance, his faith, his writings, his labours, and his death for the sake of his adorable Lord! Let us think of all these things, and “go and do likewise.” There is only one path to immortal blessedness and glory, the path which our Lord and his Apostles have trod; death is not necessarily required of us, but the zeal and resolution which is prepared to welcome death, should that prove the alternative in the path of duty. Let us then resolve to be like minded, and hereafter with that blessed Evangelist, whose praise is in all the Churches, and whose holy Gospel has enlightened a guilty universe, and irradiated and comforted many a dark and doubting heart, shall we shine as the brightness of the firmament, and as the stars for ever and ever.

“λ.”

THE CHURCH OF ENGLAND INDEPENDENT OF THE CHURCH OF ROME IN ALL AGES.

[Continued from page 53.]

WE learn that the ancient British and Irish Church, which were now essentially identified, had not lost her influence upon the people even in the ninth century, but rather retained such power as to inspire the Romanists with jealousy. In a Synod held at Celychyth, A.D. 816, under Wilfrid, Archbishop of Canterbury, in the presence of Kenulf, King of Mercia, the following canon was agreed upon:—“That none

of Scottish extract be permitted to usurp to himself the sacred ministry in any one's diocese, nor let it be allowed to such a one to touch any thing which belongs to those of the holy order, nor to receive any thing from them in baptism, or in the celebration of the mass, or that they administer the Eucharist to the people, because we are not certain how, or by whom, they were ordained. We know how it is enjoined in the canons, that no Bishop or Presbyter invade the parish of another, without the Bishop's consent. So much the rather, should we refuse to receive the sacred ministrations from other nations, where there is no such order as that of metropolitans, nor any regard paid to other orders."* Though the uncertainty as to the legal ordination of such ministers is the plea here assigned for the precautions laid down in the canon, yet as there is no command or recommendation to make inquiries into that point, but the rule being absolute and unqualified, it is clearly evident that the object of its enactment was to pave the way for the suppression of a large and powerful party.

Shortly after this we lose sight of the primitive Church in England, because the kings, by force, obliged their subjects generally to embrace the doctrines of the Church of Rome, and which from henceforward prevailed over the legitimate Church in that part of the Island, until the glorious era of the Reformation.

But, although we must here take our leave of the ancient Church, as regards England, yet with delight do we turn our eyes to "Cymru's generous mountain land," where she wears a different aspect; there we see her nobly striving against the encroachments of Antichrist, and for the "faith which was once delivered unto the saints:" there the candle of the Gospel was kept burning; which prevented many a pilgrim from stumbling upon the dark mountains, until at length its light was absorbed in the dazzling effulgence of the Protestant Reformation.

After Augustine had instigated the Saxons to slaughter twelve hundred of the pious monks of Bangor, we may imagine how odious, in the sight of the Welsh, the Church of Rome subsequently remained. Taliesin pronounced woe upon those clergy who kept not their flocks from the errors of Popery, says,—

"Woe to the worldly priest,
Who rebukes not vice;
And neglects his ministry:
Nor regards his flock,
Though he be a Pastor;
Nor pays attention to them;
Nor guards his sheep,
From the Romish wolves,
With his pastoral staff."†

Neither would Merddin the Wild, receive the Sacrament of the Lord's Supper at the hands of the popish monks. When his sister Gwenddydd addressed him thus—

"I bid you my kind and fair brother,
For the sake of the best Supreme Being,
To receive the communion before you die,"

he made her this reply,—

“I will not receive the sacrament,
From the detested monks,
With tugs on their haunches;
May God himself administer the communion to me.” *

Neither was it in consequence of the massacre of the monks of Bangor alone, that the Britons hold the Romanists in such abhorrence; but also from utter dislike to the superstitious tenets of their religion. This is shown in an old chronicle referred to by Bishop Davies in his letter to Archbishop Parker: “One notable story,” says the Bishop, “was in the chronicle; how, after the Saxons conquered, continual war remained betwixt the Britons (the inhabitants of the realm) and the Saxons, the Britons being Christians, and the Saxons pagans. As occasion served, they sometimes treated of peace, and then met together, and did eat and drink together, but after that, by the means of Augustine, the Saxons became Christians in such sort as Augustine had taught them, the Britons would after that neither eat nor drink with them, nor yet salute them, *because* they corrupted with superstition, images, and idolatry, the true religion of Christ.”

Laurentius, the successor of Augustine in the see of Canterbury, bemoaning the complete failure of his attempt to reduce the Welsh and Irish to a conformity with the Church of Rome, furnishes us with the following instance of their determined opposition:—“We thought the Irish had been better, but we have been informed that the Irish in no way differ from the Britons in their behaviour; for Bishop Dagan, coming to us, refused not only to eat with us, but even to take his repast in the same house where we were entertained.” †

The Abbot Aldhelm, likewise, towards the close of the seventh century, in the letter he addressed to Geruntius, Prince of Cornwall, requesting him to exert his regal influence to make the British Prelates in his province adopt the Romish customs, bears this testimony to their abhorrence of Popery:—“They deem themselves so holy, that they will not hold any fellowship with us. They will neither join us in prayer, nor communicate at the same table with us. And so loathsome are we in their sight, that they will not drink of the same cup with us, without first scouring it.” He testifies further, “that they refuse to adopt the tonsure of St. Peter, the prince of the Apostles; and that they defend themselves, by alleging that they shave their heads after the manner of their forefathers, who were men renowned for their sanctity.” In the same letter the orthodoxy of the British Church is readily conceded: “It is useless,” continues the Abbot, “for the Clergy of Wales to excuse themselves, by saying that they sincerely reverence all the rules and precepts of the Old and New Testament; that they believe, with all their heart, that the Deity exists in three persons, and yet but one infinite God; that they preach to the people the mystery of Christ’s incarnation, death, resurrection, and ascension; that they earnestly proclaim a future judgment, when all shall be weighed in the balance, and receive according to their works; and that they hope through faith in Christ, to appear amongst his holy followers on his right hand in glory.”

In the eighth century the popish legates, perceiving many of the Anglo-

* Myf. Arch., vol. i., p. 149.

† Bede, lib. ii. c. 4.

Saxons zealous for the Romish customs, availed themselves of their partiality to urge them to effect the annihilation of the Welsh Church by force of arms. Accordingly, in the year 720, a horde of Saxons made an inroad into South Wales, and killed Aidan, Bishop of Llandaff; they also demolished the Churches of Llandaff, Monmouth, and Llanbadarn. These Churches were afterwards rebuilt by the pious Welsh. Their neighbours, however, would not be dissuaded from their designs, but continued to perpetrate their enormities amongst the British ecclesiastics, till the year 754, when they prostrated another pillar of our Church, in the person of Cynfelach, Bishop of Glanmorgan.

Easter was originally observed by our ancestors according to the rule of Polycarp, the disciple of St. John, namely, on the fourteenth of the moon of March, on whatever day of the week it fell. In the Council of Nice, A.D. 325, it was determined that it should in future be kept on the Sunday that fell on, or immediately succeeded, the first full moon after the twenty-first of March. This the Romanists observed in the time of Augustine the monk, and this the northern Britons observed also at the same period; but owing to their following different cycles in computing the age of the moon, their Easter-day had consequently varied. The Romanists followed the cycle of Dionysius Exiguus of nineteen years, but the Britons adopted that of Sulpitius Severus, a Gallican monk of eighty-four years. But, disregarding both these rules, the Bishops of Wales constantly adhered to the rule of Polycarp until the year 755. At that time it is recorded in *Annales Menevenses*, "*Pascha commutata apud Britones super diem Dominicam, emendante Elfod.*" * "Easter was changed to Sunday by the correction of Elfod." * This change was probably nothing more than a conformity with the rule of Sulpitius, according to the old custom of the Northern Britons. But whether it was the rule of Sulpitius, or the rule of Dionysius, it evidently gave no satisfaction to the greater portion of the Welsh ecclesiastics, as a vast commotion ensued. The Saxons, finding the generality of the Welsh indisposed to adopt the new regulation, rushed upon the natives of South Wales, and engaged them at a place called Coed Marcham. The Welsh, however, proved victorious, and drove their adversaries back to their own country. It is said that a great disturbance occurred in South Wales, A.D. 777, with respect to the change of Easter, and that the natives, upon seeing their prince favourable to the new mode, broke out in open insurrection, and put him to death. The principality was again thrown into a state of agitation upon the death of Elfod, A.D. 809, about the same question. The Bishops of Llandaff and St. David's refused to submit to the enactment of the Bishop of Bangor, which they considered as derogatory to the honour and privileges of their own more ancient sees.

It appears that this dispute was not fully settled for several years afterwards; for it is asserted in the Greek biography of Chrysostom, that "certain Clergymen who dwell in the isles of the ocean, repaired from the utmost borders of the habitable world to Constantinople, in the days of Methodius, (who was patriarch there from the year 842 to 847) to enquire of certain ecclesiastical traditions, and the perfect and exact computation of Easter." † There is no doubt that the British Isles are

* Collect. Cambr., Appendix, p. 521.

† Horæ Britann. vol. ii. p. 517.

here referred to, therefore we may conclude that our ancestors generally were, at that time, dissatisfied with the determination of the Pope, and even with the rule of Sulpitius, and that they preferred abiding by the decision of the Bishop of Constantinople, as their primitive custom was originally derived to them from his country.

It is averred by some that Elfod was intruded into the see of Bangor by the authority of the Pope. Whether that was the case or not, we are sure that he entertained different principles from the other Welsh Prelates. His views, too, were obviously tainted with ambition, for he attempted to render the sees of St. David and Llandaff dependent on Bangor, which innovation was resisted on the plea that those sees were of older privilege, and respectively independent in their own jurisdiction.

The Popish Saxons continued to manifest their hostility towards the Welsh and their creed in the massacre of their clergy and destruction of their temples. About the year 810, they burnt the Cathedral church of St. David's; in 831, the Monastery of Senghenydd was consigned to the same doom; in 860, they broke down all the churches and monasteries in Gwent, Glanmorgan, Demetia and Cardigan; in 870, the Bishop of Bangor fell a sacrifice to their malice; in 872, upon the death of Einion, Bishop of St. David's, they intruded into the see one Hubert, a countryman of their own. The Danes also, in 893, burnt Llanilltid Fawr, Cynffig, and Llangarfan.

But notwithstanding the havoc thus committed upon the British sanctuaries in this century, our ancestors were not lax in their endeavours to repair the disaster, and promote the interest of true religion throughout the land. When the Churches were demolished by the Saxons and Danes, the Welsh princes restored them, and appropriated great portions of their estates for the maintenance of those who ministered at their altars. The lords of Gwent and Glanmorgan were peculiarly munificent to the Bishopric of Llandaff.

That the Welsh Church was deficient in able and learned ministers in this century is disproved by the fact that Alfred, King of England, solicited the services of their students in the monastery of St. David's, to assist him in the restoration of the university of Oxford. These were Aser, John Menevensis, and John Erigena, each of whom Alfred appointed to conduct one or more literary departments in the newly-revived Academy. Aser taught grammar and rhetoric; John Menevensis read logic, music, and arithmetic; and John Erigena became professor of geometry and astronomy.

In the tenth century, the Churches of Wales experienced a great desolation from the hands of the Danes and Saxons, because of their firm resistance to papal encroachment. In the year 906, St. David's was ravaged; in 944, the Saxons imbrued their hands in the blood of Lambert, Bishop of St. David's; in 961, Rhodriap Morgan was poisoned because he had been nominated to the see of Llandaff contrary to the will of the Pope. The same year the Roman Pontiff put to the test the submission of the Welsh Clergy to his authority and jurisdiction, by commanding them to lead a life of celibacy. He was, however, soon informed that they knew their duty and the privileges of their own Church too well to pay any regard to his infallible bulls. They recollected the prediction of St. Paul, that "in the latter times some should depart from the faith, *forbidding to*

marry;" therefore they scorned to abet such an apostacy, and still persisted in his scriptural judgment, that "marriage is honourable in *all*." Subsequently in the year 978, the Saxons ravaged the Churches in Lley and Clebynog Fawr; in 980, St. David's shared the same disaster from the hands of the Danes; in 986, they also destroyed the monastery of Cenydd, together with several other Churches; in 987, they desolated Llanbadarn, Llandydoch, Llanrhystyd, and St. David's, the latter of which was plundered of all its treasures; they then extended their devastations to the Colleges of Iltid, Catwg, Cyngar, and the Cathedral Church of Llandaff, besides others of the best Churches in the land; in 991, the Saxons ravaged St. David's; and in 996, the Danes burnt it and killed Morgeneu the Bishop.

We are not to imagine that the Welsh remained all this time passive spectators of these devastations, without exerting their patriotic energy to repel the attacks of their enemies, and rescue their venerable Church from the tyrannical usurpations of Popery. That was not the case. On the other hand, they bravely wielded their weapons in defence of her ancient rights and privileges. An instance of this may be seen in the demeanour of Owen ap Hywel the Good. Having learned in the year 959, that certain English Monks had intruded into the monasteries of Llanilltid in Corwenydd, and Llangatwg in Nantgarfan, this noble chieftain led his forces against those places, and utterly demolished them.

(*To be continued.*)

DISSENT.—No. III.—DISSENT AN EVIL.

In our last number we endeavoured to show that the supposed advantages claimed by Dissent, are not only of a very questionable character, but are altogether incapable of proof; and having thus disposed of the negative part of our proposition, we come now to the affirmative, which requires us to demonstrate that **DISSENT IS AN EVIL**. And one of the most serious objections to schism, and which will avail much to the establishment of our hypothesis, meets us at the very threshold, viz: *that it unsettles the faith*. Now every one who has at all thought upon this subject, must have perceived the system of proselytism, which is pursued by the various religious sects of this country: *each* is employed in gaining converts from *the other*, and **ALL** from *the Church*. Indeed, the dissenters hold it as an axiom, that the Church is the very Antipodes to them: the mere circumstance of a man's being a *separatist*, it matters not of what denomination, entitles him to greater credit in their eyes, than that of being a *Churchman*. Upon this point I have found them all to agree, and I believe I may say it is the *only* point upon which they do agree. Now this rage for proselytism is itself an evil, because, if it do not succeed in estranging the Churchman from the fold of Christ, it tends to give a shock, for a time, to his *joy and peace in believing*. And, as connected with this view of the subject, what divisions and what heart-burnings does not the *unauthorized* interference of the self-constituted teacher occasion in the religious opinions of different members of the same family? Who has not witnessed parental authority set at nought? nay more, the venerable grey hairs of many a father of a family brought down in sorrow to the grave by the religious

should we not say *irreligious*, dissensions of his offspring? In defence of such interference, the Dissenter may quote our Lord's own declaration that he came to *set families at variance*, &c : and again, that he came not to *send peace but a sword*. But in the first place these passages predicted only the commotions occasioned by the first introduction of Christianity, and do not apply to countries where it is already received and acknowledged as a divine revelation : and in the next place, if this argument be controverted, though I much doubt if it can, that man must be very ignorant of the Gospel, who mistakes the *effect* which our Lord in these words says his religion would produce, for the *cause* itself. Such dissensions are altogether at variance with the *peace and good-will* uniformly inculcated by Christ, and men who, in the guise of ministers of God, go about *leading captive silly women*, are more likely to promote the cause of the enemy of man, than serve the interests of the Redeemer. Such a scene I remember in my youth : a venerable clergyman of great literary attainments, of heart-felt piety and uniform correctness of deportment, besieged daily by his daughters upon their knees, intreating him to become a convert to the fanatical opinions which some pharisaical seion of schism had succeeded in instilling into their minds. In my eye there is no feature of dissent more disgusting than this : since it leads to the breach of one of the commandments of God; which, in paying religious attention to the wishes of a parent, brings its own reward. Again, can it be wondered, that a system which only thrives by promoting *dissension* instead of *unity*, should produce also hostility against the legitimate displayers of God's Word and Sacraments? In fact, the more zealous and eager a parish priest is in *instructing those that oppose themselves*, the more generally does he become the object at which all the shafts of the separatist are directed. Charges of ignorance, prejudice, and indifference to what they call *vital religion*, which, in their acceptance, means nothing more than coinciding with them in some of their favourite doctrines, are cast upon him on every side; his person is, perhaps, held up to ridicule; his very motives suspected, and the privacies of his domestic life are laid bare to the eyes of his flock, with an eagerness which savours but little of the spirit of the Gospel. And when he sees, in addition, that fold in which his sheep were wont to go in and out and find pasture, deserted for the conventicle; and the village blacksmith, or shoe-maker, instead of forging at his anvil, or plying at the last, dabbling in divinity, in which study, above all others, *a little learning is a dangerous thing*, who is not convinced that dissent is indeed an evil of frightful import? Who does not view with apprehension the probable consequences? For, whilst the medical quack can only destroy the *lives* of his patients, the ignorant teacher of divinity may, unless the mercy of God interpose to prevent so fearful a result, place in jeopardy the *eternal salvation* of his misguided hearers.

Not are the religious services of the dissenters less open to serious objections than other parts of their system. And first, as to *extempore prayer*: What security, I would ask, does this practice afford for *uniformity of doctrine*? I take it to be one of the great excellencies of our beautiful Liturgy that the *same doctrine* is inculcated by it *at all times and in all places*. Suppose, for a moment, that any preacher of our Church were inclined to be heterodox in his opinions, and to maintain them in his

discourses. The answer is at hand; the orthodoxy of *the prayers* would correct the heterodoxy of *the sermon*. But in the dissenting meeting-house there is no possibility of applying such a corrective, because the prayer is *extempore*, and so is the sermon. As regards the former, it has always appeared to me that it is most improper for *man, who is of unclean lips*, to approach the foot-stool of the Most High, and pour out before it the crudities of his brain! And even if the diction of his prayer be correct, what pledge have we for the soundness of its doctrine? And if both diction and doctrine be correct, how can we be assured that the hearers either understand or follow it? A matter requiring, in many cases, painful and undivided attention. Similar objections are applicable to *extempore* preaching. I have known many men of very mean understanding possessed of great fluency of speech; I have known others of commanding talents unable to put two sentences together, when called upon suddenly for an address. *Extempore* preaching, is, therefore, clearly suited to neither of the two classes. The doctrines of the Gospel are not to be disgraced by a comment in which poverty of conception alone is visible, nor to be frittered away in addresses, which, whatever may be the intellectual qualifications of the speaker, are only painful to listen to. But the greatest objection remains; both these exercises are thought, by the ignorant, to require the *extra-ordinary* assistance of the Spirit, and a *gift* of prayer and preaching, is supposed by them, to be the *only* test of a call to preach the Gospel. Who does not perceive what a door is here opened for mischief of a most serious description?

Another reason why I consider dissent to be an evil is the handle which such a variety of religious opinions affords to the sceptical and unbelieving. Men of this description, unfortunately, form their ideas of religion from the tenets of its professors, and not from the Bible. They see the *unity* of the faith destroyed by sect rising after sect, and they foolishly charge the inconsistencies of men upon the Gospel itself. They judge of the religion of Christ, not from the waters of the fountain head, which are as clear as the crystal, but from the turbid and impure streams of the various channels through which the wild imaginations of men have made the waters of truth to pass; and they conclude at once that the Scriptures cannot be true, since the religion inculcated by those Scriptures is so different from the religion of the world. This indeed appears to me to be a most serious evil, for the existence of which dissent is, in a great measure, answerable, since it rends the seamless garment of the Saviour into so many divisions. I know that the Infidel here argues in an illogical manner; he asserts, that the religion of the Bible is a religion of *unity*, but the religion of men is distracted by *divisions*; and he draws the faulty conclusion, that *the Bible is not the Word of God*; whereas he ought to have concluded, that *dissent is contrary to the Word of God*. I shall close this paper by recommending the above syllogism to the attentive consideration of dissenters.

FIDELIS.

REDUCTION OF PREBENDARIES.*

[Continued from page 90.]

WE beg in resuming the subject to which the heading of this article, and the name of the Rev. Mr. Glover's pamphlet, calls our attention, to remind our readers, that in the last month's number we insisted, with Mr. Glover, and with all friends of the Church, on the necessity of maintaining the Prebendal Stalls, and therefore of opposing, to the utmost of our power, the determination, the reckless desperate determination, of the Church Commissioners. We had a desire to return to the subject, and to urge upon every Churchman the necessity that exists, and the responsibility that lies upon him individually herein, for every member of the Spiritual Body in his vocation and ministry, whatever it be, to consider that this is a matter not affecting Parsons and Prebendaries, but in very truth himself and his own for ever, his children, and his children's children here and hereafter.

Parties may think that this is to write *too* strongly, and therefore weakly. But, our only security in the Church at this moment, against the invasion of the Episcopal chairs by heretical Ministerial nominees, is the ancient privilege of the *conge d'elire* as exercised, (or as it may be exercised) by the Prebendaries; and when we know that the existence of this privilege has been recently declared and acted up to; and, when we have the avowed determination publicly, and pressed by several of these learned and reverend bodies, the Chapters of England and Wales, that they are ready to suffer every extremity to which the exercise of ungodly enactments can reduce them; rather than allow improper men to be appointed Bishops of their sees when vacant, it will be alone evident to the reader, that the only way to maintain the orthodoxy, and therefore the vitality of the Church, will be to preserve those bodies, and by natural consequence, guard the spirituality of it to its present existence and its future well being in full tale, and to increase them, in every case, to an efficient and practical strength. For,

"Does the Churchman know in what manner, when a Bishop dies, his successor is appointed? If he do not, he ought to know; and as the part, which the Prebendaries *ought* to act, is the principal subject of this paper, we will venture somewhat freely into the detail of the transaction. As soon as his Majesty's ministers hear of a vacancy by the death of a Bishop, they look out for a man whom they (for some reason or other, whether good or bad it matters not,) think best qualified for the office, and name him to the King as a fit and proper person to present to the Dean and Chapter of the vacant See to elect. Upon the King's approval, and his approval now is mere matter of form in most cases, the minister, in the King's name, writes a letter to the Dean of the Cathedral, desiring him to convene a Chapter for the purpose of electing a Bishop; authorizing them so to do, under the celebrated form of the *conge d'elire*, and to proceed to the election of the individual whose name is therewith transmitted to them (*and of no other*).

"Now the Reader is requested to bear this *leave to elect* in his mind, and to note well what follows.

* Being portion of a Series of Papers entitled, What will "The Church" say to the suggestions of the Ecclesiastical Commission?—By one who has a right to ask the question. Which appeared in the "Kentish Observer," (and were copied thence into the columns of various county and other prints). By FREDERICK A. GLOVER, Rector of Charlton-in-Dover, M.A. St. Peter's College, Cambridge. London: Painter, 342, Strand.

"Should the Dean and Chapter find the person named, fit and orthodox, they agree to accept this man of the King's (*i. e.* of his minister's) choice. But if otherwise, what happens? Why, then, the King (*i. e.* his ministers) proceeds "to elect" without their consent; and the name of the individual whom they have refused "to nominate," is again sent down to the Dean and Chapter for confirmation.*

"If, *then*, the Dean and Chapter choose to 'confirm' the man whom they declared to be unfit for 'nomination,' and so render themselves contemptible in the eyes of the Diocese and of 'the Church,' well. But should they choose, like honest men, to refuse him whose name the minister sends to them for confirmation, then lo! the Act of *præmunire* comes forth, and these conscientious Christian priests are carried away to prison, where they are kept, until they choose to agree to the justice of their sentence in confessing to the excellence of the party named as a Bishop, and *his* fitness for the office, whom they before declared to be unfit: in the meantime their goods and chattels are confiscated.

"Such, Reader, is the operation of a *præmunire* in this case.—May one venture to ask your common sense what it thinks of this for a *congé d'elire*?

"But there is another part in the ceremony of the appointment of the Bishop, which, though it has not much to do with the subject of Reduction of Prebendaries, must be explained in this place.

"The Archbishop and Bishop are to consecrate the man whom the King nominates, and whom the Clergy refuse:—him whom the King confirms; and on whose account the Clergy, because they would *not* confirm his nomination, are cast into prison; and suffered confiscation of goods.

"If the Archbishop and Bishops of the province be pleased to consecrate, well;—but, (should they refuse to desecrate their holy function, by prostituting them in consecrating some heretical priest, they also are cast into prison; and their goods and chattels are confiscated.

"Do you think, Reader, that this is right? Do you think that, in *ordinary* cases, this extraordinary power, introduced and resorted to, to meet a singular emergency, and at a time when 'the Church' was in a manner represented in the Houses of Parliament, is to continue to be exercised over 'the Church' and its spiritual representatives *ad infinitum*? And especially now, when 'the Church' is *not* represented, either formally or virtually, by the present Houses of Parliament?

"Formerly, not only the ministry, but also each member of the Houses, both of Lords and Commons, was necessarily a Churchman. *Then*, those bodies, in extraordinary emergencies, could lawfully interfere when they saw 'the Church,' of which they were members, (and, in some sort, representatives,) about to suffer from the treachery, either of papistical or puritanical partisans in priestly garb. But how stands the case now? The Corporation and Test Acts have been repealed; therefore, any body of any sect may be prime minister, and choose, without restriction, (saving in the case of the Lord Chancellor) his men for office. The Papal Bill of 1829 is now, unhappily, the law of the land; therefore a Papist may be prime minister, and choose, without restriction, (saving the Lord Chancellor) his men for office. Thus the appointment of the rulers of 'the Church' will be always established in the hands of any infidel or schismatical partisans of the enemies of 'the Church,' who may contrive, by means of threats, dishonest practices, or open violence, to possess themselves of the council chamber of the King, and, by this cause, recognised as his Majesty's ministers. And hence, the power of appointment of such Bishops as may traitorously favour their designs, and the power of exercising the dreaded *præmunire* over 'the Church' in the persons of its now only representatives, the Bishops and Chapters, is handed over, without any control, to the keeping of this matted knot of 'the Church's' enemies."

And what is the Church's safeguard, our Church's *ONLY* safeguard, against this somewhat fearful state of things? The existence of the

* It is to be understood, that in the appointment of a Bishop, there are three principal acts, besides a variety of minor ones, not important to detail here: these three are, Nomination, Election, and Confirmation.

Prebendaries, and the exercise of their Veto in the appointment of Bishops to the vacant Sees.

Beside this check, we have at this moment absolutely *none*, to the appointment of heretical Bishops to the vacant Sees. How then shall the Church assent to the acts of the Commissioners, which recommend and proceed by force of Acts of Parliament, to strike out of the Roll of the Church, 360 Dignitaries? How shall it put its fiat upon that their recommendation, which provides for the removal of the only safeguard we have left to the spirituality of our Anglican Church? No, this may never be as long as Englishmen are Christians, and Christians are Englishmen.

But we are told that the Veto of the Prebendaries is obsolete. Is it? Who says so—who can prove it so? We *know* it to be the contrary; and living Bishops there are who know that it is *not* obsolete: and ample assurances have we that there are Chapters of the Clergy, in that they have affirmed their intention publicly, which mean to oppose the appointment of any Bishop-elect named by the Ministry, whose profession of faith is such, as not to justify their praying to the Holy Ghost, according to the form, to direct their choice to fall upon him.

Is this the reason that the Archbishop of Canterbury and his colleagues have given their voice for the immolation of 360 Prebends of the Church?

Whatever has influenced this small conclave of Bishops thus to determine, let the fact that this is now the only safeguard left to the Church, against the invasion of the Episcopal chairs by heresy, invite Churchmen to defend that which their chiefs have sacrificed to the ignorant clamours of the day; and the more rigid the determination manifested by the Ecclesiastical Commissioners to reduce these important bodies to non-entity, in the desire to curry favour with the enemy, at the expense of principle, and of the Church of our ancestors, and of our children; the more vigorous must be the counter demonstration on the part of the Laity, to maintain, in its integrity, the constitution of the Church, and to support with all their might and with all *their prayers*, and by every lawful use of human means, the twenty Bishops and the whole Clergy of the Church, against the unconstitutional and infatuated proceedings of the Ecclesiastical Commissioners, *viz.*: the Reduction of the Prebendaries of the Church of England.

We have quoted largely from a recent pamphlet under this title, from the faithful pen of that one of the many disinterested champions of the Church, whom the painful exigencies of the times have placed in honourable relief as foremost men amongst the defenders of our Holy Church; and fully agreeing with the opinion so powerfully and devotedly stated by the Rev. Dr. Wordsworth, Master of Trinity College, Cambridge, in his animadversions on the acts and powers of the Ecclesiastical Commission,—that this is not a question which concerns Priests and Prebendaries so much as it does the Church generally: that it, in fact, and in truth, is a question which enters into every cottage in the land; for we are all rich and poor, high and low; we are with one another, equally interested in this question: we will conclude by still using Mr. Glover's words in the concluding section of his important pamphlet.

"IV. When, then, 'the Church' is called upon to give its voice in the administration of its own affairs—are we unreasonable in expecting to be allowed the

prayer of this modest request—and to express an opinion relating, to the Reduction of Prebendaries, we do hope, most cordially, and pray, and praying, trust, that EVERY MEMBER of 'the Church' will consider the grave and heavy duty which these valuable bodies are, by the CONSTITUTION of 'the Church,' and by recognition of the Head of the State, called upon to perform : and, if we have succeeded in proving, to the conviction of the reader, that the power of VETO in the appointment of Bishops should be vested somewhere—and that that power is fitly placed in the hands of a numerous and independent body of well-qualified men : and if it be a self-evident proposition, which it surely must be, that this body should be beyond the reach or imputation of corruption ; and, therefore, so large as to render such an accusation vain, such an attempt hopeless, on the part of any designing or profligate ministry ; then, we doubt not but that the reader will agree with us, that it is obvious, not only that the *præmunire* must be suspended (as some Archdeacons have already petitioned the King, and I trust, most sincerely, that their example will be followed by 'the Church,' in every parish in the land) ; but also that the Prebendal Body, so far from being reduced to Chapters of four members only, and these members chiefly Archdeacons, and themselves next for promotion, should and *must* be, for the sake of 'the Church,' rendered as perfect and efficient as the nature of the office permits, and the character of 'the Church' demands in fact, that they must be, not diminished, but increased."

Fully and entirely according with this opinion—fully recognising in our own case the responsibility which Mr. Glover sets before us, and regretting our inability to transcribe those portions of his serviceable pamphlet, by which he proves all his points, while he shews us our duty at this time ; we conclude with these his weighty words, and with a hearty recommendation of his straight-forward determination ; and we would fain hope that what is here said, will induce many of our readers to give the subject their prayerful and most abstracted attention ; and that it may be given them to weigh and lay to heart the present position of their Church. And as we know no better guide ourselves, so would we request of them to study this painful subject, by the aid of that light which Mr. Glover's useful publication affords to all who apply themselves to its consideration : and that should be *all*—for it concerns all. It is indeed a question of *vast* concernment. It should be thoroughly looked to by every member of the community. By the Priests it should be apprehended, and they, as Dr. Wordsworth most justly says, should undertake to exhibit it to their people : of which the consequence would be, petitions from every parish in defence of the Stalls, a general protest against any further weakening of the constitutional defences of our Church, and more than this, a demand for an increase of the numbers of these valuable and most important offices of "the Church."

"It is evident, then, that when 'the Church' is asked to assent to the proposition for reducing *three hundred and sixty* Prebends, which are already by anticipation sacrificed to Cerberus, it ought to be prepared to affirm, that the demand proceeds only from an erroneous view of the case ; that a correct view of the present position of 'the Church' exhibits a necessity for a great increase in the numbers of these valuable bodies ; and, that no system of Church emendation will be acceptable to her members, which does not amply provide for this material and most requisite augmentation.

"I caution you then to beware. I implore you here to make your stand. I call upon you to protest against the right of any, yea of all the Bishops collectively, for peace and quiet's sake, to barter away the Constitution of 'the Church.' I deny their power as much as I disdain and will oppose the interference of the Lords and Commons, *now no longer 'the Church,'* to make laws and provisions to bind us to spiritual subjection. It is here, if anywhere, that the stand must be made ; upon this very point of the Reduction of Prebendaries. A Pre-

bend is a Church office, established by Churchmen, and maintained for Church purposes. And who shall attempt to make 'the Church' the subject of revolution without 'the Church's' consent? If the Bishops proceed to act upon this suggestion, without, in some way convening 'the Church,' most respectfully, yet decidedly, do I inform their Lordships, that they exceed their powers; and their acts, though consented to by Lords and Commons, (I follow the analogy of our political constitution) will not be binding as law upon 'the Church.' No, 'the Church' must be assembled; 'the Church's' voice must be taken, before this revolutionary stride be stalked over her: and, upon this point, Churchmen must clamour, according to the practice of the day, in demand of the recognition of her rights. I say that, in some way or other, 'the Church' must be canvassed; otherwise, the new laws, I care not who makes them, will be merely waste paper, binding the bodies of citizens I admit, *but touching not the spirits of Churchmen.*"

The Reading Desk.

DAILY PRAYERS.

IN providing in her Ritual an order for *daily* morning and evening prayer, the Church has not only made ample provision for the spiritual wants of her members, but has intimated very clearly her own views as to the returns of public worship. In the cathedral, and some other churches of England, this benevolent design is fully carried into effect, to the refreshment and comfort, as the last day doubtless will disclose, of many a pious soul. It is devoutly to be wished that in our cities and larger towns there were some one or more churches daily opened for the prayers of the faithful, and if the hour of prayer were early, before the distracting calls of business have begun to arrest the public ear, it is believed that many more would gladly avail themselves of such a privilege. The belief is encouraged by the large and increasing attention on the services which, during Lent, have been held twice in every week, at an hour not generally convenient. A further experiment of the disposition to enter the gates of the Lord's house with thanksgiving and his courts with praise—to seek him in the place where his honour dwelleth, and to think of his goodness in the midst of his temple,—may now be made in the daily services, which, commencing with the next (or Passion) week will continue, (Sundays, Easter Monday and Tuesday, and St. Mark's day being included,) eleven successive days. We earnestly hope that the opportunity thus afforded will be embraced by all who have it in their power, and earnestly pray that it may be found a season of refreshing from the presence of the Lord. The events which the Church then commemorates, the humiliation, passion, death and resurrection of her Saviour, are the most serious, most affecting, most instructive that the mind of man can be called to contemplate. No one can listen attentively and candidly to their relation, as set forth day by day in the narratives of the Evangelists, and not depart a sadder, a wiser, and by God's grace, a better man. We affectionately commend, as the appropriate occupation of at least one hour a day in this solemn season, a devout participation in the sober, sublime, and spiritual services of the Church. Who would refuse an hour's interview to the solicitation of a friend? Who does not find, even in the busiest day, an hour for social relaxation? Who will begrudge to his worship, and to the commemoration of his friendship who, as at this time

"was contented to be betrayed and given up into the hands of wicked men, and to suffer death upon the cross," a daily hour?—To such a service we are invited by the holiest example and the highest encouragement. It was so in the first and purest days of Christianity, when they that gladly received his word had been baptized, and remained steadfast in the doctrine and ministry, the communion and worship of the apostles, they continued "*daily* with one accord in the temple"—and then it was that "the Lord added to the Church *daily* such as should be saved."

The Pulpit.

BETHEL, OR THE CHURCH OF OUR FOREFATHERS.

BY THE REV. H. T. DAY, B.D., VICAR OF MENDELSHAM.

"And he called the name of that place Bethel." (Genesis xxviii. 19.)

Summer and Winter, Spring and Autumn, refreshing showers and fruitful seasons, publish to every realm, and unfold to every eye the paternal providence of heaven. It is written in the skies, it whispers in the gale, and every flower and tree, from the cedar to the lily, and all things in which is the breath of life, the tame and the wild, the bird and the insect; all, all remind us of the mercy, all hymn the praise of Him who formed and bade them exist. But clearly and intelligibly as beneficence is stamped on nature's forehead, in characters more plain, in language more imperishable, the Scriptures record the love of God for the undying soul. To this, from the first dawn of that morning in which the great Creator said, "Let there be light, and there was light," until now, the Spirit and the word lift up their majestic testimony. And from the birth of time to the day of doom, the sabbath multiplies the proof. In the former world, the everlasting foundation of that Church, which is destined to withstand the assaults of evil, persecution, and hatred, till it embraces the earth and fills heaven, was laid. Preserved when the guilty found a grave, it floated secure above the waters, and consecrated the flood-cleansed earth. The patriarchs reposed beneath its shadow, and it solaced the bitterness of their seed's long bondage. It gladdens the wilderness and the desert, and "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." It was the glory of the land of promise. And when the prophet, styled "beloved of the Lord," had finished the edifice which his pious father had designed, and "stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands, and prayed, and fire came down from heaven and consumed the burnt offering, and the sacrifices, and the glory of the Lord filled the house," the temple became the holy place, the audience chamber where God met his servants. It was the depository of his oracles, our title deeds to glory. The festival and fast—the daily sacrifice—and the double offering each seventh-day, proclaimed to a nation distinguished from all others, that the Lord was their God, and his Sabbath a sign revered and kept. Fallen is the temple—ceased the sacrifices—scattered the tribes—and the Sabbath, where may they keep it holy? Rejecting him "whom the Father sanctified and

sent into the world," God hath abandoned them, and never, never till they shall cry, "Blessed is he that cometh in the name of the Lord," shall they see a day of rest, a Sabbath to their wandering feet and weary breast. But the Sabbath, the Lord's day, the day which commemorates the resurrection of our blessed Lord, sanctifies our Christian land; and though not one stone of the temple which once towered so glitteringly and so gorgeously now remains upon another, yet England confides in a nobler sacrifice, and hath ten thousand temples as pure, as sacred, as glorious, "for the glory of God enlightens them, and the Lamb is the light thereof."

But our lot is cast in evil times, and the rage of the infidel, and the hatred of the sectarian, assault the Bethel of our forefathers; and if malevolence and bitterness may effect the purposes of evil, soon, soon will the land be shorn of her brightest beams, and the sorrow of the good be the only monument of our desecrated and prostrate temples. Mindful of "the manner of spirit she is of," the Church hath never called down fire from heaven upon dissent, or persecuted unbelief. And what is her return? The strong man armed hath come upon her; and they who know not what they teach, as well as they who wilfully pervert the word of life, from the ravings of the way side, to bolder, though often refuted error, "cry havoc and let slip the dogs of war." But woe to the blasphemer, woe to schism, woe to the empire of Satan, when she makes ready and comes forth in her celestial armoury for the battle. Built "upon the prophets and apostles, Jesus Christ himself being the chief corner-stone," who shall pluck one stone from her battlements? Who shall lay an unhallowed hand upon her sacred columns? Enthusiasm may beguile; hypocrisy may blind; but none can ever gainsay "the way, the truth, and the life," preached in the temple of our forefathers; and though the conventicle abate not its arrogance, the true Christian may ever point to the Parish Church, and say—"There, there at least, though all around be mist and seven-fold darkness, sound doctrine, and a pure ritual, the guide and the comfort of the chastened heart and the willing mind, make holy the Sabbath of the Lord of Hosts."

But we have submitted to aggression; the Roman and the infidel have entered into our councils, and who shall say whether the lukewarmness of ourselves and the treachery of our pretended friends, shall not even yet be expiated in the blood of martyrs? Awake then, oh awake, for the foe is at our gates!

Banished from home and all its endearments, fleeing from the wrath of his brothers, worn out with travail, and feeble and faint, forgetful, perchance, of the Church of his fathers, the patriarch reclined his weary frame and humbled soul,—and "God found him." "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into

this land ; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, surely the Lord is in this place ; and I knew it not. And he was afraid, and said, how dreadful is this place ! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel : " or, the House of God.

If there be any single-minded, honest seeker after happiness, let his heart answer whether this be not the House of God, whether this be not Bethel ? In this place hath not God found him ? Hath not the Almighty here found him a wanderer, spent with toil, and overcome by the burthen of his sins ? Here hath not God renewed his mercies to him, and here comforted him in his distress ? And shall not this place be revered ? Shall the destroyer ever come near save over our lifeless bodies ?

"And Jacob vowed a vow, saying, 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace ; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house ; and of all that thou shalt give me, I will surely give the tenth unto thee.'"

There are seasons when the heart feels itself enlarged and overflows in grateful emotion towards that God from whom it derives every hope and consolation and happiness. Need we mention these seasons ? Have we not vowed when we have received especial mercies ? When our desires and wishes have been realized, when our fears have been dispersed : in sickness and in sorrow, when the languished frame has been recalled, as it were, to life, and the bleeding wounds of anguish stanchd ; who is there who has not recognized God's immediate work, and vowed vows of obedience, and dedicated himself to Him ? But, alas ! when hopes are gratified, and the groans of sickness and the wails of grief are heard no more in our dwellings, how apt are we to forget our vows, and to remember our Benefactor no longer. But that our vows may not be so forgotten, nor our Benefactor cease to be remembered, lo, this place, as Bethel was to the patriarch of old, is our pillar of witness. And has it not often heard our vows, and been, and does it not still remain, a witness of our engagements with the Lord ? But, were all other things silent, "the stone would cry out of the wall, and the beam out of the timber would answer it ;" but these should be witnesses of the obedience we have vowed, of the ransom for whose sake we are delivered.

The noble towers and goodly fabrics of some of our Churches remind us of the God of Bethel and of our engagements with him. For this purpose, our pious ancestors built and endowed them. There we meet the God who found us wanderers, stricken and weary. Here we have drunk of the fountain of living-waters, and eaten of the bread which came down from heaven.

Jacob went in privacy, but his Father blessed him, and God counter-signed the blessing. The old man said to him, "God Almighty bless thee, and make thee fruitful and multiply thee, that thou mayest be a multitude of people, and give the blessing of Abraham to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a

stranger, which God gave unto Abraham." And the vision and the pillar were the sign and the surety. In Jesus Christ, too, the promises are yea and for ever. No word passes away, not one tittle of the law, or that which was spoken of the Lord by the Prophets, fell to the ground; so neither shall any promise, shall any consolation and support, to which He is pledged, fail. Bethel witnessed the covenant by which Jacob became the Lord's; and this house speaks of the cross we have taken up, and assures us of the love and the unchangeableness of a covenant-keeping God.

If the world hath emptied its quiver, and we are galled with the arrows of adversity, remember there is a gracious God able and willing to save. The throne of grace is ever accessible. "Come unto me all ye that travail and are heavy laden, and I," saith the Saviour, "will refresh you." Return to Bethel, and think of the God of Bethel, his mercies and his promises. On the verge of despair, perhaps, He hath found us, or his Minister hath suggested "a word in season." Oh, come then, and in Bethel, this Bethel, let your faith fulfil its perfect work—say, the Lord is the rock of my Salvation; His Church, the Church of my Forefathers, my Church: I will worship in his temple, the Church which they have consecrated; I will venerate the building wherein He hath met with me, and my softened and renewed heart borne witness that "I am a child of grace and not of wrath."

But without the Spirit of Christ, resolution is vain, and purpose idle: pray then, dear brethren, for the strength and the grace which it is the Spirit's prerogative alone to afford: pray that the high trust with which God has honoured us may be kept with a surer word and sterner care: pray that the Lord may enlarge the place of his tent and stretch forth the curtains of his habitation. And oh take up the prophet's strain and pray that "no weapon which is formed against her, whose walls are salvation and whose gates are praise, may prosper, that every tongue which shall rise up against her in judgment she may condemn."

Sayings and Doings of Old Time.

IZAACK WALTON'S DESCRIPTION OF THE TIMES AT THE ACCESSION OF QUEEN ELIZABETH.

"In this character of the times, I shall, by the reader's favour, and for his information, look so far back as to the beginning of the reign of Queen Elizabeth; a time in which the many pretended titles to the crown, &c. were fresh in the memory of all men, * * * and the apprehension of these dangers begat a heart's desire of a settlement in the Church and State. * * * But time, and peace, and plenty begat self-ends; and these begat animosities, envy, opposition, and unthankfulness for those very blessings for which they lately thirsted, being then the very utmost of their desires, and even beyond their hopes.

"This was the temper of the times in the beginning of her reign; and thus it continued too long; for those very people that had enjoyed the desires of their hearts in a reformation from the church of Rome, became at last so like the grave, as never to be satisfied, but were still thirsting for more and more; neglecting to pay that obedience and perform those vows, which they made in the days of adversities and fear: so that in a short time, there appeared three several interests, each of them fearless and restless in the prosecution of their designs: they may, for distinction, be called, the 'active Romanists,' the 'senseless nonconformists,'

(of which there were many sorts), and the 'passive, peaceable Protestant.' The counsels of the first considered and resolved on in Rome: the second both in Scotland, in Geneva, and in divers selected, secret, dangerous conventicles, both there and within the bosom of our own nation: the third pleaded and defended their cause by established laws, both ecclesiastical and civil; and if they were active, it was to prevent the other two from destroying what was by those known laws happily established to them and their posterity.

"I shall forbear to mention the very many and dangerous plots of the Romanists against the Church and State; because what is principally intended in this digression, is on account of the opinions and activity of the nonconformists; against whose judgment and practice Mr. Hooker became at last, but most unwillingly, to be engaged in a book war; a war which he maintained not as against an enemy, but with the spirit of meekness and reason.

"In which number of nonconformists, though some might be sincere, well-meaning men, whose indiscreet zeal might be so like charity, as thereby to cover a multitude of their errors; yet of this party there were many that were possessed with a high degree of spiritual wickedness; I mean with an innate restless pride and malice: I do not mean the visible carnal sins of gluttony and drunkenness, and the like, (from which, good Lord deliver us); but sins of a higher nature, because they are more unlike God, who is the God of love and mercy, and order and peace; and more like the devil, who is not a glutton, nor can be drunk, and yet is a devil: but I mean those spiritual wickednesses of malice and revenge, and an opposition to government: men that joyed to be the authors of misery, which is properly his work; that is, the enemy and disturber of mankind; and thereby greater sinner than the glutton or drunkard, though some will not believe it. And of this party, there were also many, whose prejudice and opinions zeal had so blinded, as to make them neither to hear reason, nor adhere to the ways of peace; men that were the very dregs and pest of mankind; men, whom pride and self-conceit had made it to over value their own crooked wisdom so much as not to be ashamed to hold foolish and unmannerly disputes against those men whom they ought to reverence, and those laws which they ought to obey; men, that laboured and joyed first to find out the faults, and then speak evil of government, and to be the authors of confusion; men, whom company, and conversation, and custom had at last so blinded, and made so insensible, that these were sins, that like those that perished in the gainsaying of lore, so these died without repenting of these spiritual wickednesses; of which the practices of Coppinger and Hackett in their lives, and the death of them and their adherents, are, God knows, too good examples, and ought to be cautions to those men that are inclined to the like spiritual wickednesses.

"And in these times which tended thus to confusion, there were also many of those scruplemongers, that pretended a *tenderness of conscience*, refusing to take an oath before a lawful magistrate: and yet these very men, in their secret conventicles, did *covenant* and swear to each other, to be assiduous and faithful in using their best endeavours to set up the presbyterian doctrine and discipline; and both in such a manner as they themselves had not yet agreed on; but, up that government must. To which end there were many that wandered up and down, and were active in sowing discontents and sedition, by venomous and secret murmurings, and a dispersion of scurrilous pamphlets and libels against the Church and State, but especially against the Bishops; by which means, together with venomous and indiscreet sermons, the common people became so fanatic, as to believe the Bishops to be Antichrist, and the only obstructors of God's discipline; and at last some of them were given over to so bloody a zeal, and such other desperate delusions, as to find out a text in the Revelation of St. John, that *Antichrist was to be overcome by the sword*. So that those very men, that began with tender and meek petitions, proceeded to admonitions; then to satirical remonstrances; and at last (having like Absalom, numbered who was not, and who was, for their cause,) they got a supposed certainty of so great a party, that they durst threaten first the *Bishops*, and then the *Queen and Parliament*; to all which they were secretly encouraged by the Earl of Leicester, then in great favour with her Majesty, and the reputed cherisher and patron-general of these pretenders to tenderness of conscience, his design being, by their means, to bring such an odium

upon the Bishops, as to *procure an alienation of their lands*, and a large proportion of them for himself; which avaricious desire had at last so blinded his reason, that his ambitious and greedy hopes seemed to put him into a present possession of Lambeth House.

"* * * * These errors and animosities were so remarkable, that they begot wonder in our ingenious Italian, who being about this time come newly into this nation, and considering them, writ scoffingly to a friend in his own country to this purpose; 'That the common people of England were wiser than the wisest of his nation; for here the very women and shopkeepers were able to judge of predestination, and to determine what laws were fit to be made concerning Church government; and they that were fit to be obeyed or abolished. That they were more able (or at least thought so) to raise and determine perplexed cases of conscience, than the wisest of the most learned colleges of Italy. That men of the slightest learning, and the most ignorant of the common people, were mad for a *new or deeper re-reformation* of religion; and that in this they appeared like that man, who would never cease to whet and whet his knife, till there was no steel left to make it useful.' And he concluded his letter with this observation, 'That those very men that were most busy in oppositions, and disputations, and controversies, and finding out the faults of their governors, had usually the least of humility and mortification, or of the power of godliness.'"

"And to heighten all these discontents and dangers, there was also sprung up a generation of godless men; men that had so long given way to their own lusts and delusions, and so highly opposed the blessed motions of God's Spirit, and the inward light of their own consciences, that they became the very slaves of vice, and had thereby sinned themselves into a belief of that which they would, but could not believe, into a belief which is repugnant even to human nature; for the Heathens believe that there are many gods; but these had sinned themselves into a belief that there was no God; and so finding nothing in themselves but what was worse than nothing, began to wish what they were not able to hope for, namely, *that they might be like the beast that perish*: and in wicked company (which is the Atheists' sanctuary) even so bold as to say so! Though the worst of mankind, when he is left alone at midnight, may wish, but is not then able to think it, even into a belief that there is no God. Into this wretched, this reprobate condition, many had then sinned themselves,"

Correspondence.

THE CASE OF THE SCOTCH PRESBYTERIANS.

SIR.—It has frequently occurred to me, that there still exists a question to which your excellent periodical has not yet afforded a solution. I allude to the case of the Presbyterians in Scotland. Now, Sir, I am desirous to know whether the objection you so justly entertain towards dissenters in general, are equally applicable to all denominations, which do not recognize and have not received Episcopal ordination? With regard to dissenters in this country, I admit the validity of your arguments, both that they are wilfully guilty of the sin of schism, and as well as that they have usurped an office, and assumed to themselves rights, to which I cannot believe they are justly entitled.

To my mind, however, the general principle which applies to one party, must equally apply to all other bodies who do not derive their authority from apostolical succession. Still, however, I am startled when I come to consider the subject with reference to the Presbyterian Church as established by law in Scotland. With some of the views, and with the whole of the Ecclesiastical polity of that church, I am decidedly at variance; but still, whatever may be my individual opinion, the question still remains to be answered.—Are we to consider the Church of Scotland as entitled to the name and authority of a Church of Christ? With regard to the origin of its authority, or the source whence its clergy derived their ordination, I am not, perhaps, sufficiently acquainted with the ecclesiastical history of the Scottish Reformation, as to entitle me to form an opinion; but I have been informed that the clergy of Scotland allege their authority to be derived from Presbyters, originally of the Romish Church, who united with Knox, in ordaining persons

whom they considered to be qualified for the ministerial office. Now, Sir, it is well known that the clergy of Scotland are in the habit of celebrating all the sacred rites which the clergy in our Church are qualified to perform; it is generally admitted, also, that, as a body, they are highly respectable in a moral and religious view, and many of them are distinguished for literary attainments; that in the exercise of their ministerial functions, they are diligent, zealous and laborious; and that their people are both attentive to their public instructors, and for the most part are considered to benefit by the services of their pastors, to whom they are stated to be generally much attached. Indeed, as a people, it has been generally admitted that they are much superior to ourselves in their regular attendance upon the ordinances of the Church, as well as in the selectness and respectability of their lives.

Now, Sir, however much I approve of the general principle, which you have so ably advocated, relative to Apostolical succession and Episcopal ordination, I am at a loss to discover what opinion we are to form of the claims of the Scottish Presbyterian Church. To me it seems unaccountable that a Church, which does not possess what we consider to be the due and essential requisites to entitle it to the name, should still be so widely and so abundantly blessed; and for my own, as well as the information of others, I beg to request your opinion upon a question which I think you must admit is possessed of some general interest. In considering the subject as I have frequently done, I am induced to believe that particular circumstances may sanction, in some cases, a line of conduct, which it might be afterwards impossible or inexpedient to alter, from the strong hold it may have obtained on the affections or prejudices of the people—and that fear of the consequences which an attempt to correct the original plan or defect might produce, is a sufficient ground to prevent any such alterations being contemplated. The remedy in this case might be worse than the disease.

I am sorry to encroach, Sir, upon your valuable time, but I think this subject too important to be passed over without some consideration. I think, therefore, the question may fairly be stated thus:—Is the principle of *Apostolical Succession and Episcopal Ordination* to be viewed as absolutely essential in all cases to the name and character of a church of Christ: to be, in short, of universal application? Or may not peculiar circumstances render a deviation from this rule expedient in some cases, and afterwards sanction the continuance of a system, in which there may have been an original defect. May we, in short, recognise the Presbyterian church of Scotland as a *sister church*?

I have another question, Sir, to put before concluding, which I have heard frequently asked—Can the church of Rome resume the orders which she had conferred upon those bishops, who afterwards revolted from her authority, and brought about the Reformation? Has she not virtually done so, by the same authority that Jerome of Prague, before martyrdom, was deprived? And if the orders which we profess to have received from and through her, have been thus resumed or invalidated, what claims can the Church of England advance to authority derived from Apostolical Succession? For instance, let us imagine that several bishops may have adopted some opinions at variance with what are considered to be the doctrines of the Christian faith: that these bishops proceed to consecrate other bishops, and ordain priests and deacons, in order to perpetuate their heretical views,—what would be the conduct of our Church in such a case as we have supposed? Could she deprive such men of their orders? or must they remain indelible, and heretics be permitted to perpetuate heresy, professing to be successors of the apostles, and to be acting by their authority? If our Church, it may be asked, is competent to deprive such men, has not the Church of Rome authority to deprive us? And if so, where is the line to be drawn, where heresy may be said infallibly to commence? Such questions, or questions to this effect, I have occasionally heard put; and am induced, therefore, to submit them to your judgment that they may obtain a solution through the medium of *THE CHURCHMAN*. As the above questions have excited much interest and enquiry, if it is not encroaching too much upon your limits, I would venture to request, Sir, your insertion of the above, together with your answer in your valuable periodical, that the subject may be generally understood and for ever set at rest.

With all possible respect, I remain, Sir,

Your most obedient, humble servant;

ON CHURCH SINGING.

To the Editor of The Churchman.

SIR,—In these times, when the efforts of the enemies of the Church are successfully used in undermining the character of her ministers, impugning her doctrines, and drawing away her attendants, any means which can be devised of adding to the number of her members, must, I conceive, be acceptable to your numerous readers. For this reason I have determined to request you to introduce a few observations in your next number of *THE CHURCHMAN* upon the necessity of a more general introduction of psalmody into our Churches; being persuaded that this subject has hitherto been too much overlooked and neglected. The poor, Sir, as you are doubtless aware, naturally believe the singing of psalms and hymns to be part and parcel of the worship of Jehovah, and when they find this portion of the service occasionally neglected, or, as is frequently the case, suffered to fall into desuetude, they will turn to the conventicle.

As a Clergyman, naturally desirous of keeping my congregation together by every lawful means, I have made several attempts, *permanently* to establish singing, but hitherto, I am not ashamed to confess, without success—principally, I conceive, on account of the difficulty there usually is, in inducing the major part of the congregation to join; the natural consequence of which is, that our entire dependence has been upon a few leaders, who, in country villages, I regret to say, are generally found to be ignorant, conceited, and puffed up with an idea of their own importance. Such, at least, has been the case in my own parish, and I doubt not, in many others also. Now, Sir, I beg to enquire, would it not be very desirable if a society were set on foot, to supply competent persons, to facilitate (by their temporary assistance) the more general introduction of vocal and instrumental music into our country churches? This, I conceive, might, in a great measure, be effected, by giving instruction to our village schoolmasters, teachers, and children. I have been informed that every appointed teacher of the common people in Scotland is competent to give instruction in psalmody; and why, I would ask, should it not be the case in England? The National Education Society, I perceive, offers to instruct country schoolmasters in their system of teaching,—why then, should they not further qualify them, (such of the candidates at least, who have an ear and a voice for music,) to lead a congregation?

The only objection to this, I suppose, would be for want of the necessary funds, which surely might quickly be obviated, by calling public attention to the subject. As an individual, feeling the want of which I complain, I can only say, I should be most happy to assist any such institution by my annual contributions, and I believe many of my clerical brethren would be found ready to do the same. I would now desire, Mr. Editor, to leave the subject in better hands, trusting, that at your earliest convenience, you will second this my humble effort, in calling attention to it. In the meantime, I beg to subscribe myself,

Your obedient servant,

JUVENIS.

THE CHURCH.

To the Editor of The Churchman.

SIR,—One of the most distinguishing features of the providence of God, as displayed in the case of the Church militant on earth, is that all-directing influence, by which real good is brought out of apparent evil, and by which the unruly wills and ungodly purposes of the enemies of the truth are made subservient to, and instrumental in, the accomplishment of his everlasting counsels. Human arts may for a time prevail—human depravity may exult in a temporary triumph; but when considered as mere subordinate parts, and viewed in connection with the great whole, they are discovered to be mere agents in the moral government of the universe. The relentless persecutions under the Roman emperors were ordained by the divine Author of our religion as the fiery trial of the primitive Christians, to prove their constancy—confirm their faith—and consummate that holy fortitude, which enabled them in danger and death, to hold fast “the hope that was in them,” and above all, to afford the heathen zealots a most convincing testimony to the truth of the Gospel. The rise and progress of the blessed Reformation may,—humanly speaking, be attributed in some measure, to the turbulent passions and impetuous temper of Henry. And in a more memorable instance we see that

cruelty and injustice were conspicuous agents in the blessed work of our redemption. Modern times, and the history of that branch of Christ's Church established in these realms, furnish many signal instances of heavenly protection vouchsafed to this favoured people. "*O fortunatos nimium, bona si sua norint!*" "God blew and the enemy were scattered."—("*Afflavit Deus, et dissipantur*") is at once a motto breathing a spirit of holy gratitude, and an encouraging memorial of past deliverance.

The founder of our Church has given to his followers the assurance that "the gates of hell shall never prevail," and with this encouraging promise before him, the Christian warrior needs not fear the threatening aspect of the times.

Should the dark scenes of Cromwellian domination again be enacted on the stage of Britain, should the factious murmurings of dissent swell into the shout of triumph, or religious rebellion once more lift up her maddening voice in high places, and hoist the blood-red standard of anarchy, still the servants of the truth never need despair, remembering the gracious declaration that "he which endureth to the end, the same shall be saved." Though persecution should heap high the pile of martyrdom—though all the powers of darkness dispatch their fell emissaries, either hid beneath the cowl of the many-faced Jesuit, or wrapt in the cloak of dissenting hypocrisy, to molest the peace of Zion, still the ray of hope shall never wholly forsake the horizon—still the eye of faith shall light on the temple of truth, unscathed amid the storm, unmoved amid the shock of contending elements.

Some of these ideas have been embodied in the lines subjoined by an author who shall be nameless: should they appear worthy of notice, they are submitted for insertion in your excellent periodical.

C. C. C. C.

Poetry.

STANZAS

WRITTEN IN THE SEASON OF SICKNESS, WHEN THE CHURCH BELL WAS SOUNDING FOR PRAYER.

Oh, how I love that holy tone,
Which calls the worshipper to bend
Before the Eternal's awful throne,
And in his courts for prayer attend.

Gladly have I in other days
Joined with the Church-frequenting
throng,
Met to pour forth the voice of praise,
And lift aloft the solemn song.

And gladly too—how gladly, I
Have led the multitude in prayer,
Pointed to better worlds on high,
And chid their faults, and soothed their
care.

But now, tho' chimes the Sabbath
bell,
And willing feet its call obey,
I hear its heaven-directing swell,
But may not keep the holy day.

Cheddington, March 4, 1838.

Sickness is paining every limb,
And pale and weak my feeble frame;
Yet will I raise the prayer to Him
From whom my hopes and being came.

He will restore what now is fled,
And bless the strength his mercies give;
He will lift up again my head,
And spare me, that I yet may live.

And oh, if thus—if life be spared,
Then be that life more truly given
To Him, who for the suppliant cared,
And heard the lowly prayer from heaven.

Be strength renew'd, renew'd to God,
And in his service freely spent:
Then let me kiss the chastening rod,
In life, in death, resign'd, content.

And when I hear that holy tone,
May my rapt soul its call obey,
Till brought before Jehovah's throne,
With saints to keep glad Holy-day.

W. S.

THE CHURCH.

With mutt'rings deep and loud,
The black'ning thunder cloud
Hangs o'er the venerable pile,
Whose turrets crown the sea-girt isle!

With angry curse the circling foe,
Beleaguer Zion's tow'ry fane,
As countless billows o'er the main
Surging before the tempest-flow!

While menacing unholy doom
 Fell legions gather in the gloom—
 The Jesuit slips the dogs of hell.
 Here broods the godless infidel,
 And there with Ruin's deadly swell,
 Is heard the fierce enthusiast yell.
 All march enroll'd with savage glee
 To join the demon revelry !
 They come with many a shadowy form
 Conspicuous in the rising storm.
 They come—the quiv'ring portal
 shakes,
 Each altar in the temple quakes—
 The fabric reels—the martyr dies !
 And shouts of triumph mock his
 Jehovah bid the lightnings fly, [cries !
 And volleying tear the livid sky,
 May vengeance on the whirlwind ride,
 Shatter the foeman's haughty pride,
 And pour amid the battle bray
 Confusion o'er their dark array !

May heav'nly Truth's eternal day
 Dawning upon the mingled fray,
 Descend, and clothe the temple spire
 With wavy lines of living fire ;
 And o'er the darkling future throw
 The beams of Hope in milder glow !
 Soon shall the demon of Despair
 Crouch in his horrid lair ;
 Again meet bickering foes in peace,
 And persecution cease !
 Tho' madd'ning zeal should wildly rave,
 Or trampling on the sainted grave,
 Her blood-besprinkled banner wave—
 Still shall our Church the fury brave
 Of ruthless godless war ;
 And still amid the bloody strife,
 One mercy-beaming star,
 Gilding the martyr's closing life,
 Shall kindle in the deepest night
 The heav'nly beacon of the sacred fight
 D. S. S. P. B. D.

Reviews.

The Cartoons of Raphael: A Series of Discourses preached thereon, in Bowood Chapel. By the Rev. W. L. Bowles, Canon Residentiary of Sarum. London: Murray, Albermarle-street.

It is not often that discourses are delivered from the pulpit founded, as it were, upon works of art; but when those works have for their foundation some text of God's holy word, and for their object the illustration of some passages of sacred history, discourses may very legitimately allude to them, while they are directly based upon the word of truth. The Cartoons of Raphael are unquestionably very beautiful specimens of the noble art of painting; and these discourses may, henceforth, be considered as the best accompaniments and expositors of them. These excellent discourses are as follows, six in number;—I. St. Peter with the Keys.—II. St. Peter and St. John at the Beautiful Gate.—III. Ananias and Sapphira.—IV. St. Paul in Cyprus.—V. St. Paul at Lystra.—VI. St. Paul at Athens: and we are given to understand that a new edition of them, accompanied by engravings of the Cartoons, is already in the press; and we doubt not it will be bought with avidity. We have not room for quotations at any great length, but the subjoined will sufficiently describe the style and characters of the sermons to those who are unacquainted with the venerable poet, if any such there be, and to others nothing is necessary to be said.

The following note, appended to the second sermon, is a little piquant and humorous:—

"The most trifling circumstances will shew of what advantage to the poor it is to have a gentleman of piety and cultivation of mind and heart dwelling among them, of which Wesley never thought. The clergyman has been absent, a poor girl is smitten by consumption, the moment he hears of it, every thing necessary is sent from the clergyman's house—an old woman is bed-ridden—it is the same. This morning, (May 12th) a good and excellent old man comes with a petition; he had bought a pig, 'Providence,' as stated in his petition 'ordained his pig to die.' I don't know whether the poor parishioner was a *Pig Calvinist*, but reading his petition, and seeing a number of names with a subscription of one shilling, the old vicar said, 'If Providence ordained your pig to die—Providence ordained a Parson of a Parish who could give you another!'"

From the discourse on St. Paul at Athens, we take this beautiful passage:—

"As to the doctrine of fate, and lofty virtue, and moral self-righteousness—Christian humility and brotherly love, smite them to the dust.

"To the black catalogue of the vilest sins of the gentile world, is added with pe-

cellar force, the sin of being 'without natural affections,' by St. Paul in the first chapter of the Epistle to the Romans. 'Our High Priest' was 'touched' with 'feelings of our infirmities'—and 'touched' indeed he must have been, when over the grave of the dead 'he *weped*,' and when speaking of little children, he said with more than human tenderness, 'Suffer them to come unto me'—when before he ascended into heaven, just risen from the grave, not having yet left the earth, and about to sit on the right hand of the Father, for evermore, he looked on the poor penitent woman, he himself not known except from the tender recollection with which he pronounced the affectionate word, 'Mary!' And can we forget that St. Paul himself, who in his youth held the garments of the murderers of St. Stephen, and was steeled against the feelings of nature, thus pleads for a poor slave, in his old age, to Philemon, his master—'though I might be bold in Christ to enjoin you, yet, for *love's sake*, I rather beseech thee, being such a one as Paul the aged, and now a prisoner!'

"As to the Epicurean, hear the Bible, (the Apocrypha) not speaking with divine authority, but with wisdom and truth, showing the vain lessons of this worldly wisdom of every age, 'Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us: let us crown ourselves with rose-buds before they be withered.' But hear the awful rebuke, 'Such things they did imagine and were *deceived*: for their own wickedness had *blinded them*.' 'For God created man to be IMMORTAL, and made him to be an image of HIS OWN ETERNITY.'—*Wisdom of Solomon*.

"Oh! pure and holy Spirit of Christianity, it is thine, not only to dash the cup of pleasure, untasted from the lip, but to tread under thy feet, all the pollutions and sins of the world. Oh! pure and holy Spirit, it is thine to embrace all that is most lofty with all that is most gentle and lowly in sentiment, as the 'Sun in heaven illumines the dews of Hermon'—Thine is the knowledge and contemplation of the great God Almighty, 'which was, and is, and is to come,' never separated from God the merciful Redeemer, and God the Holy Ghost, 'the Comforter,' in joy and sorrow, in sickness and in health. Thine are the rapt feelings of adoration—the smile of more than the world's 'courtesy'—the tear of more than the world's pity! Oh! how transitory and perishable the motes of all human sophistry, before the beams from thy majestic forehead, for the light of thy everlasting truth shall 'shine more and more, to the perfect day,' when the fragments of human systems, from whatever source derived, shall be scattered, lost, and dissolved, in the Heaven of Heavens."

The Devotional Year; or the Companion to the Liturgy of the Church of England, extracted from the writings of the Fathers of the Church, and the most approved Divines of later Times. By the Rev. E. D. Jackson, Master of English Literature in the Grammar School, Manchester. London: Longman. 18mo. pp. 365.

WE have to take shame to ourselves for having so long delayed to notice this very useful and truly excellent little work, one of the best we know for a present to the young of both sexes. Mr. Jackson, after briefly noticing the regular morning and evening services of the Church, begins the ecclesiastical year with the First Sunday in Advent. Under the title "THE EPISTLE," he places a verse from the epistle of the day, and gives a short comment upon it from one of the Fathers of the Catholic Church, or of the English branch of it. With "THE GOSPEL," he does the same: and then follows a hymn, and after that a prayer or collect which concludes the devotional day, an integral portion of the devotional year. The extracts are judiciously chosen, and the work altogether such as we can most heartily recommend.

Metrics in Miniature; and Logic in Miniature. By the Rev. Dr. Fain. London: Groombridge, 18mo. pp. 46 and 62.

Two very neat and useful books; extremely well adapted for schools.

Sacred Pastime; consisting of verses on various subjects. By the Rev. J. Lawson, M.A. London: Fellowes. 18mo. pp. 32.

THIS is a neat little book of good poetry, published for the best of purposes—the promotion of Christ's cause in the world. It is published "For the benefit of Church of England Missions in Canada," and no object more needs the support of the Church at large; for instead of supporting the Church in Canada, according to its original compact, the government of this country is withdrawing from it its

rightful possessions, and leaving the Clergy to starve. A Deputation is now here in England on the subject, and we are glad to perceive that their visit is likely to be successful in procuring for them liberal contributions to supply the spiritual wants of our destitute brethren in Canada.

A Manual of Psalmody, comprising select Portions from the Old and New Versions of the Psalms, together with Hymns for the principal Festivals of the Church. By the Rev. T. H. Horne. Fifteenth Edition. London: Cadell.

THIS excellent selection needs no commendation from us as the number of editions through which it has passed must convince every one. And it is therefore only requisite to keep it before the attention of the public to secure its extensive use.

Scriptural Illustrations; being a series of Engravings on Steel and Wood, illustrative of the Geography and Topography of the Bible, with Explanations and Remarks, by the Rev. J. A. La Trobe, M. A. London: Seeleys, & Co., parts I. II. III.

This work is to be completed in twelve monthly parts, and will contain fifteen Maps engraved on steel, and about seventy engravings on wood, executed by the first artists. The Maps appear to be very correct, and the engravings are well executed, and if the succeeding parts are as good as those before us, the work will form, when completed, a handy companion to the Bible. The descriptions by Mr. La Trobe are comprehensive, and well written, and cannot fail to interest the lover of Sacred History.

A Third Address to the Clergy and Influential Laity of the West Riding of the County of York on the subject of Church Accommodation and Pastoral Superintendence, by the Rev. H. Roberson, Incumbent of Liversedge, near Leeds, and Prebendary of York. London: Painter, Church of England Gazette Office, 342 Strand. 8vo. pp. 40.

Forty more important pages it does not often fall to our lot to read. They are the result of the observations and thoughts of above fifty years' service in the office and work of the ministry, and contain more solid matter than many a thick octavo. Better than two years ago, a requisition, signed by nearly 200 clergymen, was presented to Mr. Roberson, calling upon him to take measures to convene a meeting of the Riding to take the important subject into consideration; the venerable man then published his first address, and afterwards his second, and now we have his third, and we regret that we have only room to give all three a most hearty recommendation to all men.

Miscellanea.

I AM A CHURCHMAN.—I am a Churchman, because the Church of England is one of the oldest branches of the Christian Church; she can trace back her history not merely, as some would have it, to the times of the Reformation, but almost to the days of the Apostles themselves; for she was not first formed by the Protestant Fathers, she was only reformed, and they were her own children who purified her from the errors and defilements of Popery. I love my Mother Church the more because she is old; her hoary head is a crown of glory. The Wise man has told me "thine own and thy father's friend forsake not," and I have seen no reason to forsake her.

I AM A CHURCHMAN, because I know of no Church that holds the great leading truths of the Gospel more simply, more fully, or more clearly than the Church of England. God has long made her a shield and a shelter to the true faith in this country. Many, without her pale, have lighted their torch at her altar, and even when her ministers and members have walked in wilful darkness, she has still, in her articles, her creeds, and her services, held forth the radiant Word of Life.

I AM A CHURCHMAN, because I find from the Epistles of St. Paul to Timothy and Titus, that the primitive Church had the orders of Bishops, Priests, and Deacons, and I find the same orders exist in our own. Change of time and circumstances has indeed created some differences in her constitution, but I believe that on the whole she comes nearest to the model which the Apostles left us.

I AM A CHURCHMAN, because no Church has produced more able champions for the truth; nor has any furnished a more goodly company to the "noble army of martyrs."

I AM A CHURCHMAN, because I am persuaded that our Church is surpassed by none, in the tone of moderation and the spirit of charity which not only distinguish her services, but which, since the glorious Reformation, have distinguished her general conduct towards those who have differed from her.

I AM A CHURCHMAN, because the Established Church is remarkable for the care she has taken to provide for the young; by requiring sponsors for every child, by supplying an admirable catechism for youth, and above all, by maintaining the Scriptural and most useful rite of Confirmation, she has beautifully shewn her maternal solicitude and wisdom; she has had her Saviour's injunction in remembrance, "Feed my Lambs."

I AM A CHURCHMAN, because I find the matchless Liturgy of our Church, so plain so full, and so fervent; I have got intimate with it; I love it as a long-loved friend; I can understand it, I can enter into it, so well, that I find nothing like it for Public Worship.

I AM A CHURCHMAN, because our Church does so honour the Bible. How much of the pure Word of God does she bring before the minds of her children every sabbath day and indeed every day in the week!

I AM A CHURCHMAN, because I love, I pray for unity. My Saviour loved and prayed for it. I will not, therefore, I dare not leave the Church of my forefathers and thus promote disunion, unless I can discover such reasons for deserting her, as convince my conscience that I am bound to do so; and no reasons ought to convince my conscience which would not satisfy my Saviour.

I AM A CHURCHMAN, because the Scripture tells me to be subject to the "Powers that be;" the Church to which I belong is supported by the Government under which I live: that Government, whilst it permits, does not sanction dissent; as a conscientious subject, therefore, I cannot, without the strongest reasons, abandon the Established Church.

I AM A CHURCHMAN, because I find that the Establishment excites the bitterest malignity, and endures the fiercest assaults of the infidel, the lawless and the profane; I cannot believe that she can be bad, since they so much hate her, for their hatred is their best testimony in her favour.

I AM A CHURCHMAN, because I see that God is blessing our Church. He has revived His work in the midst of her. How wonderfully have her faithful and devoted ministers recently increased, how rapidly are they still increasing! At the same time, the tone of godliness, amongst her serious members, is so simple, so practical, and so exemplary, that it has been frankly declared by several highly respectable and candid dissenters, that there is more of exalted piety to be found within her pale, than can be met with amongst all those who differ from her. God has not then forsaken her,—and ought I to forsake her?

I AM A CHURCHMAN, because, though I am told my Church has many faults, and though I in part believe it, I can find nothing human that is faultless; and if I look closely into other Christian bodies, I find many blemishes there. I feel persuaded too, that, since God is purifying the Establishment, her principal imperfections will soon be done away. I would say, therefore, of my Mother Church, as it has been beautifully said of my Mother Land, "*With all thy faults I love thee still.*"

Whilst then I love all those who love the Lord Jesus Christ in sincerity; whilst I respect the scruples of those who conscientiously differ from me; whilst, as my brethren in Christ, I freely offer them the right hand of fellowship; whilst I avow, it as my choicest, my noblest distinction, that I am a *Christian*, I rejoice to add, I thank God that I am able to add, I am also a *Churchman*.

POPISH PREACHING.—We insert here the following account of a sermon preached by a Piedmontese priest in the Popish chapel in the small village of St. Julian, about half a league from Geneva; in the territory of Savoy, and stated to be communicated by an eye-witness. Indeed it bears so striking a resemblance to the Irish effusions on similar occasions, that it is impossible to doubt of its substantial accuracy. It is the religion under which such things can be tolerated that is seeking for full establishment in Ireland:—

"My brethern," said he, "you will, perhaps, be curious to know how Satan musters the damned in order to know their numbers. First of all, Mahomet, who

is his drum-major, is ordered to beat a call; the Jews, with the Rabbins at their head, file off first, and as they pass along, the devils run the great iron prongs; next come the Turks, who are also pronged in the same manner as the Jews; then the Protestants, dragging heavy chains, the devils pour melted lead into their mouths as a punishment of their blasphemies against the saints, and particularly St. Julian, patron of this church, whom you see seated there in his nich, and whom you don't respect as you ought, for I found only six livres ten sous in his box! And I can tell you that if you go on at this rate, melted lead in hell will become a dear and scarce commodity. Do you imagine that your patron, St. Julian, can put up with such conduct as this? If you do, I can tell you that you will find yourself greatly mistaken; for my part, I always take care to keep the lamp brim-full of oil, that he may not want light. But now that the festival approaches, who will clothe him? Not I, truly—I cannot afford it. If you don't see to it, I'm very sure we'll soon see him naked. Look at the shoes on his feet in tatters from looking after your cattle at night, and making your corn and wine to grow. Oh! what ungrateful dogs you are, thus to neglect your patron. Well may the heretics of Geneva call you such. You bye new petticoats every other day for your wives, and it is but ask and have them; but do you fancy that when the melted lead is poured down your throats, they will bring you a cooling glass of lemonade without my permission? You will then see your folly, and I am afraid repent too late of having by your negligence deserved the fate of heretics. 'Oh! great St. Julian,' methinks I hear you say, 'why did I not give the money that I paid for lace for my wife? Why was I such a dunce as not to make you a present of that piece of stuff which I brought from the fair?' Vain repentance! fruitless regrets! St. Julian will laugh at your misery, and be deaf to your cries—and now is the only time to make him your friend. I understand that some of you complain of bad crops; 'We have had no wine this year,' say you, 'and two years ago we had no corn.' I believe it very well, but you may expect much worse for the future. Do you think in good earnest that St. Julian will be such a simpleton as to ask of God to grant a favourable season, to people who let him wear a coat for three long years? You need not trouble yourself about the materials for his clothing; give me the money, and I will purchase them myself; if you do not, you will be treated like heretics, for whom there is no salvation, and who in their birth are given over to the devil, so that when a Calvinist or a Lutheran comes into the world, he is registered in old Nick's books as his goods and chattels."

BAPTISM BY IMMERSION IN THE ESTABLISHED CHURCH.—We were gratified, in no ordinary degree, by the performance of this interesting ceremony in St. Jude's Church on Sunday morning last. The Rev. H. McNeil observes rigidly the rules of his Church. He never administers baptism, except in the public congregation; and never admits sponsors who are not communicants. On Sunday three infants were brought to the font: the father of one of them required that it should be immersed. Mr. McNeil addressed his congregation upon this subject, referring to what he had taught them on former occasions. He said, that while the use of water was prescribed, nothing was prescribed as to the kind of water to be used, whether warm or cold—as to the quantity, whether much or little—or as to the mode of application, whether immersion or sprinkling. These details were left open by the Scripture and by the church. Convenience and decency had conspired to render sprinkling universal; but if any member of the Church conscientiously prefer immersion, he was happy to say that, as a minister of the Church of England, he was at perfect liberty to comply. Then, after baptizing two infants in the usual manner, he immersed the third in warm water, which he had judiciously caused his sexton to prepare for the occasion.—*Liverpool Mail*.

THE NEW MARRIAGE ACT.—The Rev. Joshua King, of Woodchurch, near Manchester, in a letter to the South Lancashire Anti-Poor-Law Association, thus describes the New Marriage Registration Act:—"It is inquisitorial—subversive of morality and religion—destructive of the peace of families—can be productive of no possible advantage to Churchmen—and, it is calculated, will add to the poor-rates £70,000 a year; towards which Churchmen will have to contribute somewhat more than £68,000. The appalling fact, that in North America, where 'civil contract marriages' prevail, in the state of Cincinnati alone, there were no less than 500 divorces in a circuit, should surely induce every right-minded man of every religious

denomination to unite in attempting to prevent the spread in this country of a moral pestilence, a legalised concubinage, and to erase from our statute book so foul a blot, outraging like the feelings of every virtuous woman, and insulting the Majesty of heaven."

LENT.—THE HOLY LAND.—Contiguous to the "very high mountains" alluded to by the Evangelist, where our Lord was led and tempted by Satan, after his baptism in Jordan, from which it is a few miles distant, are various cells or caverns, dug in the side of horrible precipices, where the Christians repair to and take up their abode during the period of Lent, after the example of Christ's fasting in the wilderness, wherein he set us a glorious example of triumphing over the vanities of a present world and the most powerful temptations of hell. Imagination can hardly conceive a situation more wild and secluded, or better calculated for the votaries of abstinence.—*Travels through the Holy Land, by W. Ray Wilson, F.A.S.*

A PAIR OF DESTRUCTIVES.—A lawyer from London, who is one of the agents to a firm at St. Ives, made the following declaration to a Conservative on the Market hill, on Saturday last:—"It will not be long," said he, pointing to All Saints' Church, "before that building will be pulled down, and all the other Churches in the kingdom, and the stones will go to repair the roads." This feeling has long been entertained by some dissenters; but a worthy and consistent man at St. Neot's, (as he calls himself,) goes a little further in his malediction, and says, "It is his daily prayer to the Almighty that he may see these fabrics in flames, and the Bishops and Parsons in the midst of them."—*Cambridge Chronicle.*

LONDON.—What a mighty and mysterious city is London! gathering from all quarters of the earth, and hoarding within her thousand homes the stricken and faded children of humanity; hiding from the rude gaze of the world the wrongs and woes of a thousand bruised and breaking spirits. What a confused and gathering multitude are mingled together in one vast focus! The high and the low, the proud and the debased, the profligate and the pauper, all commingle together, and pour into the scale of destiny the amassed wealth of innocence and crime.—Yet through this vast and endless mass of human existence, vice and death, like conquering kings, ride triumphant. The gambler revels over his gains, the profligate over his illicit sin; the prisoner laughs loud in his dungeon, and the murderer dreams of his victim: but suddenly, in the dead of night, or in the broad golden glare and life of day, the link is snapped, the chain is swiftly shattered, and the hearts that beat with the quiet pulse of innocence, or the bounding beat of the more wrathful passions, become hushed and stilled in the quiet sleep of death.

ANECDOTE OF CHANCELLOR THURLOW.—A Welsh curate, hearing that a Chancellor's living had become vacant, hastened to London with a shrewdly devised plan for securing the nomination. He waited on Bishop Porteus, to whom he had an introduction, and requested his influence with Lord Thurlow. "You are not aware," answers the Bishop, "that Lord Thurlow and I are on bad terms, and that a word from me will do you harm."—"But will your Lordship allow me," says the curate, "to make use of your name, if I think that it will do me good?" Having obtained the Bishop's permission, his next step was to procure an interview with the Chancellor. When he stated his object, Lord Thurlow received him most ungraciously. "Who," he asked, "encouraged you to make this application?" "The Bishop of London," stammered out the Curate, "told me I might use his name; and"—"And what right has the Bishop of London to interfere with my patronage? *You shall not have the living!*" "Ah!" says the Welshman, in a tone of despondency, "the Bishop told me that if I used his name it would do me no good." "Did he," says the Chancellor, "*then you shall have the living.*" And he immediately made out the nomination.

The trials of the Rev. M. A. Gathercole, (late of Cleasby,) for alleged libels on the nuns of Scorton and Darlington, which were expected to have come on at York on Thursday, have been postponed till next Assizes, on account of the great pressure of business at York.—*London Paper.*

THE CORNER STONE.—BY A LADY.

“Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.”—Isa. xxviii. 16.

WISDOM. In whom are hid all the treasures of wisdom and knowledge. Col. ii. 3. Who of God is made unto us wisdom, and righteousness, and sanctification and redemption. 1 Cor. i. 30.		
JUSTICE. The Father judgeth no man but hath committed all judgment unto the Son. John v. 22. That he might be just and the justifier of him which believeth in Jesus. Rom. iii. 26.	LOVE. In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them and carried them all the days of old. Isaiah lxiii. 9.	MERCY. Thou O Lord art a God full of compassion and gracious, long suffering & plenteous in mercy and truth. Psalm lxxvi. 15.
TRUTH. The law was given by Moses; but grace and truth came by Jesus Christ. John i. 17. The law of truth was in his mouth. Malachi ii. 6. POWER. Thou madest him have dominion over the works of thy hands, thou hast put all things under his feet. Psalm viii. 6.		

In this figure of the Cross, as it lies open, you behold God's glorious attributes, unfolded, and their respective bearings upon the work of Redemption,

In the part assigned for the head is WISDOM: in the region of the heart is LOVE, in this place reconciling JUSTICE and MERCY on the right hand and on the left: in the region of the loins is TRUTH; and the feet POWER. Fold the figure, and you will perceive the harmony of the Attributes; as Love may be at the top, bottom, or any of the sides; and so of all the rest. In this compact state it stands firm, an emblem of the everlasting covenant. It is the precious corner-stone four square.

NOTICE TO CORRESPONDENTS.

Received the letter from Busby Hall.—S. T. U.—R.—Amicus.—E. D.—N. S. S. S.—The two Sermons from the Rev. H. T. with thanks.—Augustine is under consideration.

F. will probably appear in our next, in the mean time we shall be glad of another fact or two of the same kind. Thanks to W. S. P. and to Cornelle.

THE CHURCHMAN.

"FEAR GOD : HONOUR THE KING."

MAY, 1838.

Original Papers.

BRIEF MEMOIR OF ARCHBISHOP CRANMER.

THOMAS CRANMER, was the son of a gentleman of respectability, of Aslaeton, Nottinghamshire, where he was born July 2, 1489. After the usual school education, he was sent to Jesus College, in Cambridge. During the time of his academical studies, great controversy arose in the most important matters of religion, and forasmuch as he could not rightly judge of the truth, without a competent knowledge of the Holy Scriptures, before he was influenced with any man's opinion, he applied his whole study for three years therein. His scriptural studies made him wise unto salvation, whilst the vast stores of learning which he had accumulated, qualified him for the most important situations, and his acquaintance with the early Fathers of the Church, enabled him to overcome the Papists with their own weapons. At the age of thirty-nine, he was called to enter on more public duties. The affair of King Henry the Eighth's divorce from Catherine of Spain, being now much agitated, Cranmer, on a particular occasion, was called upon to give his opinion, which he at first modestly declined. Afterwards he suggested that the question, whether a man might marry his brother's wife, might easily and very soon be decided by the infallible word of God, without regarding at all the papal authority. This answer was reported to the king, with which he was highly gratified; Cranmer, and the Earl of Wiltshire, were then sent as ambassadors to the Pope, and the divorce was in a short time effected. From that period Cranmer stood very high in favour with the king, and on the death of Dr. Warham, Archbishop of Canterbury, he was deservedly elevated to that eminent station. In his function, it may be said that he followed closely the charge of St. Paul, (Titus i. 7, 8, 9.) Diligent in study, he rose at five in the morning, and continued in study and prayer till nine. No hour of the day was spent in vain, but every portion of his time was devoted to the glory of God, the service of his king, and the welfare of our Church. In short, he was blameless as the steward of God. He excelled as a preacher, and his hearers departed from the Church with a hatred of sin, and love to holiness. He proclaimed to poor sinners the unsearchable riches of Christ, and shewed that all their confidence must be in Him alone. He was one of the

compilers of the admirable Liturgy, Articles, and Homilies of our holy Apostolical Church. Under the patronage of Cranmer, the Scriptures were translated into the English language, and were commanded to be publicly read in the Churches, many of which were constantly filled with the people, who rejoiced to hear the word of life in their own tongue. The good Archbishop, like Daniel in Babylon, had the most dreadful conspiracies formed against him by the wicked Romanists in power, particularly the crafty Gardiner, who was continually watching for his destruction. But under God he found a true friend in the king, who declared that Cranmer was the most faithful of the Prelates, and commanded all who loved their king, to hold him in high esteem. He was particularly remarkable for a mild and most forgiving disposition; the command of our blessed Lord, "I say unto you, love your enemies," was deeply impressed on his heart. So merciful and compassionate was this excellent man, that it became a common proverb, "Do my lord of Canterbury an injury, and he will be your friend as long as you live." He was not overcome of evil, but constantly overcame evil with good. In the reign of good King Edward the Sixth, he greatly forwarded the Reformation, and was most zealous in promoting pure religion in all parts of the kingdom. To the wisdom and piety of this great divine, the English Church owes much of her distinguished excellence. When bloody Mary came to the throne, the good Archbishop was sent as prisoner to Oxford, together with those excellent Prelates and Fathers of our Church, Ridley and Latimer. On the 30th of April, 1554, Cranmer was condemned. A most rigorous treatment now followed, and he was scarcely allowed the necessaries of life: at the degradation of the Primate, the inhuman Bonner, the Popish Bishop of London, behaved in the most insolent manner. This ceremony was committed to Thirlby, the popish Bishop of Ely, who in Cranmer's better days, had professed great friendship for him. The mild behaviour of the Archbishop in the midst of Bonner's brutal revilings, shone forth so brilliantly, that the old apostate Thirlby was struck to the heart, and the tears trickled down his aged cheeks. The cruel and crafty papists finding that they could not shake him by harsh treatment, against which, through Divine grace, he was sufficiently armed, had recourse to the far more dangerous snare of the most hypocritical kindness. Life and the greatest promises were offered to him, if he would but come over to the Romish faith, when the Queen, whose heart rankled with revenge on account of the part he had taken in her mother's divorce, and his zeal for pure religion, had fully determined that he should die. Surely, among all the instances of diabolical cruelty, we can scarcely find a greater than this. A paper was offered to him importing his assent to the tenets of Popery, and in an evil hour he signed the fatal snare; like Peter (who required to be taught that without Christ strengthening him, his own strength was perfect weakness) he denied his Saviour, and like the same Apostle, when he thought thereon, he wept. Stung with remorse and horror at what he had done he consumed his days and nights in anguish: the popish party exulted and on the morning appointed for his execution, Lord Williams, attended by the magistrates of Oxford, received him at the prison gate, and conducted him to St. Mary's Church, where a crowded and anxious audience was waiting for him. Dr. Cole, a violent papist, was appointed by the

Queen to preach a sermon on the occasion ; in this sermon the Dr. glorified God for his conversion, exhorted him to bear patiently his torments, gave him great hopes of heaven, and promised that dirges should be sung for his soul in all the churches of Oxford. The preacher having concluded his sermon, a solemn silence ensued ; the poor degraded Primate was a perfect image of sorrow, sometimes lifting up his eyes to heaven in hope, sometimes casting them down to the earth for shame. The grief of his heart burst out continually in his eyes in rivers of tears ; at length he broke out into this beautiful and pathetic prayer, so much in accordance with the Liturgy of our Church.

"O Father, Son, and Holy Ghost ! have mercy on me a miserable sinner. Whither shall I fly for succour ? I have offended heaven and earth more than tongue can express ! O blessed Redeemer ! have mercy upon me ! have mercy upon me ! O God, whose property is always to have mercy : my sins are great, but thy mercy is greater. O Lord, for Christ's sake, hear me—hear me, most gracious God !" He then rose from his knees, and most bitterly lamented his late shameful fall before all the congregation, solemnly declaring that nothing but the fear of death had overcome him, and that it had cost him many bitter tears. Lord Williams, the Vice-Chancellor, and the whole herd of popish doctors and friars, were instantly filled with rage, and the cry was, "Stop the audacious heretic's mouth." He was then hurried to the stake with the utmost precipitation, amidst the most bitter taunts and revilings. He looked around him with a serene and cheerful countenance, and with eyes full of sweetness and benignity, as if now at peace with God and all the world. He endured the torments of the fire with astonishing firmness, thrusting his right hand into the flames, and frequently crying out, "This hand hath offended !" His pains were soon over, and he sweetly fell asleep in Jesus. His heart was afterwards found entire, which many Protestants regarded as an emblem of his constancy ; a fine subject, says Bishop Burnet, for a popish miracle had he died a papist. He suffered martyrdom, March, 1556. An eminent English historian thus writes of Cranmer, "He was certainly a man of the most amiable character, alike distinguished by his piety and learning, and possessed of candour, sincerity, benevolence, and indeed of almost every virtue that could render him the object of public esteem and veneration."

"Through tribulation great he came,
He bore the cross, despised the shame ;
From all his labours now he rests,
In God's eternal glory blest."

C. R. S. N.

DISSENT VIEWED AS THE FULFILMENT OF PROPHECY.

THE most hasty survey of Christendom must convince us that we do not live in ordinary times. The extreme unsettledness and variety of religious opinions indicate, if not the presence, at least the approach of some great crisis in the divine dispensations ; and we should be prepared beforehand to expect that such crisis would not be overlooked in that Book, which is supposed to contain the prophetic outline of the history of Christ's Church. I propose to shew in the present paper that the actual standing of Dissent

in this country (and English dissent fraternizes with, and extends its influence, through the instrumentality of associations, into many and far distant lands) is directly marked out by prophecy. Not that we would have a person first form an expectation and then look to Scripture for its fulfilment; but having arrived at a certain conclusion by the study of the Word of God, we are glad to find a sanction for it in the reasonings of probability.

That a period of great increase and prosperity does await the Church, when "the knowledge of God shall be spread over the face of the whole earth, as the waters over the sea;" and that Christ himself shall at some time come again upon earth to be glorified with his saints and to reign with them for one thousand years, during which time Satan shall be bound, is the assured hope of the Christian. The only question is, as regards the date and order of these occurrences, and the instrumentality by which they will be brought about.

Not a few, I believe, among us indulge the pleasing delusion that all things are at this moment fast advancing to this most desirable consummation. Would that we could think so! But when we compare the present state of Christianity in England (which is reckoned the most favoured region of the globe) with the outline furnished in Scripture—when we see the unity of the Church, the object nearest to the Saviour's heart, (John xvii. 21,) rent into ten thousand shreds—when we see the fruits of the Gospel not manifest in peace and love, but in strife and contention; and, further, when we look abroad and see the little progress that is made towards evangelizing the heathen—when we take all this into consideration, it is impossible to imagine that we are advancing to this blessed end.

Nor does Scripture, when accurately examined, allow us to indulge in any such pleasing anticipation. The direct contrary is, in fact, foretold. It tells us expressly, "that blessed day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." (2 Thess. ii. 3, 4.) Our Saviour also distinctly forewarned his disciples that his Second Advent should be preceded by, 'distress of nations and perplexities,' and that "there should arise false prophets, and should shew great signs and wonders, inasmuch that, if it were possible, they should deceive the very elect." (Mat. xxiv.) St. Peter and St. Jude likewise admonishing us to the same effect: "Beloved," writes the latter, "remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. There be they which separate themselves, sensual, not having the spirit." (17—19.) These are they whom St. Peter describes as "presumptuous, self-willed, that are not afraid to speak evil of dignities, scoffers, clouds that are carried about with a tempest, wells without water." (2 Peter ii. 10.) And are not these the precise characteristics of modern dissenters. "This is that spirit of Antichrist whereof ye have heard that it shall come, and even now already is it in the world." (1 John iv. 3.): "even now are there many Antichrists." (Ib. ii. 18.) The "mystery of iniquity" has indeed long been working in the Church,—even from that time when

Diotrephes, and others like-minded, who "loved to have the pre-eminence," opposed themselves to an inspired Apostle, and when certain "carnal" persons formed divisions in the Church of Corinth,—but never did it gain so great a head as at the present day; never did men till now glory in their shame; and so turn their liberty into licentiousness as in this profligate age.

But here it will be said that I am passing a very uncharitable judgment upon a large body of well-meaning Christians. To this I answer in the words of our Saviour: "I judge no man; there is One that judgeth and condemneth, even those Scriptures in which they trust." I seek not to turn an argument against an adversary; but if this be the truth, it is surely an act of kindness to warn men of their danger. The various sects of Dissenters contain, I am quite willing to allow, a large number of pious Christians; and I will also add, I think it highly probable that the numbers of Dissenters may even yet be enlarged, because I believe there is no parish from which the ordinary machinery of dissent, by exciting the feelings of the weak, by offering a change to the wavering, and a harbour to the discontented, may not get together a small congregation. But as the growth of time brings more to light the inevitable tendency of dissent—when the true bearings of the question appear, and the Church is seen to be the only divinely-appointed instrument of regenerating the world, while all separations from it are of necessity strengthening the hands of the Antichristian party—a division must ultimately ensue, when those who are for Christ and his Church will be found united in one well-compacted body; and on the other side will be seen the motley hosts of Antichrist in their true and undisguised character.

The fact is that prophecy has been much misinterpreted. If we look carefully into the Book of Revelation, and compare it with the earlier prophetic writings, we shall see that the evangelization of the world is not to take place under the present dispensation. It is intimated from the beginning, that this Gentile dispensation should apostatize from the pure faith of Christ. It is reserved for the Second Advent* of the Lord to bring in all nations to the knowledge of the Gospel, when those glorious visions of peace and harmony which abound in the prophets shall be fully realized.

But why, it may be asked, insist on this? What good can possibly come of asserting so unwelcome and unprofitable a truth? If it is declared that the Gentiles who were grafted into the stock of Israel shall, like the original branches, be cut off because of unbelief, they are herein merely fulfilling the purpose of God from which no human arguments can turn them. I shall now shew in reply to this objection the salutary effects which might be expected to result from a general conviction of this error upon the hearts of men. They are threefold. 1. It will silence the cavils of unbelievers. 2. It will give opportunity for repentance as far as the past is concerned. 3. It may lead us to amendment for the future.

1. If the view given above be, as I firmly believe it is, in accordance with

* The grounds on which this opinion is formed, may be seen in the comment of Mr. Burgh, upon Rev. xiv. 6. The reader, however, is not required to yield his assent, as it forms no part of the main argument.

the mind of Scripture, the time must come when it will be fulfilled. And if the expectations of the Church are then, as now, unprepared for such a state of things, how triumphant will be the scoffer? How cast down the Christian! How bitter will be the reproaches when the children to their fathers, and the people to their teachers will say, you have prophesied to us falsehood, yourselves deceived, you have deceived us. What but a complete overthrow of the faith of thousands can be expected when terror and dismay shall be added to disappointment, and when all the mind has clung to, is taken from it without a substitute. Blessed surely will be he who in that hour, understanding the sure word of prophesy, shall be able to read the handwriting upon the wall, and who, amidst the general dismay, shall know how to possess his soul in patience.

2. And if it be true that we have all this while unconsciously been fighting in the ranks of Antichrist, what need is there of humbling ourselves in sackcloth and ashes before an offended God? True it will be that we are accomplishing the purpose of the Almighty which must proceed without let or hindrance; yet, who can presume to limit the efficacy of repentance? Remember Ahab. Remember Hzekiah. Remember Nineveh. They repented; they believed the prophecy and were humbled, and they found, what we also might find, that God, though his decrees are immutable, is yet slow to anger; that he can avert the evil from our days, and postpone the judgment that it come not upon us. At all events we may deliver our own souls. We may at least escape from out of the wreck of a guilty world, and though, like Lot, we may seem to our blinded relations "as though we mocked," it may be our privilege to enjoy a place of refuge, while they are buried in the coming destruction.

And, thirdly, for the future we may amend much that is amiss. Were Churchmen more deeply impressed with the value of Church communion, were they careful to conform themselves more closely to the spirit of the Church's ordinances; were they more alive to the awful guilt of schism, and did they "pray more for the peace of Jerusalem," many, it is probable, might be won back to Christ's fold who have enlisted themselves under some human name. And more especially would good result if Churchmen were led by present failure to review their own proceedings. If, for example, we were brought to see the utter failure of all our costly endeavours towards converting the heathen, instead of cherishing the vain delusion of success, we might perhaps discover that we have all along been proceeding on a false system. Were our Missionaries sent out bearing the credentials of the Church, instead of those of a voluntary anomalous association, they would appear at least in an intelligible position, and might, by God's blessing, be effectual in reviving the slumbering life of religion, in some of the Eastern Churches, if not in converting heathen nations. I have already said that the complete evangelization of the world, does not appear to belong to our dispensation, but that much more might be done than has been, or seems likely to be accomplished, must be plain to the observation of every one. The same is also true in reference to our proceedings at home. May God open the eyes of our Christian brethren of all classes to these truths! Or if we may not prevail upon others for any practical improvement, we may at least learn the bearing that becomes ourselves, lest it should be again, as it was of old:

"In that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth." (Isa xxii. 12, 13.)

[It is proper to observe that this view of prophecy is contrary to the interpretations of several esteemed writers. The ground on which it proceeds is that the time of Antichrist (of him, that is, who is to be the personification or head of the Anti-Christian spirit) is not yet arrived; and that the period of his duration will be literally the 1260 days, mentioned by Daniel and St. John. And this view is ably supported by Mr. Maitland and Mr. Burgh. With the latter there is much more also in the foregoing sketch that accords, though I by no means mean to make him answerable for my conclusions. His "Exposition of the Revelations," and "Lectures of the Second Advent," are indeed well worth perusal. At the same time I must add that he appears to me to carry his theories much too far, and to forget that prophecy is at best but "as a light shining in a dark place." Nor would the present writer be surprised to find that to him it had proved an *ignis fatuus*, leading him into the wilderness of doubt, or into the slough of despair.]

T. C. O.

SCOTTISH PRESBYTERIANS.

SIR,—I perceive, that in your last number, a correspondent requests your opinion upon the case of the Scotch Presbyterians, and also upon the power of the Church of Rome to revoke orders once conferred by it. With your leave I shall endeavour to satisfy him upon the two points which he so ably and so moderately submits to your judgment: a proof that he well understands the spirit in which a discussion upon controverted points ought to be conducted. Lest, however, I should appear presumptuous in taking the matter out of your able hands, allow me to say, that the insertion of the letter without notice from you, seems to intimate a wish on your part to elicit an answer from some one of your correspondents. His first question then is, to adopt his own words, thus fairly stated: "*Is the principle of apostolic succession and episcopal ordination to be viewed as absolutely essential, in all cases, to the name and character of a Church of Christ: to be, in short, of universal application? Or may not peculiar circumstances render a deviation from this rule expedient in some cases, and afterwards sanction the continuance of a system, in which there may have been an original defect? May we, in short, recognize the Presbyterian Church of Scotland as a sister Church?*" Here, though in appearance there is only one question, there are really three which require an answer, and which will all, in my humble opinion, admit of an easy, if not a satisfactory, solution. The Church of England certainly esteems such a principle to be absolutely essential, for this plain reason, because she admits those only who have been episcopally ordained to officiate within her pale. With regard to the next point, even if our Church formerly held the opinion that the peculiar circumstances of the Church of Scotland at the time of the Reformation rendered a deviation from that rule expedient, she cannot now sanction the continuance of such a system (in which, if true to her principles, she must maintain that there was an original defect), when the peculiar circumstances which seem to have justified a resort to such an expedient, have ceased to exist. Let us illustrate our position by a familiar example. A patient, whose mental and bodily faculties are both affected, is placed under the care of a physician. The medical adviser

considers it expedient to humour for a season the infirmity of the mind, in order that he may more effectually remove the bodily ailment: but when he has thus far succeeded, he applies himself with all his skill to discover a remedy for that alienation of intellect which, whilst it exists, renders a perfect cure impossible. Such appears to me to be the case with the Presbyterian Church of Scotland: the phrenzy which actuated her in the birth-pangs of her reformation against prelacy as it then existed, but which, thanks be to God, bears in our reformed Church a very different aspect, must be removed, before we can admit that she is in a sound state of spiritual health. To the third question, whether we may recognize the Presbyterian Church of Scotland as a *sister Church*, I must address myself at somewhat greater length. In the first place, a strong line of demarcation exists between the ministers of the Presbyterian establishment of Scotland, and the dissenting teachers of our own land. The former are well—though not, in general, highly—educated men; though there have been, and still are burning and shining lights among them. Need we mention Dr. Chalmers, whose learning, whose eloquence, whose repeatedly expressed good will towards our Sion, entitle him to our respect and veneration, and cause us to exclaim, *Talis cum eis, utinam noster esses?* On the other hand the dissenting teachers of England are, with few, very few exceptions, illiterate men, imbued with bitter hostility against the Church, and continually employed in unchristian agitation against *the powers that be*: men, in short, who are not to be mentioned in the same breath, with the respectable ministers of the establishment in Scotland. In the next place, I feel bound to rejoice that the Gospel is preached in Scotland by men of piety, of respectable attainments, and constitutional attachments. I may regret, indeed, that they have so far departed from the practice of the primitive ages, as to reject what appears to me an essential feature in the constitution of a true Church; nor must I at the same time shut my eyes to the fact that there is already an Episcopal Church, a *sister Church*, in existence among them; and heartily do I pray that it may be the means, under the blessing of God, of leading them to embrace the *whole* truth as it is in Jesus, that thus the apostolic chain may become a bond of union to draw us closer together in brotherly love. Nor do I conceive that such a union is by any means hopeless from this circumstance, that those Scotchmen of education with whom I have associated in London, though *Presbyterians* in their own country, became, in the metropolis, the most respectable and consistent *Churchmen*. For these reasons, and in compliance with Scripture precept, I presume not either to *judge those who are without*, or to pronounce an opinion upon a subject which must be reserved for the decision of the Supreme Ruler of the Church.

The other question of your correspondent seems to me to admit of a more explicit and satisfactory answer. The Church of Rome is not authorized by Scripture to resume the orders of those who revolt from her, if the grounds of that separation be justifiable. But in truth it is the Church of Rome which has revolted; she has left her first love, and encumbered the word of God with human traditions, whilst the reformed Church is no *new Church*, but the apostolical Church *restored* to its original purity.

One more illustration of my meaning, and I have done. Suppose

that the Apostles had erected a temple for the worship of God, in a grand but simple style of architecture: to which succeeding architects had added meretricious ornaments at variance with the simplicity of the original structure. In the lapse of ages a more scientific builder arises—perceives the incompatibility of the decorations of successive generations with the sublimity of the primitive temple, and restores the structure to its original state. Is this then a *new* building? No. The same temple remains; the same chastened style pervades its architecture which characterized its first estate; and the same services hallow its walls, which consecrated it in its apostolical beauty. I might proceed to apply this illustration to our present purpose, but I venture to hope that it will explain itself, and I feel that I have already trespassed too long upon your valuable pages. But allow me, in conclusion, to remark, that the question whether the Church has the power to deprive heretical teachers, which it undoubtedly possesses on Scripture authority, must not be mixed up with that regarding the power of the Church of Rome to revoke the orders of our reformers, because we maintain that that apostate church was the corrupt branch, and left us, and not we them. The same stream of apostolical succession therefore flows on in the same channel, though its waters have been purified.

April 7, 1838.

FIDELIS.

ON TRANSUBSTANTIATION.

THERE are many doctrines and practices of different societies of dissenters and separatists from the Church of England of which it is to be feared the mass of the people do not generally know the nature and the falsehood. One of these probably is transubstantiation. This is a doctrine of the Roman Catholic papists. It signifies, *in part*, that the wafer of bread which the priest blesses at the sacrament of the Lord's Supper, is turned into the real body and blood of Christ. The substance of the bread is said to be changed into that body and blood. This pretended change is called transubstantiation; and that the bread is thus changed the church of Rome requires all her members to believe. There are multitudes in the world who profess, at least, to believe it. The Roman Catholic priests speak of the bread, after it has been blessed, with almost or quite as much reverence, as of Christ himself. The bread has been held by them, to be Christ's body and blood, soul and divinity; and these people worship this bread as Christ. A belief in transubstantiation has been made the grand proof of being a Roman Catholic. The denial of such a change in the bread has brought Protestants, two or three hundred years ago, to the stake, to be burnt to death by fire and faggot. And there is very strong reason to believe that if the church of Rome were powerful enough in England, the papists would think it their duty to God to burn you who read these pages, if you should deny transubstantiation,—so solemnly and so awfully do they regard this article of their faith, and so much do they insist upon its being received by the people.

The Roman Catholics cannot and do not deny that the bread, after it has been blessed by the priest, tastes like bread, and looks, and smells,

and feels as much like bread as before ; and that, therefore, their senses tell them that it is *still* bread. This does not satisfy them, this does not convince them that it is not the body of Christ. They do not believe their senses. They in fact contradict them ; and they defend their belief that the bread is turned into Christ's body and blood, soul and divinity, principally on two grounds :—1st, by maintaining that a miracle has been wrought on the bread :—2dly, from those words of our Saviour, " this is my body," spoken when he ate his last supper with his apostles.—Let us examine both these arguments.

1st.—They maintain that a miracle has been wrought. Now look into Scripture for every miracle you can find mentioned there ; and see how men were to judge whether there was a miracle performed or not. What is the way, according to Scripture, of men's judging whether there had been a miracle performed ? You will see that men were to judge of this by their senses, or by observing such things as shewed a miracle in the subject of it. The miracles were done in such a manner that men might perceive that the course of nature had been altered :—sight was given to the blind,—the lame could walk,—the deaf could hear,—the dead were raised to life :—one or more of the senses of man were made judges whether a miracle had been performed or not. Thus you see the senses and observation, according to Scripture, are the proper judges in the matter. The senses are not to be denied and contradicted in such a case. Now our senses tell us that the bread blessed by the priests remains bread, and has not been changed into flesh and blood ; that there has not been a miracle performed : and as our senses are, according to Scripture, the proper judges, it follows that the idea of a miracle in the matter is all pretence, and falsehood.

Then 2dly as to the argument, from the words " this is my body."—The Roman Catholics say these words as plainly as possible declare that it was the body of Christ which he gave to his disciples and not bread. Protestants generally answer, and with truth, that our Saviour did not mean his words to be taken in that sense, any more than he meant literally and exactly what he said, when he used these words, " I am the door." The Roman Catholics answer again ; True, our Saviour did not signify that he was a door, when he said, " I am the door ;" but suppose he had laid his hands on any particular door and said, " I am this door," we must have known that he spoke plainly, and meant really what he said in that case. They signify that " this is my body," is a plain expression, like " I am this door ;" and that as " I am this door " can be understood only in a plain literal way,—that " this is my body " can be understood only in that way too. Now this we deny as flatly as possible. The words " I am this door," can be understood in only one way certainly. They must mean that a particular person is a particular door ; but the words " this is my body," as far as the mere words go, may be understood in two ways : they may mean, this which is in my hands is my body—or this which you see to be bread, is my body,—or this bread is my body. If the words were understood in the first manner, they would agree with the popish doctrine of transubstantiation : if they are understood in the second, they do not agree with it. *The words then, " this is my body," do not prove the doctrine of transubstantiation, for they may be understood in a way which contradicts it ; and as the words them-*

selves may be taken in two ways, we take that meaning which is agreeable to *Scripture* and to our *senses*, and say that our Saviour meant—this, which you see is bread, is, or represents, my body. In this instance, then, not only do the words “this is my body,” fail to prove the popish point, but may bear a Protestant interpretation.

The two great arguments, then, of Roman Catholics, make nothing in their favour, but supply us with proofs of the truth of our own faith. Let us hope that the papists will attend to these arguments, and turn from such idolatrous and abominable mockery as worshipping a piece of bread for Christ; and also that the numbers of the Roman Catholics will never be so great as to compel us Protestants to do this, or to lose our lives by a cruel and tormenting death.

A PROTESTANT.

DISSENT.—No. IV.—ITS PHARISAICAL NATURE.

We have in a former paper treated of the greater purity of doctrine which dissent authoritatively, but, as usual, illogically challenges for its professors, and we now proceed to examine another remarkable feature which is characteristic of the system: viz.—ITS PHARISAICAL NATURE. Now the existence of this spirit must not only be obvious to all who have considered the subject with attention, but must, of necessity, be admitted by the dissenters themselves; for, if they lay claim to *greater purity of doctrine* they must, of course, contend also for a *superiority in personal conduct*, as the one is inevitably the consequence of the other. The Pharisees of old thanked God that they were not as other men are, and the same principle lies at the root of all dissent: for the maintenance of the opinion, that *you are wrong*, and *I am right*, which has been well said to be the very basis of persecution, is also the foundation of separation from the Church. The true catholic doctrine, however, I conceive to be very different from this; for whilst it maintains the affirmative, it puts a charitable construction upon the negative part of the proposition: the Church, indeed, strenuously and fearlessly asserts that she is right, but that without taking upon herself the office of the judge, and consigning those who differ from her either to punishment in this world, or eternal perdition in the next. True it is, that she boldly argues in favour of her own opinions; but in dealing with those who separate from her, she has recourse to the sword of the Spirit alone, leaving the employment of the carnal weapons of warfare to the great apostate, THE MOTHER OF THE ABOMINATIONS OF THE EARTH. And in thus acting she walks in the *media via* of Protestant truth, equally remote from infallibility on the one hand, and latitudinarianism on the other; for whilst she controls both the doctrine and the practice of her own members, as far as Scripture authorises her to do, she judges not those who are without. Dissent, on the contrary, is not content with acting so charitable a part; for though all will allow that it is possessed of the wisdom of the serpent, it certainly lacks the harmlessness of the dove. If we were inclined to draw this subject in its darkest colours, we might adduce instances of this pharisaical and unchristian spirit among some of the ignorant fanatics who abound in our own neighbourhood. Their common language is, and we blush for their ungodly temper when we write the words, that *the parsons*

are praying their congregations into hell ; thus making our Church more uncharitable than even the corrupt Church of Rome, which is more benevolently, though fruitlessly employed in praying its members out again. We might quote the declaration of one of their own self-authorised preachers to his father, a most respectable man both as regards faith, and its fruit, morality, that unless he were converted to his son's peculiar tenets, that son would, after his decease, follow to the grave the corpse of a parent whose soul was already suffering the torments of the damned !! But we forbear to bring forward instances of this nature, not only because all real believers will pronounce such sentiments to be a disgrace to our common Christianity, but because the more moderate dissenters will doubtless deny that such opinions are cherished to any great extent by their body. At the same time we would request them to reflect seriously upon this subject ; for if such be the fruits of dissent, it cannot be of God, but of the enemy of mankind. But let us come to more tangible matter, let us turn from individuals to public bodies, such as the Home Missionary Society, and inquire whether such doctrines, though perhaps not quite so outrageous, are patronised there. Is not, we would ask, the very existence of such a Society, a proof of the pharisaical nature of dissent ; for it is unquestionable that this self-constituted body owes both its origin and its support to the abettors of schism ? They maintain that the gospel is not preached by the majority of the Clergy, and consequently their emissaries are sent forth to spy the nakedness of the land, to hold forth to the execration of the nonconformist, those among the priesthood who do not advocate the same peculiar views of religion which they inculcate. It matters not whether the parish priest be exemplary in the discharge of his various duties ; whether he visit, relieve, and comfort the sick, ; whether he train up the children of his poor parishioners in the nurture and admonition of the Lord ; all this he may do, but the one thing needful, in their eyes, is wanting. He teaches his flock to respect the UNITY of the faith, and therefore the Society in its bounty sends forth a missionary to alienate, if possible, the affections of his people, to convert a parish hitherto remarkable for unanimity on religious subjects, into a hot-bed for the propagation of schism. And we regret to say, that, in too many instances, such conduct has been encouraged by some of the Clergy themselves ! Alas ! why do not these mistaken individuals perceive that such a course is, to say the least of it, dishonest ; they can condescend to eat the bread of the Church, and yet lift up the heel against her ; to reap her emoluments, whilst they are engaged, as far as their puny efforts will allow, in sapping her foundations. And stranger still is that obliquity of intellectual vision, which prevents such aspirers after pharisaical notoriety, from reading their own characters drawn to the life in the Scriptures of truth ; their preachings and prayings in the corners of the streets, their long prayers, and their perceiving the mote in their brother's eye, whilst they spy not out the beam in their own eye. And it is lamentable to consider that the supineness and false notions of liberality which have too generally prevailed in the Church, have tended to foster and encourage a spirit so opposed to that charity which if we have it not, we are nothing. Even within a very few years, the preaching at dissent was esteemed illiberal, whether justly or not we shall not now stop to enquire ; but if we admit, for the sake of

argument, that such subjects are not fit for the pulpit, the same objection does not apply to other vehicles of information upon Church matters; and yet here too the organs of the Church have been silent. And what has been the result? Dissent has made larger strides, because too many have mistaken the lukewarmness of the Clergy upon this point, for an inability to combat their opponents, and instead of giving them credit for eschewing controversy from motives of Christian peace and goodwill, have concluded that it was a weapon which they were unable to wield, lest it should break their own pates. But that time has passed; dissent has put on a bolder front, and requires to be met with a mild but firm opposition on the part of the friends of the Church; the superiority of the motives and system of schismatics, must no longer be allowed to be asserted without contradiction; passive resistance will no longer be found to be efficient, but vigorous and fearless efforts must be made to show that that superiority is claimed upon grounds which will not stand the test of a rigid examination. The foes of the Church may still be permitted to challenge for themselves a title to pharisaical distinction; the dissenter may still vent all his spiritual pride upon the humble Churchman, exclaiming, as in days of yore, "stand by thyself, I am holier than thou art," but he must be told in his turn that such a claim is not only utterly unfounded, but *toto cælo* unauthorised, and rejected by the testimony of the Word of God.

FIDELIS.

April 7, 1838.

OWENISM.

SIR,—When the opposers of pure Christianity are working their ungodly designs under so many disguises, and as their various professions of belief would lead us to suppose, with such a diversity of purpose, it has often occurred to me that the voice of authority ought to be more loudly and more frequently lifted up in defence of those sacred bulwarks of our common faith, which all are so zealously labouring to undermine.—Enough of argument, as well as declamation has already, we confess, been lavished on dissent and her allies, but it is to those minor sources of pollution, that we more particularly allude; sources by which the pure fountain of Gospel truth is continually defiled; and through which the well of life is tainted with the foul and soul-destroying doctrines of Antinomianism! Whilst we endeavour to stem the more impetuous torrent of avowed opposition, we are not calmly to overlook the progress of the less obvious stream, that noiselessly, and therefore the more surely, may be weakening the basis of our position, and sapping the foundations,—I do not say of Episcopacy, but of the Christian religion itself, in all the modifications and varieties of form, which human ingenuity has been pleased to devise. Were I to mention the principles of OWENISM; or rather his unprincipled speculations, perhaps the majority of your readers would consider them unworthy of any serious attention, or earnest rebuke. But we apprehend such indifference to arise from actual ignorance of their real and unavoidable tendency. Though now we may scarcely be able to distinguish the germ of the rising system, yet we must rest assured from the examples of the past, that if suffered to increase

unmolested, and fostered by the misjudged aid of toleration, it must in time take deep root, and so strengthen itself as to defy every attempt to eradicate it. And moreover we may be allowed to express a doubt whether insignificance ought to shield from observation. The most contemptible foe, if his insidious designs be not counteracted, they will often prove the most fatal! Impunity always breeds assurance. Inaction weakens the strongest defences. If society be considered as a large and magnificent river, flowing from age to age, and supplied by innumerable tributary streams, we shall at once see the necessity of preserving the smallest branches free from contamination, as the poison must in the end be certainly communicated to the whole. Hence we derive reasonable grounds of apprehension from that anti-social "philosophy" (?), which has usurped a name it can have no possible pretention to—and which when properly understood must be unhesitatingly pronounced by all thinking persons a misnomer, and a most infamous imposture. To whom do the disciples of this second Lyncurgus more particularly, if not exclusively address themselves in their proselyting zeal? To the decided Christian! He rejects with abhorrence their impious proposals! Every man who can give a reason for the hope that is in him, has no difficulty in rebutting their unholy attacks. But it is to the weak and unstable—to such as from an imperfect education, or narrowness of judgment, are not proof against the malevolent insinuations, the specious arguings, the sweeping conclusion, or the contemptuous sneer, which constitute the weapons of aggression with the illogical but magniloquent SOCIALIST. Who will deny that the lower grades—the operative classes of the community form an integral component part of the nation? Is it not then an act of imperative duty to preserve their moral condition sound and unimpaired? And can this be done by allowing base and designing men to disseminate their poisonous doctrines under the false plea of meliorating that condition? "*Dira per inoculum serpenti contagia vulgus.*" This is as it were, crippling the feet of the great body of social order. It is a libel on the spirit of the age, a mere farcical show of liberality and toleration, to let loose such a ravenous horde of religionists, and of theory-builders, and speculators in morality. What are your political economists that swarm like wasps (with sharper sting!) in the sunshine of their little day—what your lecturers on civilization, your socialists *et id genus omne*, but secret or avowed Infidels, or Atheists, who under different standards are enrolled under one common leader, the Devil—and with one common purpose, the destruction of Christianity, and the overthrow of all those barriers, which custom, decency, or reason prompted by Revelation have conspired in erecting?

We originally intended to expose the absurdity of Owen's detestable schemes, but have already trespassed too much on those valuable pages, which sabler pens have contributed to embellish; and must conclude with a wish rather than a hope that the native good sense of the British people will enable them to resist every endeavour to shake their faith; and that some more powerful advocate may strip "Socialism" of its mask, and hold it up to the contempt and indignation of the world!

ARCHON.

The Pulpit.

“Nevertheless, when the Son of Man cometh, will he find faith upon the earth?”
(Luke xviii. 8.)

FAITH, as applied to things of Christian truth, is unchangeable; what it was at that period when the Apostles and Evangelists wrote, that it is now. And when we reflect upon the depth of sin into which we have fallen; the eternal penalties that await every violation of the Divine Law; man's inability to redeem himself from the awful punishment of disobedience, and the great and glorious promises of pardon and salvation that are made in and through Christ Jesus, we cannot but deplore the want of faith that prevails among mankind, and express our unfeigned surprise that any should hesitate to accept, with heart-felt gratitude, so great a mark of God's favour and mercy as is contained in the Gospel. Yet so it is;—and as in the days when the predicted Son of God was “manifest in the flesh,” the Jews refused to accept him as the long expected Messiah; so will it be with mankind to the end of the world. The pride of the human heart will blind men to the truth; they either will reject “the faith that was once delivered unto the saints,” or if they accept it, some will only receive it as far as accords with their own ideas, while too many of the remainder fail to evidence its power on their lives and conduct.

The question, therefore, of our blessed Lord, in the text, still has its point; and whether we consider it in connection with the subject to which it was applied—perseverance in prayer—and to the mercy of God in listening to the cry of those who believe, and as a caution to render them more watchful, more believing, and more depending; or as conveying a useful and admonitory lesson to all believers to hold fast their integrity steadfast unto the end, it is equally abounding with sacred instruction, and is a question that we should each propose to our frequent consideration.

There appears, however, at present, a more than ordinary necessity for reflecting upon the words before us; for when we look around and see the many sects into which Christians are divided—each professing to be governed by the truth—to be travelling the same road in hope of one reward—to be animated by one belief—and instructed by one spirit, we naturally stop and inquire, are all these so running that they may obtain? and the thought arises, am I proceeding in the narrow way that leadeth unto life? and is the Church, of which I am a member, correct in her usages and pure in her faith?

It is of infinite importance that we ascertain these points for our souls' sake;—it is of the utmost moment, considering the salvation which is at stake, that we examine these things with becoming caution, and with a humble dependence upon the Divine Spirit; that all self-love and prejudice may be removed from our hearts, and that we may really know that truth which alone can “make us free.”

In order, therefore, to establish you in the faith, it is my purpose, by the help of God's grace, to examine the Liturgy and the usages of that branch of Christ's Church which God has been pleased to plant among

us, that amidst such a diversity of opinions, we may really "know what is the hope of our calling."

I have been led to this from the Wesleyans having been directed by the founder of their sect to use a form of prayer which was prepared from the Liturgy of our Church in their public devotions, and which is still, in some instances, retained (for it is only here and there that his opinions and directions are retained), and from some Unitarians having laid aside extemporary prayer, and adopted a service copied for the most part from that form of sound words which our Church has for centuries received. The mere circumstance of renouncing extemporary prayer and introducing a fixed form, though certainly a step towards the truth, and in accordance, as you will by and by perceive, with the custom of the earliest ages, and I would say, with the divinely appointed mode of worship, does not, however, render their faith more pure, error is still dominant, and darkness still reigns.

In both instances, one object has influenced them; the desire to draw men from that apostolic branch of Christ's Church which is planted among us. Knowing the attachment of the people of this country to that admirable Liturgy in which their forefathers and themselves have raised their voice in fervent supplication and holy praise, they considered it an effectual mean to beguile unstable souls; and adopting just so much of it as suited their own respective purpose, they would lead people to imagine that there is really no difference between ourselves and them. Many there are who, unmindful of the many points which are necessary to constitute a living branch of the Vine, are content with the mere profession of religion; they never seek for solid information; they take the form for the substance; they are content with the casket without inquiring for the jewels which it contains; hence, the form is adopted without the spirit, and the food offered is accepted without regard to the husks—the erroneous doctrines and opinions that never can satisfy an immortal soul—with which it is accompanied. These necessary distinctions are, alas! in the present day, so little regarded, that still the question of our text should be proposed for our spiritual instruction.

To guard you then, my Christian brethren, from so serious an error, and to show you that the services of our Apostolic Church have been drawn from the purest sources and most ancient Liturgies; that they still retain all the purity of faith that marked the earliest ages of the Gospel, and are most truly scriptural, I shall, before I enter on the proposed examination, show you that forms of prayer were sanctioned and appointed by God, and then show you the antiquity of those sources from which our Church has derived her most admirable Liturgy.

God had no sooner revealed to Moses the service of the tabernacle, than he appointed a prescribed form in which the priests were to bless the people. (Numbers vi. 22, et seq.) When the first fruits were offered, the very words with which they were to be presented before the altar were enjoined (Deut. xxvi. 3); and in presenting the tithes, likewise, the very expression is revealed. (Idem. 13, 14, 15.) Now, if forms of devotion had been offensive and hateful to the All-wise Jehovah, would he have himself prescribed the very form of words in which these and other duties should be discharged?

As we proceed onward to that time when the predicted would come,

we find David writing under the inspiration of the Spirit, and composing psalms, which were from thence forward to be a standing form in which the people were to worship, and to praise, and bless God. Of this we have many instances in the titles which precede the Psalms, as in the 92nd, which is described as "a psalm or song for the Sabbath day." David, moreover, appointed Levites to praise God at morning and evening, according to words which he had himself arranged; and this was again enjoined by Solomon, after the house of the Lord had been built.* Hezekiah, likewise, commanded "the Levites to sing praise unto the Lord with the words of David and of Asaph the seer." (2 Chron. xxix. 30) When the people returned from the captivity, Nehemiah (xii. 45—7) enjoined the self-same thing, and Ezra prepared a Liturgy† "that was ever after used in the Jewish synagogues which were scattered throughout the world. This consisted of prayers and reading the law and the prophets. These prayers were appointed to be said daily, "and learnt by every man, that the prayers of the unskilful might be as perfect as of the most eloquent."

When, therefore, our Lord came to fulfil the types and sacrifices which had foreshewn his precious offering—when he, who was the Lord of life, the creator of the universe, took upon him the clothing of mortality and dwelt among men, he found these Liturgies in use among his people, the Jews. Did he reprove them for these forms? Did he, in any one instance, speak even in a contemptuous manner of their prayers? or did he evidence any dislike to them by absenting himself from that worship (Luke iv. 8) which in his human nature he offered to his Heavenly Father? Nothing of the kind! He reproved the Jews for their hypocrisy, (Matt. vi. 5,) and the Pharisees for their long prayers which they made standing in the corners of the streets, that they might be seen of men, and which, from their great length, were most probably extemporary prayer; but so far from reproof fixed forms, he himself taught his Disciples a prayer which he required them always to say (Luke xi. 2); nay, more, this very form he himself arranged from the Jewish Liturgy,‡ thus settling the seal of his divine approbation to fixed forms of prayers, and thus shewing the intimate connection that ought to exist between the Jewish and the Christian Church, the one being but the perfection, the fulfilment of those things which were taught and revealed in the other. Nor does our Lord's example cease here. On that solemn night when he instituted the feast upon the sacrifice which was soon to be offered, once for ever, for the sins of the whole world; he had no sooner celebrated the Passover, than he sung the hymn§ which was always used on that occasion, and which comprised the Psalms beginning with 113 and ending with 118.

Did the Apostles of our Lord follow the example of their Divine master, and observe this form of prayer which our Lord had not re-

* Compare 1 Chron. xxv. 7, with 2 Chron. viii. 14.

† Prideaux's Connec., vol. i. 374—8; Bingham's Ecc. Anti., b. xiii. c. v., sect. 4; Hammond's View of the New Directory, sect. 15, p. 362.

‡ Whitby on Matt. vi.; Annot. Letter, &c.; and Hammond's View of the New Directory, p. 362.

§ Whitby on Mark xiv. 26.

proved, or did they condemn the practice? No! they too went into the Synagogue, (Acts xiii. 14,) they too attended the prescribed forms, and certainly we may imagine did arrange forms for themselves which were better suited to the altered circumstances of the Church of God. We cannot suppose, without a pre-arranged form, that the disciples could, as recorded in the Acts, (iv. 24.) with one accord have offered praises to God, because they had been threatened by the High Priest and the Elders of the Jews; for how, except by precomposed forms, with which persons are acquainted, can they with one mind and one mouth glorify God. Leaving the sacred writings from which many other passages could be selected, in support of pre-arranged forms of prayer, I would enquire, what would naturally be the feelings of the Apostles on this matter. They had been accustomed from their earliest infancy to a prescribed Liturgy. In accordance with the custom of all Teachers in those days, the Baptist had taught his disciples a prayer, (Luke xi. 1.) and he who came after him, who was emphatically the Lamb of God, slain from the foundation of the world, taught them a prayer arranged from the Jewish Liturgy; they had accompanied him to the Jewish Synagogue, and had never heard him condemn this practice: what, under these circumstances, would be their ideas, and what their first duty? Unquestionably to prepare a form of prayer; and this there is strong reason to believe they did; for we find St. Clement, whose name is mentioned by St. Paul (Phil. iv. 3.) with commendation, and who was afterwards a Bishop of Rome, in the epistle which he wrote to the Corinthians; after remarking on the order in an earthly army, "where all are not generals, and colonels, and captains, nor inferior officers,"* and thence enjoining the like order in the Church, proceeds, "seeing then that these things are manifest to us, it will behove us to take care that looking into the depths of the Divine knowledge, we do all things in order, whatsoever our Lord has commanded us to do, that we perform our offerings and services,† (or liturgies,) to God at their appointed seasons; for these he has commanded to be done, not rashly and disorderly, but at certain determinate times and hours. And therefore he has ordained by his supreme will and authority, both where, and by what persons they are to be performed, that so all things being piously done unto all, well pleasing they may be acceptable unto him; they, therefore, who make their offerings at the appointed seasons, are happy and accepted;‡ and then follow a variety of charges that men bless God in their proper stations, not exceeding the rule of the service (Liturgy) that is appointed them, and exhortations as to the appointment and authority of the threefold ministry.

Ignatius, likewise, who was a disciple of St. John, evidently refers to these fixed services when in his epistle to the Magnesians; he says, "As therefore the Lord did nothing without the Father, being united to him; neither by himself, nor yet by his Apostles, so neither do you anything without your Bishop and Presbyters; neither endeavour to let anything appear rational to yourselves apart, but being come together into the same place, have one common prayer, one supplication, one mind,

* Sec. xxxvii.

† The translation of Archbishop Wake has been generally followed in these references; the word which he has translated services, is *Λειτουργίας*.

‡ Sec. xl.

one hope, in charity and in joy undefiled. There is one Lord Jesus Christ, than whom nothing is better ; wherefore come ye all together as unto one temple of God, as to one altar, as to one Jesus Christ, who proceedeth from one Father, and exists in one, and returned to one ;* and again in his "Epist. ad Ephes.," he says, "let it be your care to *come more fully together to the praise and glory of God. For where ye meet fully together in the same place, the powers of the devil are destroyed, and his mischief is dissolved by the unity of your faith.*"†

Here then we have evidence in the two first quotations, that there were Liturgies, or common prayers then in use, and we may fairly consider the last as applicable to enforcing fixed forms of devotion. Yet this decided testimony derived from those who drew their instruction from the inspired Apostles, the fountain head of Ecclesiastical rule, the source of truth through the Holy Ghost. These venerable men knew by conversation, and by the teaching of the Apostles, their minds and opinions, and of course followed their directions. Decisive, however, as this evidence is, further proof of an equally clear character flows in from every quarter, as to the custom which existed in the Church of Christ, from thence downward, the very form of sound words which were used in various offices, the renunciations which were made in baptism as now in use in our own Church,‡ among other things of great interest, all tending to shew that for every office there was a fixed form could be adduced if time permitted.

Of the Liturgies which were used in the earliest ages of Christianity, four have come down to us which appear to have been the parents of all the ancient Liturgies.|| Their antiquity indeed is so very great, and their use was so extensive in the early Churches, that we cannot place their origin at a lower period than the Apostolic age, and to nothing, but to the veneration in which every thing that was derived from this inspired source, can we ascribe the great and singular uniformity which prevailed in the most remote Churches.

Justin Martyr, who lived about the year 140, speaks of a Liturgy which was used in his time, in which he mentions many particulars as to the lessons, the sermons, the prayer for the faithful, thanksgiving to God through Christ, by the Holy Spirit, for the benefits which he had conferred upon them, and he expressly states that the people at the close of the Liturgy, answered, Amen.§

Now, Justin Martyr does not speak of this as a new Liturgy ; he leaves us to conclude that it was what he had been long accustomed to, and if we recollect that he followed Ignatius, who suffered in the persecution of Trojan only a few years before he wrote, we may safely conclude that this Liturgy, if not the same, partook of the same character as that to which we have seen he refers, and hence, that it was in use in the Apostolic age, and was composed by St. James, as was the usually received opinion in the primitive times, and hence was called the Liturgy of St. James.

This same Liturgy is mentioned by various writers, and was accounted that of St. James, at the Council of Chalcedon, which was held in the year 451.

* Sec. vii. † Sec. xiii. ‡ Bingham's Eccl. Antiquities, B. xi. c. vii.

§ Palmer's Origines Liturgice, Intro. p. 3. § Palmer's Orig. Lit., p. 41—2.

Another, which partakes of the same character, was that of the Church of Alexandria; this was used in Egypt and Ethiopia in the fourth century, and even then it was accounted as of so very ancient a date as to be ascribed to St Mark.*

That of Rome can be traced even to an earlier date in the writings of the primitive Fathers,† and there is mentioned as having been that to which they had long been accustomed; and, indeed, there seems to be great reason to believe that it can be traced back so far as the second century, and if thus far, why not to the Apostolic Age, when Rome was the residence of St. Paul and St. Peter, and where, from that period, Christians have ever dwelt there. Be this, however, as it may, we know that at this early period Rome was free from those corruptions which have since polluted her church, and, therefore, her ancient Liturgy may be received without fear as an evidence of the forms which marked the services of the ancient Church.

The fourth, is the Liturgy that was used in the ancient Church in France (Gaul), of which Irenæus, the Disciple of Polycarp, the contemporary of St. John the beloved Disciple, was the second Bishop.‡ He, of course, took the Liturgy to which he had been accustomed at Ephesus, to Lyons, the seat of the Episcopal authority.

I have dwelt long upon these points, because in our progress we shall have to show you the sources from which the several portions of our admirable Liturgy are derived. It becomes, therefore, necessary that you let these facts, which are the foundation upon which all subsequent Liturgies have been raised, be impressed upon your minds.

Extempore prayer, then, it appears, has not any claim to antiquity, nor does it seem to have received the approbation of either Christ or his Apostles. Indeed, extempore prayer is to the people a fixed form; the petitions are as much given to them as if they were previously printed, with these disadvantages, that the effusions and thoughts of a moment cannot have the solidity and caution of those which are the fruit of much meditation; they will not be of so general a character and equally adapted to the wants of all, nor, indeed, are the poor and uninformed so well able to unite in the duty with that understanding which ought to mark public worship.

That a form of prayer tends to irreverence, and that the heart is more apt to wander in the sacred employ cannot be allowed. God would not have appointed and given his approval to a form, if that had been the most inefficient to lead the people in holy adoration to Himself. The truth is, the fault is in the people themselves; they do not come with a fervent, prayerful mind; they do not seek the grace, and co-operation and blessing of the Holy Spirit: hence, a form or extempore prayer is alike to them; they have no desire to pray, and, therefore, they cannot. Oh, let not this be your case, my beloved brethren, but delighting yourselves in the Lord, and ever anxious to do his will, do you be of a fervent spirit and alike in the confession of your sins, in the reading of the word of inspired truth, and in prayer; let your hearts be fixed, stedfastly fixed, on the great work in which you are engaged, then, indeed, will you have cause to bless God that he vouchsafed to you so sound a form of words

* Palmer's Orig. Lit. p. 82—105.

† Idem. p. 120—1.

‡ Idem. p. 149.

in which to lift up your hearts to him ; but, remember, that this blessing alone, however great, and however effectual as a means of grace, will not avail to salvation, if you are not in every other respect Christians indeed, and in truth : you must ever be pressing forward till the chain of Evangelical Graces be completed, and then you will be acknowledged by your Saviour as his adopted ones, and permitted to praise him in that temple, not made with hands, eternal in the heavens.

The Reading Desk.

LENGTH OF THE CHURCH SERVICE.

THE following extract from the Rev. J. J. Blunt's "Sketch of the Reformation in England," we especially commend to those among us who complain of the length of the daily service, and recount as a great grievance the repetition of the Lord's Prayer. Something, however, we suppose men must complain of. They had better learn to thank God that he has left them so little occasion.

"The length of our Church service, therefore, of which we now hear so much, and the repetitions it contains, are evils, if evils they be, which have been practically existing almost from its formation ; which a Hammond, a Sanderson, and a Taylor could tolerate, without a complaint, but too happy, (as were then their congregations also, for those were not fastidious days) if they were permitted in their secret assemblies to give utterance to those burning words with which the great reformers had furnished them ; nor scrupulously counting how often they were taught to pour forth the Lord's Prayer ; as they counted not how often they were taught to cry out in the self-same phrase for the Lord to have mercy upon them ; as David counted not how often he exclaimed 'My son, my son ;' or as these critics themselves, it is presumed, would not count their own iterations when they were suing earnestly for their lives. Such are not vain repetitions, and it is to be hoped that an age so little fitted for the task as this by any theological attainments, will pause before it attempts to improve upon the labours of Cranmer, who, according to the testimony of one of the ripest scholars of his time, Peter Martyr, (nor he by any means a creature of the Archbishop) "had diligently noted with his own hand every one of the Fathers ; had digested into particular chapters, with a view to the controversies of his day, councils, canons and popes' decrees pertaining thereto, with a toil and diligence and exactness which would seem incredible to any but an eye-witness ; who both publicly and privately, and by a marvellous strength of learning and quickness of wit, and dexterity of management, had asserted what he held to be true, from the thorny and intricate cavils of sophisters ; and who pronounced concerning this very Book of Common Prayer, 'that no man could mislike that godly book that had any godliness in him, joined with knowledge.' Moreover, that an age which for a long time, unchastened by any national calamity, has suffered much of that spirit of devotion to escape which animated the holy men of old, who were ever compelled to walk with their lives in their hands, and who were, in fact, called upon at length

to lay them down, will not be allowed to communicate its narcotic influence to our Liturgy, and quench in any degree the ashes of the martyrs: in truth, it is impossible to contemplate the prospects of our Liturgical reformers, without something of alarm, lest, whilst with the best intention in the world, they 'dandle the kid,' they should clumsily kill him nevertheless. If, however, changes there must be, after all, if old things must, here too, pass away, and all things become new, be the conditions those proposed by the sagacious South, and all apprehensions will be hushed! 'Let us not have our Liturgy continued to us, as it is, till the persons are born who shall be able to mend it, or make a better; and we desire no greater security against the altering this, or introducing another.'

Sayings and Doings of Old Time.

POPISH JESUITICAL TRICKS.

To this day the English Papists deny the "Powder Plot," in 1605, and maintain it was an invention of Cecil's. Notwithstanding all this, Mezeray hath ingenuously given us the history of that plot, without regarding in the least the impudence of the conspirators, who said (as at this day) it was a crime falsely charged upon them to take an occasion to destroy them. Mezeray, Jan. 1606, says, "The greatest part of this last retired to Calais, where the king had commanded the governor to allow them refuge; those who governed his conscience, having presently persuaded him, it was a pure persecution raised by the ministers against the [Roman] Catholic Religion." It has ever been their custom, you see, Sir, to conspire and stoutly to deny the conspiracy discovered. But evident proofs made out the plot against Charles II. Let us pass over the evidence of Oates and Bedlow, and proceed to the evidence of Prance, Dugdale, Jenison and Dangerfield, and several others. Dugdale says, he had seen a letter from Whitebread, the Provincial of the *Jesuits* in England, wherein he advised one of the conspirators to make choice of bold and desperate men to execute the design, and that it mattered not whether they were gentlemen or not. He also swore that he was engaged in the plot by Gavan and others; that he knew of several meetings at Boscobel, at Texel, and other places, where my Lord Stafford, my Lord Peters, Levison, and many others were present to find out means to destroy the king, and set up popery; that Harcourt the Jesuit, made choice of him to be one of the assassins; and that Gavan another Jesuit, had often endeavoured to persuade him that it was meritorious to kill any one for the advancement of religion; that he fetched proofs out of Scripture, and instanced Garnet for an example, whose relics had caused miracles, and that he assured him he should be canonized for this action. If this, Sir, be compared with the trials of Barriere, John Guignard, John Chatell and Bovillac, and with the history of Garnet, the English Jesuit, whom they have made a martyr, and you reflect upon the chamber of meditations into which the Jesuits put them, they would prepare for such extraordinary actions, it will appear this evidence hath not the air of fiction, and that nothing is more agreeable to the ordinary conduct and principles of the Jesuits. The same man, swears Harcourt, the Jesuit, was the first gave him the news of Godfrey's death, in these words, "This night, Sir Edmundbury Godfrey hath been dispatched." In Langhorn's trial he says that Ewers, the Jesuit, had differed with him about the murder of Godfrey. Dugdale having told the Jesuit he would be hanged if this spoiled not the whole job; the Jesuit answered, that Godfrey was a great persecutor of night-walkers and lewd people, and it would be easily believed one of them had murdered him in revenge. In the same trial he deposes, that in the conference which the Jesuits of the plot had with him, he learnt they were to have an army in readiness for a massacre, when they had assassinated the king: that once they were in a mind to begin with the massacre, but afterwards altered the project, In

Wakeman's trial the same witness deposes further, that my Lord Stafford had promised to pay him before hand, five hundred pounds sterling, to kill the king with pistol, poignard or otherwise; that Ewers, the Jesuit, when he shewed him Harcourt's letter, which brought him the news of Godfrey's death, said "that Godfrey had grown a little too inquisitive, and that they had done well in killing him."

Prance, another witness, deposes that Harcourt, the Jesuit, paying him for an image of the Virgin, told him there was a plot against the king's life;—that Fenwick, Ireland, and Grove "had said in his presence, there should be an army of fifty thousand men, to establish the [Roman] Catholic religion; and that my Lords Powis, Bellasis, and Arundel, were to command it; that when Prance complained the poor tradesmen would be ruined, and have nothing to do in the time of war; it was answered, "he need not trouble himself for that, he should have employment enough to make images for the Churches." The same witness, in the trials of Green, Berry, and Hill, gives in his deposition the whole story of the murder of Godfrey. He says that to agree on the manner of that murder, they had several meetings at an ale house, the sign of the Plough:—that they laboured much to persuade him it was no crime to kill a turbulent, and over-busy man; that the project being agreed, they had dogged Godfrey several times; that at last, about 9 o'clock at night, the conspirators having observed Godfrey returning from St. Clement's, Lawrence Hill went to the gate towards the street, and meeting Sir Edmund, entreated him to come and part two men who were a fighting by the water side; that Godfrey having followed Hill, when they had him at the end of the pales, Hill flung a cord about his neck, and strangled him; that Green, finding he was not quite dead, wrung his neck about; that having kept the body some days, and carried it from place to place, at last they laid it across a horse's back, carried it into the fields, and threw it into a ditch, having first run his sword through his body.

Robert Jenison, another witness in Wakeman's trial, deposes, he had heard Ireland, one of the conspirators, say, that the Roman Catholic religion was to be shortly set up in England, and that there was but one person could hinder it, and that they could easily poison the king; that the same Ireland being told by the deponent, that the king went a hunting and a fishing with a very thin guard,—said he should be very glad they were rid of the king. In Stafford's trial, the same Jenison deposes, that in the meetings of the priests and Jesuits he had been at, he heard them say, "It was necessary, for the good of the [Roman] Catholic religion, to alter the government, and to reform it after the model of France,"—that Ireland, a priest, had solicited him to come along with him to help him to dispatch the king; that the same priest had asked him, if he knew any brave and resolute Irishman fit to give that great blow. That being in Harcourt's chamber with many other Jesuits, he heard them say, that if C. R. would not be R. C. he should not long be C. R.; the meaning whereof was, that if Charles Rex, would not be a Roman Catholic, he should not long be Charles Rex; that they made him take the sacrament and an oath of secrecy, and then discovered to him the whole plot. In the same trial, Smith deposes, that having been bred a Protestant, Abbot Mountague and Father Gascoyne had laboured at Paris to make him a Roman Catholic, telling him, that in a short time, the Roman Catholic religion should be the predominant religion in England,—that having designed to go to Rome, and passing through Provence in his way to Italy, they had obliged him to many conferences with Cardinal Grimaldi, who at last persuaded him to turn Catholic; and that he was made a priest; that Cardinal Grimaldi told him, he had correspondence with many English lords; that he was very well assured the Roman Catholic religion should be prevalent in England; but that there was one man they must be rid of, and that was the king;—that in truth he was a good man, but, however, he must be made away with, because he was an obstacle to their designs. The same witness says, that having left Provence, he went to the English college at Rome, where he continued long; and that he heard the Jesuits say in their sermons and ordinary discourse, "That the King of England was not truly king, because he was an heretic, and that whosoever killed him, should do a very meritorious act;" and when he, and five or six more were ready to leave that house, the fathers earnestly exhorted them to maintain that maxim, "that people are not obliged to obey the

King of England," and that they should take care to instruct accordingly in confession, *all* those they should find capable to enter into this great design. There is another witness, Dennis by name, a Roman Catholic, and a Jacobin Monk; this monk deposes, that being at Madrid, in Spain, in the chamber of James Lenck, an Irishman, Archbishop of Tuam, this Archbishop told him, that Dr. Oliver Plunket was to be employed very speedily to procure succours from France, to be sent into Ireland for maintaining the Roman Catholic religion in Ireland and England, and that he, (the Archbishop) would in a short time go in person unto that country to advance so pious a work. The same witness deposes, that the Earl of Carlingford's brother caused great sums of money to be levied in the convents, and that they said openly, this money was designed for the bringing over an army into Ireland when the time should serve. Edward Turbervill another witness swears expressly, that Stafford being lodged at Paris at the corner of Beaufort-street, the deponent came to him, and staid with him several days,—that Stafford having taken an oath of secrecy from him not to discover what he should trust him with, he told him at last, they were in search of one to kill the King of England, who was an heretic, and consequently no king, but rather a rebel against Almighty God, and that he solicited him to undertake this great action.

Here, Sir, are a great many witnesses, besides Oates and Bedlow, who swear as home as they. Can any reasonable man imagine, there can be found so many infernal spirits, (as are here witnesses) capable of inventing so horrible a calumny to destroy a religion, and all that profess it? Besides what is there improbable in the history of this plot? Is it not the custom of zealots and blind bigots, to use such means as these to promote their religion? I fear that I have trespassed too long on your patience, by being particular in these extracts, but they are carefully taken from original documents. It is my design, should you think proper to give the above room in you columns, to enclose the sequel, the oath of secrecy, &c. &c., so that the public may be authentically informed, why, and for what end the penal laws were enacted against the Papists.

CNEISIWR ELISEG.

Correspondence.

THEY LEAD SILLY WOMEN ASTRAY.

"He that saith unto the wicked, thou art righteous; him shall the people curse, nations shall abhor him.—Prov. xxiv. 24."

SIR,—Painful as it is to me, I feel in duty bound for the peace and order of society in general, to transmit you the following narrative and short dialogue, which, coming from your most humble servant, can only be expected to add one single straw towards filling up that vast gap of heresy and schism, or barricading against the hydra-headed monster dissent.

About three years since, to the best of my recollection, I discovered an old book among my small collection, the back very much mutilated, otherwise in a tolerable state of preservation; it appeared to me, from the ancient orthography to be about two hundred years old, written by the Rev. Mr. Dyke, Minister of the Church of England, on "The Deceitfulness of Man's Heart." Being an old book, curiosity induced me to give it a perusal; I soon concluded it to be the best book on that subject I had ever met with. As I was reading in this book to my children one Sunday evening, my wife, who is a member of the old Wesleyan Society, (and who, to use her own words, "is now, and has been for the last twenty years in a state of sanctification, living in sinless perfection, ready for eternal glory at any moment and possessing such full assurance, that neither men, angels, or devils, can ever prevent her,") came in from the conventicle, and on hearing a small portion read, unhesitatingly declared it to be all lies and foolishness. I endeavoured to reason with her, by telling her it was in accordance with the Bible, therefore, we were bound to believe it, except we could prove to the contrary. She answered, we were not bound to believe the Bible either, if we did not think so. I suppose she meant such passages as "Thy will be done," "Wives

submit yourselves to your husbands," &c., when the will and practice are contrary thereto, which truly is now while I am writing, and was then, the case with respect to herself. The following Sunday evening, my wife being at her place of worship, I requested my two eldest sons, about thirteen and fifteen years of age, to read a portion each; but her conduct, the Sunday evening previous, had such influence on their tender minds, that they refused. I asked their reason:—they, from her example, told me it was all foolishness. Finding my mind much hurt, at such disobedience in my children, caused by her impious example; on her return, I endeavoured to reason with her respecting her conduct in causing my children thus to disobey me; in return I received the most abusive language, which I here omit on account of her sex. I then told her, that I would soon prove to her, that the book in question was one of the best books in the English language, the Bible excepted. By stating the case to the Superintendent Preacher, (whom I designate T.) not doubting but that he would readily support me, and convince her, by endeavouring to prove to her, that the description therein given by the pious author of the "deceitfulness of man's heart," was really agreeable to the Word of God. (It not having entered into my mind that this book was not printed and published by the Methodist Conference, nor that the usual rate per centum had not, from the sale of this book, found its way into certain pockets.) I therefore stated the case by letter to Mr. T., the superintendent of the circuit, requesting he would be pleased to allow me an audience, of at least fifteen minutes; to appoint the time most convenient to himself, and I would wait on him with the book in question, assuring him, that by reading one single sentence, he would clearly see, how this poor woman was misled: but notwithstanding his piety, which was proverbial, he did not condescend to answer; although, I had prefixed the abbreviation "Rev." both to the superscription and address.

The fruits of the spirit (from a reason hereafter to be given,) operated so powerfully on my wife's temper, that the flood-gates of self-will, disobedience and abuse, were wide open the whole of the following week; at the close thereof, my spirits sunk, and I sat in my chair bathed in tears the whole of the night. In the morning, volleys of abuse, both on me and the old book, astounded my ears like the roaring of a cannon, which, with her, is not an unusual preparation for the due observance of the Sabbath. Rising up from my seat, in this distressed condition, I told her, I would immediately go to Mr. T.—present the book and her conduct to him. Wily woman. (I beg pardon should any lady read this.) She as readily told me, "I need not, for she had had the honour of speaking with Mr. T. respecting it already herself, and that, whatever I told him respecting her, he would tell me to my face it was a lie," whether true or not: she had only to tell them, (meaning the Methodists) and they would believe her, and call me a liar, which virtually was the case. This is the reason above alluded to. However, I did go; rapped at the door,—the servant came,—I asked if the Rev. Mr. T. was within,—the answer was, yes. I told her I wished to speak with him a few minutes,—my name was F. It was raining tremendously. The kind-hearted girl wished me to step within the door: I thanked her,—said I would not, without Mr. T.'s permission. The Rev. Mr. T. came out, when the following conversation took place between us.

F. Good morn'g, Sir, I am sorry to trouble you,—my name is F., you have received a note from me?

T. Yes, and a very foolish one too! a very foolish one indeed! it speaks about a foolish old book; it is anonymous!!

F. I beg pardon, Sir, if it is so.

T. Beg pardon indeed!

F. Yes, Sir, I do most humbly beg pardon, if it is so; it is such an omission as I never made in my life.

T. But it is anonymous!

F. You have got the note, Sir?

T. Yes: I have.

F. Be pleased to let me look whether it is so or not.

T. No, I wont.

F. Then Sir, I presume it is not anonymous, but signed with my own proper name in full length; and as to its foolishness, that is my misfortune; I wrote it accord-

ing to my ability, and if you will allow me the note, I will publish it (I have not a copy) and we will leave others to judge of its foolishness.

T. No I won't.

F. Here is the book, Sir, (presenting it to him) if you will be pleased to peruse it, you will find it to be one of the best books in the English language, (the Bible excepted.)

T. No, I won't.

F. Do, Sir; be pleased to read but one single sentence in any part of it, and that will fully convince you, that it is a good and proper book to be read in a family.

T. No I won't.

F. Do, Sir; if not for the sake of me, be pleased to do it for my wife, who is thus misled, and for the sake of my children whom she is thus misleading, and encouraging in disobedience to me, which if persevered in, must inevitably bring us all to ruin.

T. No, I won't, man. I'll tell you what I'd advise you about old books, I'd have you not to trouble your head about them,—they're not worth bothering your brains with.

F. This book, Sir, (presenting it every time,) is a good book, it was wrote by a pious minister,—it is on the "deceitfulness of man's heart,"—I would put it into the hands of any Christian minister, (the Roman Catholics excepted) to say whether it is not one of the best of books. Do, Sir, be pleased for the reasons before stated, to favour me by reading one single sentence where you may chance to open it, and you will be fully convinced.

F. No, I won't, man,—what d'ye come here on the Sabbath day morning to bother me for—begone!—I say begone!!

F. That I will, Sir; but I am bound to say, from present experience, although you may be termed a *Christian Minister*, you do not possess common humanity, and that, by thus refusing my request, and keeping my wife in your society, you are not only encouraging her in wicked and disobedient practices, but, you are also leading her into the broad road to *hell and destruction*,—disprove this Sir, if you can.

This would-be-pious minister, Sir, had not the humanity of his servant girl, he suffered me to continue in the rain the whole of the time, nor ever after had the manhood to meet either me or the old book, and still continues her (as she says) in society, without ever once inquiring into the above statement, or her more unruly conduct, since which is notorious. I ask, Sir, you, and your numerous readers,—is this leading silly women astray?—or, is it not? I can also, Sir, assure you, that the note in question was *not anonymous*, but signed by my christian and surnames, in full length, which can be proved by a respectable person who read the note before it was sent, and who says, he remarked it, on account of its being written in full length. The above, Sir, are facts, not fiction.

Derby, April 9, 1838.

Your most humble Servant, F.

Poetry.

PSALM XLIII.

O judge thou my right and my cause,
Deliver thy servant at length,
From people who know not thy laws,
For thou art the God of my strength.

For why shouldst thou make me forlorn,
And cast me away from thy sight?
And why should I murmur and mourn,
Because of the enemy's might?

Oh! send out thy light and thy truth,
Let them lead me and guide me to thee
Let them lead me in days of my youth,
To the hills where thy bright glories be,

For then will I go all alone,
To the altar and throne of my God;
To praise with the harp's mellow'd tone,
And his judgment and mercy record.

Ah! why art thou sad, oh, my soul,
And wherefore disquieted be?
Around him thy praises should roll,
Who is God All-sufficient to thee.

My murmurs, oh, Saviour, control,
And my doubts, for my trust is in thee.
Oh take me and make me the whole,
Of what thou would'st have me to be.

Elm Grove, Peckham.

E. D.

"Awake, awake, put on thy strength, O Zion!"—(Isaiah lii. 1.)

Sons of the Church, awake ! awake !
This is no time for sleep,
Your armour and your weapons take,
And rouse your slumbering sheep.

Away with petty discords now,
The foe is at the door ;
And every moment seems to grow,
In subtlety and power.

Britons, unite with heart and hand,
Collect your scattered might ;
Under our Church's banner stand,
And for her nobly fight.

Join all your forces to oppose,
The scarlet woman's sway ;

More turbulent her empire grows,
The nearer its decay.

What though her haughty head o'er all,
With so much pride she rear ;
'Tis but the prelude of her fall,
That fall, oh how severe !

Christians, go forth with faith, nor fear,
Whatever may betide ;
Your helper is for ever near,
The Lord is on your side !

Soon the Almighty shall consume,
That Wicked with his breath ;
When in his brightness *He* shall come,
Who conquered sin and death.

R—.

Reviews.

The Holy Catholic Church. Parochial Lectures, by William I. Irons, M.A. of Queen's College, Oxford, and Minister of St. Peter's Church, Walsworth, Surrey : Rivingtons, 1887, pp. 144.

We heartily concur in the suggestion of the "British Critic," that these Lectures should be printed in a cheap form for gratuitous distribution. Mr. Irons's style is very plain and simple ; and even where it warms into eloquence, it is guilty of none of those offences against sobriety and good taste, which so frequently deface our popular pulpit oratory. No volume with which we are acquainted, exhibits so fully and fairly, in so logical and philosophical a way, the grand outline and features of Catholic and Apostolic truth. In his first lecture,—"*The Holy Catholic Church a Witness against false Philosophizing.*" Mr. I. explains what we are to understand by "*THE CHURCH,*" which we are required by the Apostle's Creed to believe in. He contends that the Catholic or universal Church, is the "pillar and ground of the truth ;" and therefore, although not inherently infallible in the sense of the Romanists, yet guarded by the promise of its Lord from ever departing from the Christian verity. He shews how this Church in all ages has raised its protest against each form of error which has contended with the truth : and concludes with an earnest exhortation to his hearers to "seek to believe as the holy Catholic Church hath ever believed."

Mr. Irons' second lecture is a powerful exposure of Romish Corruption. (Catholicism—let the ultra Protestant party say what they will—is the only banner under which the "mystery of iniquity" can be fairly encountered and overcome.) The following passage occurs at the end of this lecture :

"Let us of the English Catholic Church attempt to understand rightly our true position. As no other church can lay claim to infallibility, so neither can we. We are but too far from a perfect Church. Our corruptions have, at various times, fearfully increased upon us : but let us thank God that they have not yet provoked Him to remove the Candlestick out of his place ! We have, indeed, too much forgotten our Apostolic origin—our primitive descent—our high and solemn Church prerogatives. The efficacy of the Sacraments has been awfully undervalued among us—the public prayers have been neglected—even the Sunday service has been so irreverently attended, that the mass of our baptized people (caring chiefly for idle sermon-hearing which costs but little trouble, and is even a sort of amusement to many) omit, without remorse or thought, the overwhelming duty of confession, with which the daily service is commenced ; and miss that pardon of sin which Christ's minister then effectually pronounces. They think not, (I fear) of the blessings which they thus lose, coming to the service of the Church long after it has begun ! But I pause—these are fearful evils to which men's eyes are only just beginning to be open ; I pray that we may have grace to amend

them. The outward framework of the Church doth not need mending half so much as the inward and spiritual condition of the worshippers.

" We live in an impatient world ; the openly ungodly are impatient even of civil controul ; and even among Christians, there is much impatience, which may be more or less sinful. Some are impatient of the aboundings of vice, when they ought rather to be thankful for the long-suffering of God ; for which of us doth not daily contribute to swell the amount of human sin ? Some are impatient of God's providential doings—impatient of 'knowing in part'—impatient, it may be, of the authority of God's Church—unwilling to wait, in faith, and see the eventual working of God's hidden plans. Strange!—passing strange it is, that many professing Christians seem to be impatient of every method which God takes to prove them and try them. Impatient of the means of holiness which Christ has given—impatient of oft-repeated prayers—impatient even of monthly communion ! It was not thus of old. The blessed St. Basil, 'writing aforetime for our learning,' tells us that in his days the Holy Eucharist was administered four times a week ! But things are different now ! yet, even the voice of regret is hardly heard among us ! And if it were authoritatively proposed, that in some forgotten things we should return to the ancient practice of God's Church, I fear that some of the strongest opposition might be expected even among those who claim a high degree of Christian spirituality or orthodoxy, and at times seem impatiently to wonder that God delays 'to visit his people,' and purify his elect. It is plain that the peculiar evils of these times, arise from an impatient, unsubdued, disobedient spirit. An impatient Christian (O strange anomaly !) is certainly an unhappy, peaceless Christian. True patience, like a lamp of heavenly fire, shineth evermore in the humble heart, as in its proper temple. True Christian patience resteth in quiet confidence on God's love and wisdom, and as some tranquil star sheds its meek light through the often-parted clouds of a dark stormy sky, even so the patient faith of the humble spirit doth dwell apart from all the noise and contention of the tempestuous world, serene and undisturbed. 'For yet a little while, and he that shall come will come, and will not tarry. Now, the just shall live by faith.'—pp. 72—75.

Lecture III.—"The Catholic Church, a Witness against Schism," is a complete answer to Mr. Binney's flimsy Discourse, in which he labours so hard to shew that dissenters are not schismatics. Mr. Irons proves, by the testimony of Scripture and antiquity, that the Christians of one place were always to be one body, however numerous the parts—one Church, however numerous the congregations. That they had not only one body, but one spirit, one doctrine, and one baptism. And that either to separate from the body, or the doctrine, (*i. e.* any doctrine about which the Catholic Church had ever spoken with but one voice,) was to infringe the Catholic unity, and be guilty of schism.

The eloquent preacher's address to the dissenters, in this sermon, must have made a deep and, as we hope, a lasting impression on the minds of those separatists who heard it.

The last lecture :—"The Catholic Church a Witness against Rationalism," is decidedly the best of this noble series. "The venturesome and unchastened activity of the human mind," says Mr. I. "now avails itself of the rapid advance of experimental knowledge. What is called 'Practical Science,' is almost looked on as the only real science. Immortal man, forgetting his higher nature, now rather loves to concentrate his thoughts on objects of sense. He will believe nothing ; he must know and comprehend everything. . . . This strange and revolting disposition to reject, on principle, the highest truths : viz.—those of pure reason, whether natural or revealed, must at length be productive of infidelity. . . . The rationalizing and the Catholic spirit are plainly and even avowedly opposed. The former is self-sufficient, the latter is submissively dependent on God. The former discards all that it cannot comprehend, the latter acknowledges, 'Great is the MYSTERY of godliness.' The former confounds faith with sight, and so destroys the distinctive character of both : the latter perceives faith to be the 'evidence of things not seen.' The two are strongly and advantageously contrasted by our Lord, in his reply to his incredulous disciple ; 'Because thou hast seen, thou hast believed ; blessed are they that have not seen, and yet have believed.'"

Mr. Irons next proceeds to shew in what sense it is not only lawful but necessary to have a reason for what we believe. He proves that to rationalize is to reason incorrectly; to demand proof where proof is impossible; to seek reasons which the subject matter does not admit of. The rationalists, he observes, may be divided into two general classes;—the spiritualists, and the moralists. He then exhibits, by several striking examples, how closely and singularly these two parties agree in their first principles, and how those principles when fairly carried out, must necessarily end in Socinianism or Infidelity. He cautions his people against the seductions of the Rationalistic heresy. He charges them to "believe in the Holy Catholic Church," and thus secure the "blessedness" of those who have "not seen, and yet have believed." The following is the concluding exhortation of this masterly discourse.

"And now in drawing these Lectures to a close, I speak to you, in all solemnity yet earnestness of soul, for you who now hear me, and I who speak, may never all meet together again, till we assemble before the Judge of quick and dead! Therefore listen, as for eternity! It is impossible that you can examine the countless sects and doctrines which have distracted the world for 1800 years;—and yet you have souls to be saved. Shall it be said of you as of the Apostolic converts, 'ye became followers of the CHURCHES of God?' What is your safest course? Will you trust yourself? or will you trust a self-sent teacher? Will you submit to the declaration of Scripture, that the Church is the 'pillar and ground of truth?' or will you refuse to take your lot with the faithful and holy—the primitive confessors and sufferers—the 'church of the first born, whose names are written in heaven?' I beseech you, ask God's guidance now—with eyelids closed—the world shut out—in intense and quiet prayer!

"Would that I might include you all in the address of St. Paul, in the epistle for this day: 'Now then, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone: in whom all the building, *filly framed together*, groweth into an holy temple, in the Lord; in whom YE also are *builded together* for an habitation of God through the Spirit!' Eph. ii. 19.

"I tell you there is a peaceful security in the holy Church which elsewhere is unknown. We trust to the love and promise of our Lord;—we seek not to understand more than he has revealed. 'We seek not,' yet 'we believe,' and he hath pronounced us 'blessed' indeed; and his blessing is 'life for evermore!'"

"If you would share our blessedness, 'Believe in the Holy Catholic Church.' If you would partake in our security, 'Believe in the Holy Catholic Church.' If you wish to be *safe*, 'Believe in the Holy Catholic Church.'—Why should you wander loneliness in the wastes and snares of this doomed world, while even now the flood of judgment may be about to be poured out, and while the ark of CHRIST'S CHURCH is yet open to receive you! Why should you even pause, and hesitate?—Is earth to be weighed against heaven?"

"Soon, very soon, our faith shall be exchanged for sight! We who now 'know in part' and 'see through a glass darkly,' shall know as we are known, and see God face to face! Then shall we who now are 'blessed though we see not,' enter into the full blessedness—the visible presence of the unveiled Godhead. 'Our eye shall then be satisfied with seeing, our ears with hearing'—what now 'Eye hath *not* seen, and ear hath *not* heard!' 'It doth not yet appear what we *shall* be,' but we know that there remaineth for us a blessedness unspeakable, and passing human thought;—for THOU, O Christ! shalt be there! 'Whom *not having seen*, we love! In whom, though now we see thee not, yet, *believing*, we rejoice with joy unspeakable and full of GLORY!'"

Before we close the review we cannot refrain from an expression of gratitude to God, for his great goodness and mercy in reviving among us those magnificent truths which beamed in his holy Church in those days of her primitive splendour, when the "king's daughter" was "all glorious within," and her "clothing was of wrought gold;"—truths which the great doctors and masters of the Anglican Church valued more highly than life itself: but which during the last century had become well nigh extinct in our land. No longer confined to the college and the

cloister, they are beginning to be proclaimed in our parochial pulpits to numerous and confiding congregations. Catholic practices are reviving everywhere around us. The daily prayers, the weekly communion, are less unfrequent: the festivals of the Church are more loved and honoured than in years past; the sacraments are more valued as the mysterious gifts of God, the channels of his grace and life; "This is indeed the Lord's doing, and truly it is marvellous in our eyes".

An Exact Report of the Roman Index Expurgatorius, the only Vatican Index of this kind ever published. Edited with a preface, by Richard Gibbins, A. B., Scholar of Trinity College, Dublin. Dublin, M'Ilkenn & Son, W. Curry, Jun., & Co., and Rivingtons, London, 1837, 12mo., pp. 608.

"ONE of the most pernicious effects of Theological controversy, is the disregard of truth, which it seldom fails to generate in the contending parties. In the first instance truth seems the only thing for which they contend. The value of truth appears so great, that the disruption of peace and charity are submitted to, as the necessary sacrifice for its preservation. Facts are prized as inestimable. Evidence is produced, and sifted and examined. History is invoked as the highest tribunal and last appeal. By and by, however, the selfishness of human passion begins to discover itself. It is soon found out, that evidence has been tampered with—that authorities have been unfairly cited, facts misrepresented, and the sacred archives and repositories of history profaned. There are, in fact, few persons, whether engaged in controversy or not, that have a just notion of the value of truth; and, consequently, it is but little wonder that their regard for it is not sufficient to counterbalance the force of passion, and covetousness, and party spirit. The great majority of men seem unconsciously to entertain, as Mr. Maitland has well observed, an idea that truth has no intrinsic value whatever, but that any particular truth derives such value as it may at any time possess, merely from circumstances. If a matter of fact is not, in the estimation of such persons, of some probable use for some effect which they think that it may produce, they not only consider it of little or no consequence, whether it is correctly or incorrectly, (in plain terms, truly or falsely) stated; but if, through ignorance, or inadvertence, it has been falsely stated by a writer, whose credit they wish to keep up, they are prepared to do every thing in their power to excuse, to conceal, and so to perpetuate the falsehood, and to deter others from exposing it. The correction of a falsehood is, in their view, a mere matter of expediency. If it is to be set right, it is not because it is wrong, but because it may do mischief; and the question, as to acknowledging and amending a fault, is a mere calculation of probabilities. I repeat, that all this is grounded on an idea that truth has no intrinsic value, and derives importance only from its consequences or probable results." *Brit. Mag.*, Sep., 1837, p. 254. To what lengths a disregard for truth may lead, has been lamentably demonstrated in the history of the court of Rome. A church, which, had it but yielded to common sense, and conscience, and Scripture, and antiquity, might easily, with the consent of all good men, have occupied the first rank amongst the families of Western Christendom, was not to be satisfied with any thing short of the subjugation of the human race. To build up and maintain this tyranny the sacred name of religion was profaned, deeds of barbarous cruelty were perpetrated, and reason and revelation were put down and trampled on. Of what importance was truth—the dominion of Rome was of more moment than truth or charity. The question was not whether a doctrine was true, or scriptural, or Catholic, but whether it was Roman;—whether it tended to support the monstrous pretensions of the papacy, and rivet the chains of its debasing slavery on mankind. In this spirit the Council of Trent was assembled; not to search after truth, not to retrace the steps by which the Church had departed from antiquity, or to satisfy the cravings of the whole Christian world for reformation, but to justify arrogant and impudent assumptions, and with daring impiety, to put the sanctions of divine infallibility on fraud and fiction, and bind the Universal Church to the belief of all the impossibilities of the schools, and the presumptuous ravings of fanaticism and superstition. By this insane procedure, the court of Rome has but too probably cut off all prospect of its return to primitive truth, and consequently all reasonable hope of peace and unity in the Church. The Council of Trent adopted into Christianity tenets which till then had been discussed as matters of opinion. It attempted to pass off the peculiar notions of a section of the Western Church, as the doctrine which had been received, "Sem-

per, ubique, et ab omnibus." It collected the floating absurdities and vagaries of private eccentricity, and tacked them to the articles of the creed, to be believed under pain of heresy and excommunication in this world, and of everlasting misery in the next.

But the Church of Rome had to contend with men. The profound learning of the English reformers was not so easily to be imposed on. The cry of antiquity was met, as it easily might, by a counter charge. They joined issue. They exposed the novelty of Popery, and vindicated the English reformation with such accurate knowledge of Holy Scripture, and such intimate acquaintance with the writings of the primitive Church, exercised with the most cautious wisdom and the most exact discrimination, that truth triumphed—Rome was beaten with its chosen weapons, and, in the judgment of all reasonable and honest men, the argument was set at rest for ever. Rome, however, was convinced against its will, and like the Jewish priesthood, it endeavoured to keep truth out of the world by violence and subornation. The fires of Smithfield, were no doubt, powerful arguments; yet they failed to produce conviction. But what was to be done with the Fathers and the history of the Church? The venerable monuments of antiquity were not to be bribed or terrified into silence. The experiment, however, was tried—manuscripts were corrupted, and editions expurgated, by the addition, suppression and alteration of words and sentences. Spurious and modern writings were foisted on the ancient Fathers. Vast numbers of books were altogether forbidden.

It is, however, a mistake to suppose that frauds like these had not been attempted in the earlier periods of the Church. A remarkable instance of literary dishonesty was detected in the course of the struggles which the African Church maintained against the Bishop of Rome in the fifth century. Apiarius, an African presbyter, having been excommunicated and deprived by his diocesan, crossed over to Italy, and was kindly received and admitted to the Communion by Pope Zozimus, in direct violation of the Apostolical Canons. The whole Church of Africa took up the quarrel. The Pope asserted that the Council of Nice had given the See of Rome a right to receive appeals from the bishops of other Churches. The African bishops professed themselves willing to submit to the decrees of the Nicene Council, but declared that no such Canons, as the Pope alleged, existed in any copies of the Canons of Nice, which they had seen, and, therefore, deferred a final answer until they could procure authentic copies from Alexandria and Constantinople. Authentic copies soon arrived. They were examined, and the forgery was detected. It was proved that the Canon adduced by Zozimus, and his successors, had never existed among the Nicene Canons.* It now appears among the Canons of the Council of Sardica. Genuine, or not, it makes little for the present claims of the Roman See. So far from asserting that the Pope had a divine or canonical right to hear appeals, or remove a cause to his own tribunal, it professes to confer on him the power in future, in certain circumstances and under express and defined limitations; and then this is proposed to the pleasure of the Council, "*Si vestra dilectioni videtur, Petri Apostoli memoriam honoramus.*"

But it may well be questioned (and this is admitted by Cardinal de Cusa†) whether any such genuine Canon of the Sardican Council ever existed. Had the Popes known (and if it was a mistake, they must have discovered it) that they had merely mistaken the name of a council, and cited Nice, where they should have cited Sardica, they would surely have corrected the error, if only to free themselves from the suspicion of fraud and forgery. And this observation is strengthened by the facts that neither the Pope nor the African bishops were ignorant of the Canons really passed at Sardica. For, in this very council, the Sardican Council was cited by name:‡ and, in the Council of Carthage, held in

* See Lud. El. Du Pin. de Antiqua Disciplina. Diss. II. Colon. Agr. 1691.

† Card. Nicol. de Cusa, De Concordia Catholica. Lib. II. cap. xxv. "Verum est ipso patre Africani Concilii (in quo et sanctus interfuit Augustinus) in prefata ad Celestinum epistola scribere hanc Constitutionem, quam Gratianus Sardicensi Concilio ascribit, nulla patrum Synodo inventum constitutam. Quare satis potest dubitari an Sardicensis concilii constitutio existat." Opera. p. 757. Basileæ. 1663.

‡ Conc. Carth. VI. cap. 8. Sac. Concil. Amplius. Collectio, (Mansi.) tom 4. col. 405.

the year 318, (but one year after the Council of Sardica,) Gratus, Bishop of Carthage, cites the Sardican Council in terms no less distinct, and that, in a Canon expressly designed to protect the independence of diocesan bishops.* Whatever, therefore, may have been contained in the Sardican Canons, neither the Romans nor the Africans were ignorant of them: and yet, on the one hand, even Baronius is compelled to express his astonishment that neither Zozimus nor Boniface ever appealed to them:† whilst on the other, the African bishops, in their letter to Celestine, declared that no council had ever derogated, in this manner, from the liberties of their Church.‡ Nor should we omit the observation of Du Pin, that the Canon of the Council of Sardica were never received by the Catholic Church as general laws. They were never put into the code of the Canons of the Universal Church, approved by the Council of Chalcedon. The east never received them, neither would the bishops of Africa own them. The Pope only used them, and cited them under the name of the Council of Nice, to give them the greater weight and authority.¶

The mutilation of the Saxon Homily was another "of those disingenuous expedients which imprint a character of unsoundness upon any cause." The Saxon Homily on the Sacrament of the Lord's Supper, was composed in the tenth century by Ælfric, and was annually read in the Churches of England on Easter Sunday. It contains the most unquestionable proofs that the Anglo-Saxon Church, did not believe in the Romish doctrine of Transubstantiation. When the Normans were introducing this, amongst other superstitious novelties, into the English Church, the paschal Homily presented a considerable obstacle, as it was so popular that they could not venture to forbid its being read in public. What they durst not attempt by suppression, they endeavoured gradually to effect by mutilation. By a collection of manuscripts still in existence, it appears, that, where Ælfric had used any language which could imply any thing like a belief in the Romish doctrine, his words were carefully retained, but his strong and unequivocal declarations, to the contrary, were unsparingly retrenched. So that this venerable document of our national faith, which, in its original state, speaks more positively "against the doctrine of Transubstantiation than the Homilies of the Church of England compiled in the reigns of Edward the Sixth and Queen Elizabeth,"¶ was by little and little pared down to a seeming acquiescence in the novelties of the Norman ecclesiastics, "and the whole Homily was thus imposed upon the people in such a guise as made it utter doctrine widely different from that which its admirable author had inculcated." Well has it been asked, "in such discreditable devices, who does not detect a consciousness of weakness?—who does not hear a tacit confession that "from the beginning it was not so?"§

To be continued.

* Conc. Carth. I. Can. V. Privatus Episcopus Vegesitanus dixit: Suggero Sanctitati vestre, ut statuatis, non licere Clericum alienum ab aliquo suscipi Sine Iteris Episcopi sui neque apud se retinere, nec laicum usurpare sibi de plebe aliena ut eum ordinet sine conscientia Episcopi sui de cujus plebe est. Gratus Episcopus dixit; hæc observantia pacem custodivit: nam et memini in sanctissimo Concilio Sardicensi statutum, ut nemo alterius plebis hominem usurpet. Sed si forte erit necessarius petat a collega suo et per consensum habeat. Mansi Conc. Collect. tom. III. col. 147.

† Baronius Anno 347. num. 108. At quod nos in majorem admirationem ac plane stuporem adducit illud est; quomodo accederit, ut Zozimus et Bonifacius Romani Pontifices per Legatos a se in Africam missos in causa Aplarii presbyteri, Canones Œcumenici Concilii Sardicensis citaverint nomine Nicæne Synodi, ut constat ex literis Concilii Africani ad eundem Bonifacium redditis? Baron. Annals, tom. III. p. 622.

‡ Conc. Afric. Epist. ad Celestin. quia et nulla patrum definitionis hoc ecclesiæ derogatum est Africanæ, et decreta Nicænæ sive inferioris gradus clericos, sive ipsos episcopos suis metropolitanis apertissime commiserunt. Mansi. Coll. Conc. tom. IV. col. 516.

¶ Lud. El. du Pin. Hist. of Eccl. Writers, Vol. II. p. 261. Also, in his *Historical Dissertations*, he says, "Porro Canones isti Sardicenses nunquam in Oriente et særo in Occidente recepti sunt." (Lud. El. du Pin. *De Antiqua Disciplina Dissertat: Historice*. Col. Agrip. 1691. *Dissert.* II. p. 115.) A little after, he says, "imo ne ipsi quidem Itali illos in auctoritatem admiserunt, isti quippe in Epistole Concilii ad Theodosium agentes de depositione Maximi Constantinopolitani Episcopi, . . . nec sequuntur, nec allegant Canones Sardicenses, &c." *Ibid.*

¶ Johnson's *Eccles. Laws*, Pref. p. xv.

§ Soames' *Bampton Lectures*, Sermon. vii. p. 387.

Miscellanea.

BOASTED REVENUES OF THE CHURCH.—The statement made by Lord Althorp during the last sessions of parliament (1833) founded on the returns to the ecclesiastical commissioners, has tended to disabuse the public mind with respect to the alleged wealth of the Church of England. It is thus given in the report of the Chancellor of the Exchequer's speech on the 18th of April, 1833:—"The total net incomes of the Bishops of England and Wales including the Bishopric of Sodor and Mann" (2 Archbishops and 25 Bishops) "was but 158,527*l.*; and the revenues of the Deans and Chapters were 236,358*l.* per annum. He had not exact accounts of the income of all the parochial clergy; but had sufficient data for asserting that it was little more than 3,500,000*l.*, instead of 9,000,000*l.* per annum. It would perhaps be better for him to state, in order to show that he had not under-rated the revenues of the parochial clergy, the data on which he had founded his estimate. There were 11,400 livings in England: of these they had returns from 9,660. These returns gave a total of 2,759,657*l.* per annum. Now there was no reason whatever for supposing that the remaining livings were of a higher average than those 9,660: so that, taking the same average they would have a total of 3,226,000 per annum for 11,400 livings of England. This equally divided would give an average of 285*l.* a-year, which, with the revenues of the Prebendaries, Deaneries, and Chapters also equally divided among the Parochial Clergy, would give an average of 300*l.* per annum, and no more.—*Note C to the Bishop of Winchester's Charge, delivered in October, 1833.*

EXTRACT FROM A SERMON published by the Rev. G. T. Biddulph, M. A., minister of St. James's, Bristol. The doctrine of Justification by Faith is the grand doctrine of Protestantism. It is that, on account of which, chiefly, our forefathers separated themselves from the Church of Rome, and laid down their lives in the fires of Carfax and Smithfield. The converse doctrine of Justification by personal righteousness is the foundation and corner-stone of all the monstrous errors of the papal Creed. Thereon is built the efficacy of masses for the living and the dead, the worship of Saints and Angels, its pardons and indulgences, the fiction of a purgatory, with all the other fantastical dogmatisms, the belief of which the Apostate Church has made essential to salvation. That the Papal Creed has found a revived credit among Protestants of the 19th century, can only be accounted for by considering how deeply the pride of self-righteousness is rooted in the fallen heart of man.

SMYRNA.—*Sacrifice of a Christian!*—A deeply tragical event occurred here, which will ever remain an indelible stain on the character of Mussulmen, and cannot fail to be as interesting as it must be revolting to the feelings of the Christians. He that hath an ear to hear, and heart to feel, let him hear.

By artifice, a Turk had prevailed on a young Greek Christian to enter his service, abandon his faith, and embrace the tenets of the lawgiver of the Arabians, when he assumed the Mahomedan costume. On the expiration of his engagement, the Greek departed for Mount Nepas, in Macedonia, where are many converts, and it is held as an asylum for sanctity and learning. He was absent twelve months, and returned here, when, his conscience having reproached him, he proceeded to the Turkish judge, threw down his turban, declared he had been deceived, and that as he was originally born, so would he still live, and die a Christian. Every effort was made to prevail on him to continue in the principles of Mahomedanism, by offering great rewards, which were spurned at, and by threatening him with the severest penalties, if he did not. No act, it may be remarked, is more revolting to the feelings of Mussulmen, than that any of their brethren should renounce the faith of their impostor, Mahomet.

Every bribe being rejected, the young man was thrust into a dungeon, where torture was inflicted, which he most heroically braved, as if he had said, "The Lord is on my side, I will not fear what man can do." In truth, he was in no wise terrified by his adversaries, assured, that if he suffered with Christ, he should be also glorified with him. On this he was led forth in public to be beheaded, with his hands tied behind his back. The place of execution was a platform opposite to

one of the principal mosques, where a blacksmith, armed with a scimitar, stood ready to perform the dreadful operation! To the astonishment of the surrounding multitude, this did not shake his fortitude; and although he was then told that it would be quite sufficient if he merely declared he was not a *Christian*. But rather than make shipwreck of his faith, he chose to give himself up to the death. Still entertaining a hope that this youth might retract, especially when the instrument of death was exhibited, these offers were again and again pressed upon him. But did this shake him? No: for it was done with no better success than before. The executioner was now ordered to peel off, with his sword, part of the skin of his neck. Excruciating as this was, it was endured by him like those of whom an honourable record is preserved in the volume of inspiration, who "were tortured, not accepting of deliverance." The fortitude and strong faith of this Christian, who expressed the most perfect willingness to suffer, enabled him to reach that highest elevation of apostolic triumph, evinced by rejoicing in tribulation, when looking stedfastly up to heaven like the martyr, Stephen, he loudly exclaimed, "I was born with Jesus, and shall die with Jesus," and bringing to recollection the exclamation of that illustrious martyr in the cause of his Divine Master, St. Polycarp, on this very spot, he added, "I have served Christ, and how can I revile my King, who has kept me;" and here, it may be observed, that it has been somewhere said, that the greatest proof of courage is to die, when we have the power to live. On pronouncing the above words, his head was struck off at one blow, in the presence of crowds of his countrymen, who, considering him to have suffered in the cause of Christianity, dipped their handkerchiefs in his blood,* as memorials of so extraordinary an event. The head was then placed under the left arm,† and with the body remained on the scaffold three days, exposed to public view: after which, the Greeks were permitted to bury it. Such was the magnanimity of this child of God, who shed his blood for the testimony of Jesus Christ. This, alas! was the third instance of the kind which had occurred within the last twenty years, in Smyrna, and most devoutly is it to be wished, that it may prove the very last. Now, this and similar examples of inviolable fidelity, which was most severely tried, as exhibited by the primitive Christians, impressively teach us who are called on to seal our testimony, not by our death, but our lives, to be firm and zealous in our religious principles, and courageous in their defence, not fearing the face of man, or terrified for our adversaries, whose power reaches only to the body; and recollecting that an eternal blessing is held out to those who "are persecuted for righteousness, for theirs is the Kingdom of Heaven." From *Travels through the Holy Land*, by Rae Wilson, F. S. A.

THE CREED OF GREGORY THAUMATURGUS.—"There is one God, the Father of the living Word, of the subsisting wisdom, and the power, and the eternal impression; the perfect generator of the perfect; the Father of an only Begotten Son.

"There is one Lord, the alone of the alone; God of God, or the impression and image of the Godhead; the energizing word; the wisdom which devised the systems of the universe; the power which effected the whole creation; the true Son of the true Father; the invisible of the invisible: the incorruptible of the incorruptible; the immortal of the immortal; and the eternal of the eternal.

"There is one Holy Spirit, deriving from God his subsistence; who, by the Son, shone forth upon mankind; the perfect image of the perfect Son; the life which gives existence to the living; the holy fountain; the sanctity, and the dispenser of, sanctification; by whom God the Father is revealed, who is over all, and in all.

"A perfect Trinity, in glory, eternity, and sovereignty; indivisible, and unalienable."

Gregorius Theodorus, surnamed Thaumaturgus, Bishop of Neo-Cæsarea in the third century, is said to have bequeathed this creed, which bears his name, (drawn up above a century before either the Nicene or the Athanasian Creed,) as a valuable legacy to his Church; the autograph of which, we are told, was extant a hundred years after his death, which took place A.D. 284. Gregory

* A similar circumstance occurred when the unfortunate Louis XVI. was beheaded at Paris.

† After the decapitation of a Mahomedan, his head is placed under the right arm.

Nyssen, his biographer, has preserved this Creed in the original Greek.—*Textual.*

THE DIORAMA.—Two delightful views are open at the Diorama in the Regent's Park, from which, we doubt not many of our readers who visit London at the religious anniversaries will derive much gratification. One of them is Tivoli, with the ruins of the Palace of Mæcenas, and the Cascade of the Teverone, the Anio of classical geography—and is a strikingly beautiful picture, admirably adapted for exhibiting the effect of a gradual change from darkness to light. The other, which to us, is by far the most interesting, represents the Basilica of St. Paul at Rome, which was embellished with portraits of all the Popes. This splendid picture, when first seen, represents the interior of a magnificent church, ornamented with a double row of columns, and surmounted with a cedar roof; but by a metamorphosis, which is magical in its effect,—it is entirely unroofed, and converted into a ruin. Many of the columns, are thrown down, the portraits of the Popes are destroyed, and it is seen as it appeared after its partial destruction by fire in 1823. The change is so imperceptible, and so wonderful, that it must be seen to be comprehended.

THE PANORAMA.—A very beautiful panoramic view of the City of Canton, has recently been opened in Leicester square. The foreground is occupied with admirably painted groups of Chinese, behind which are ranges of buildings, including the European factories, stores of the Hong Merchants, &c.; and the back ground presents, in some parts, an animated view of the river, crowded with gaily decorated vessels, and in others, temples, islands, and mountains. The singularity of the dresses, shipping, and buildings, and the variety of occupations in which the natives are engaged, render this a peculiarly novel panorama, and we can safely promise our readers considerable pleasure from its inspection.

The view of the Bay of Islands, in New Zealand, which still remains open in the same building, contrasts admirably with that of Canton. One represents nature in all her simplicity and loveliness, and her children just emerging from barbarism; the other represents art, exhibited in almost every variety of form and extravagance of colouring, and her votaries displaying the fruits of four thousand years of civilization.

THE CHURCH.—However slightly treated, or passed over by the world, and classed with things of men's contrivance, the Christian Church is a sublime object of contemplation. When we consider from what origin it rose, against what interests it has prevailed; from what clouds it has emerged; what comforts it has diffused; what moral changes it is continually effecting; we are constrained to say,—This has God wrought: this is God's building.—*Bp. J. B. Sumner.*

SWITZERLAND.—BEX.—Once more we were among a Protestant community, and felt it almost as a novelty, when we entered its simple and modest house of devotion, whose walls presented such a contrast to the pompous fanes we had of late been accustomed to behold. Here were no such trumpery objects as Madonnas with tinsel crowns, and in gew-gaw attire; no "Mother of God," with her bosom pierced by daggers—no images of the Saviour streaming with blood—no grim-looking saints—no scare-crow martyrs—no puppet show exhibition of old bones or old rags, all warranted genuine—no hobgoblin pictures of purgatory—no studied dramatic effect, produced by tapers and tinkling of bells, and measured genuflections, and theatrical attitudes and dress; but the whole place wore an air of candid, unaffected tranquillity befitting the temple devoted to a spiritual religion—a religion that demands from man not forms, and semblances, and outward ceremonies which avail nothing before heaven, and often no more than odiously hypocritical ostentation before men, but that inward purity and humility, and that mental devotion, which alone can avail with him, who is the Searcher of all hearts. Unless there be these, all the rest is but abomination; and additional sin, in the sight of heaven; and where they really are, the vain externals and pomp of religion may be dispensed with, not only as superfluous, but as tending to mislead the imaginations of men; and induce them to regard the visible apparatus of devotion as more essential than even devotion itself. "They have set their abominations," says the prophet, "in the house which is called by my name, to pollute it." And truly such may be averred of the church of Rome, in whose temples one frequently meets with statues and other representations of pagan deities, which are scandalous in themselves, and awaken only feelings of disgust in the bosom of the Christian.

The gospel is here preached to the people in the tongue of the country, so that they may comprehend and profit by its truths; which is no more, indeed, than what reason or mere common sense itself would point out to human beings, let them be ever so stupid in every other respect. Yet, as if it had adopted for its maxim and motto the adage of *Omne ignotum pro magnifico*, the church of Rome still continues to use in its service a language which has no more meaning, to the greater part of those who listen to it, than the tinklings of bells or inarticulate sounds would have. It is but sorry consolation to say, that it is to this custom we are indebted for the preservation of the Latin tongue and our present knowledge of it, when we also reflect how many millions have been benighted in consequence of it. Oh! the wiles—the craft of that church, which seeks to found its dominion on the spiritual darkness and ignorance of those whom it is bound to instruct, not with either senseless sounds, or with cunningly devised formularies of its own, but with the unobscured meanings of Holy Writ!—*Notes abroad by a Veteran Traveller.*

DISSENT.—In whatsoever shape dissent is viewed, there appears to be something radically defective about it. *It was cradled in fraud.* There is abundant evidence that the chief instigators of it in England, were disguised Papists. Faithful Commin and Heath, two Jesuits, were apprehended at Rochester, in 1567, under the disguise of Puritan preachers: so when Calvin proposed an union with the Church of England, the Papists assembled at the Council of Trent, sent over emissaries to sow dissensions in the country. Baxter, in like manner, detected several Friars employed in propagating the doctrines of the Quakers and Seekers. *Again, it was persevered in,* contrary to the advice of all sober Protestants abroad, who though holding the same doctrines, condemned the separation as needless, and therefore sinful. *Again: the very authors of it repented of what they had done.* Cartwright, who more than any other, may be called the founder of dissent, returned to the Church of England, and died in her communion. So did Robert Browne, the first originator of Independency. Extract from *Dissenters Recalled to their Duties*.—A Tract in Four Letters.

ROMANISM.—Those who value it mainly for the encouragement it affords to art—and the strain of argument they adopt, compels us to conclude that their regard is founded upon such grounds—must admit that art has not always made the return it ought. What a number of absurd, puerile, and mean conceptions, rendered endurable only by the allurements of execution, have painters displayed in endeavouring to illustrate by sensible images, what can never be so embodied as to be rendered visible, lying as it does beyond the utmost grasp of the human faculties. To this class belongs such scenes as the Last Judgment, than which it would be easier for the pencil to give lineaments and express form to Milton's personification of Death. It is to be apprehended too, that so far from exciting any religious feeling, all representations of the kind tend to suppress them most in those who can best appreciate and relish their merits as mere productions of art; since it is not so much the idea intended to be expressed, as the mode of expression, and the mastery shown by the artist, which occupy connoisseurs. They may feel the sublimity of the painter's conceptions, and may be actually warmed into enthusiasm, yet it will be of a very different kind from religious fervour, or faith. No one has ever become a proselyte to the polytheism of the Greeks through his admiration, however excessive, of ancient mythology, as employed by poets and artists. Neither can pure devotional feelings be excited by the delight received from works of the pencil or the chisel, although people are apt to deceive themselves, and to give themselves credit for being devout, when the emotion they experience is altogether of a different kind.—*Notes abroad by a Veteran Traveller.*

LITERARY NOTICE.

In the Press, The Harmony of PROTESTANT CONFESSIONS, exhibiting the Faith of the Churches of Christ, Reformed after the Pure and Holy Doctrine of the Gospel, throughout Europe. Translated from the Latin. A new edition. Revised and considerably enlarged, by the Rev. Peter Hall, M.A., Rector of Milton, Wilts: and Minister of Tavistock Chapel, Broad Court, London.

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THE CHURCHMAN.

"FEAR GOD : HONOUR THE KING."

JUNE, 1838.

Original Papers.

OPPOSITION TO THE CHURCH.

It cannot be otherwise than highly gratifying and encouraging to the real and pious Christian, to contemplate that, numerous, bitter, and unceasing, as are the attacks made upon the Church from every quarter, she still stands, like the stately oak, amid the howling tempest, not merely unscathed, but taking deeper root in the hearts and affections of her sons and daughters, and faithfully guarded, as the apple of His eye, by Him who has promised that "the gates of hell shall never prevail against her." Upon this promise the mind of the Christian finds rest and security amidst the disturbances to which, in these latter days, the word of prophecy leads us to anticipate a constant exposure. As a more lively and flourishing branch of Christ's Holy Catholic and Apostolic Church, to which, as its Founder and Head, he has made such precious promises, the Church in England needs not fear for her integrity, while she is faithful in the discharge of her duty to her Lord, to herself, and to her sons individually ; for, protected by her Lord, defended by her ministers, beloved by her members, and shedding her benign influence and blessings all around her, how can she be otherwise than esteemed and praised by the wise and the great, who value goodness and regard the best interests of mankind?

There are men who in common with the atheists and infidels of every age, and under the mask of reform, wish to become her masters—her tyrants,—to desecrate her altars and crush her to the dust, that they may not be disturbed by her exhortations to virtue and holiness, and may revel undisturbed in their licentiousness of opinion and practice. There are others who cannot be classed with the above, but who are still like them in their hostility to the Church—the noblest institution in the world, and its real glory—uniting with them in their unhallowed attempts to rase her to the ground and to blot out her remembrance from amongst men. But

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shall this rancour and envy, this rage and malice, of the ungodly alliance of Atheists, Infidels, Deists, Papists, and other dissenters, conquer? Shall they succeed in their unholy designs of destroying all that the Christian and right-minded Briton esteems as essential to the well-being of mankind both here and hereafter? Every Churchman unhesitatingly says, No! they assuredly shall not. And many are, thank God, coming forward boldly to prove the sincerity of their professions by their conduct; and, as our past pages will abundantly testify, we firmly believe that all that is now wanted to render (under the blessing of God) the Church and the country secure from the efforts of their enemies, is to propagate with untiring assiduity—with Christian perseverance and unflagging zeal, both in season, and out of season, the grand *distinguishing principles*, the Scriptural and marked peculiarities of the Church of England. We rejoice to find that this is now being done in every part of the land. The essentiality of union to the ensurance of peace and harmony, and the repeated commands to maintain it written in the book of life; and the great sin of dissent of every kind and degree, and the constant cautions to avoid it uttered by our blessed Lord and his Apostles, are daily becoming more clearly understood and felt; and the result of this is no other than just what every friend to Christian union and peace must be delighted to witness.

The great bond of Christian and Catholic unity is the doctrine of the Apostolic or Episcopal succession upon which Episcopacy is based, and without which it has no real existence. It is utterly useless, and a vast absurdity, for any man who does not firmly hold that doctrine, and observe it in his conduct, to call himself an Episcopalian, or to attempt for one moment to defend Episcopacy against the attacks of the various sectaries, many of whom would be glad to have it, if they could possess it compatibly with that self-conceit and spiritual pride which is almost inseparable from dissent. Episcopacy is from God, and requires submission, order, and decency, which are not often to be found with dissent, which is now very consistently considered as synonymous with the exercise of the "*voluntary principle*," which allows every man to do as he pleases without the slightest control, and to rank himself with those so expressly described by St. Peter as presumptuous and "*self-willed*," that is, determined to act on the "*voluntary principle*," and not to "Obey them that have the rule over them and submit themselves."

We repeat it, the chief remedy for the evils of dissent and heresy, is, the propagation of the doctrine of the Apostolical succession and Episcopacy, and the concomitant principles and doctrines of the Church of Christ here in England. Against these, dissent cannot stand, as is evident from the sensitiveness which is now everywhere manifesting itself in opposition to those principles. This is good evidence of the utility of making them generally known and understood. To Churchmen then in general, and to the Clergy in particular, as the stewards of God, we would again and again repeat our conviction, derived in a great degree from experience, of the paramount importance, at the present crisis, of the unceasing and zealous inculcation of the sound Catholic principles of the Church on all matters of government and discipline. If this had been done years ago, we should not now have been so troubled with such swarms of sectaries. The remedy is at hand, and let it only be applied, and under the gracious blessing of God, success will not fail to follow the application.

THE CHURCH OF ENGLAND INDEPENDENT OF THE CHURCH OF ROME IN ALL AGES.

[Continued from page 125.]

THE adversaries of our Church are loud in their assertions that our ancestors, in the tenth century, recognised the supremacy of the Pope, because, (as they maintain,) Hywel the Good carried his laws to Rome to obtain the sanction of his Holiness. This account is for several reasons unworthy of credit. Can we reasonably suppose that he would have been accompanied thither by the Bishops of St. David, Bangor, and St. Asaph, who were avowedly at variance with the Church of Rome? Yet that forms a part of the tale. Moreover, there are certain enactments in his laws which would never receive the approbation of any Pope. For instance, that which regards divorcement, which was an allowed act at the end of seven years.* This law was in force in the time of Llewelyn the last Prince of Wales, who was reproached with it by the Archbishop of Canterbury, "that the Welsh repudiated their wives on the authority of Hywel the Good, contrary to the gospel law." The same person further observes, "that the Welsh avenge injuries according to the mode instituted by Hywel the Good, to whom the devil had delegated his authority." If the Archbishop had supposed that the Pope had given his sanction to these laws, he would not have thus spoken. Neither would the Pope have approved of the law which gave all the property of a Bishop, at his death, with few exceptions, to the King.† Much less the law which rendered every land subject to the King's authority; or another which enjoined that the satisfaction for an injury done by the dependent of a Bishop to the dependent of a lay lord should be adjudged in the lay lord's court, and *vice versa*.‡ A manuscript at Wignustay, containing a specification of the charter of Hywel the Good, informs us that the first of the four powers which he reserved for himself in the formation of his laws, was to maintain his own prerogative over his Bishops and Abbots; and this his intention is manifest from several of his laws. This would certainly have been condemned at Rome. Indeed, if his laws had been really sanctioned there, we might have expected to see the mode and form of the sanction recorded, and different effects derived from it in Wales.||

Caradog, of Llangarfan, in his chronicle, makes no mention of Hywel submitting his laws to the Pope, for his judgment and assent. His account runs thus:—"In the year of Christ 926, Hywel the Good, son of Cadell, King of all Wales, went to Rome, and with him three Bishops, who were Martin, Bishop of St. David's; Mordaf, Bishop of Bangor; and Marchlwys, Bishop of Llandaff; and the latter took with him Blegwryd ab Owen, Chancellor of Llandaff, the brother of Morgan, King of Glamorgan. The object of their going there, was, *to advise with wise men as to the means of improving the laws of the realm of Wales; and to obtain a knowledge of the laws of other kingdoms and cities; and the laws that the Roman Emperors put in force in the island of Britain, during their sovereignty.* After they had obtained information respecting these things, and the advice of wise men, they returned to Wales. Thereupon Hywel summoned to him all the heads of the tribes of the

* Myf. Arch. vol. iii. p. 377.

† Ibid p. 400.

‡ Ibid p. 400.

§ Collect. Cambr. Appendix, p. 340.

country with their family representatives, and all the wise and learned men of the clergy and laity, at a conventional high court at the White House, on Taf, in Dyfed. After a careful research respecting every country and city, the laws of Dyfnwal Moelmud were found superior to the whole, therefore, through the learning and instructive exertion of Blegwryd, those were systemized, and were presented for the judgment of the convention, so as to obtain every possible illustration, improvement, and amplification of them. After they had passed the judgment and national vote of the convention, the laws were put in force, and they were constitutionally established over all the territories of Wales. This being accomplished, Hywel went to Rome a second time, in the year 930, *to procure the sentiments of wise men there, and to be certified that those laws were in concurrence with the law of God, and the laws of the various countries and states of Christendom.* Then he returned to Wales, and laid the laws before the judgment of the hundreds, and the communes, and upon the voice of the nation; and thereupon they became of effect in all the dominions of Wales, and in the court of every lord and tribe; so that there was not found an obstacle against them; and there were no other institutes in the court of the country, or of the sovereign, in Wales, and on account of the excellency of his laws, he is called, Hywel the Good.*

Thus, if our countryman repaired with his laws to Rome, his object was not to obtain for them the individual approval or sanction of the Pope, but "to advise with wise men;" to examine the different laws of other countries, and select the best for the basis of his own code. "And after a careful research respecting every country and city, the laws of Dyfnwal Moelmud were found superior to the whole." He went the second time to compare his revisions, and see whether they accorded with other ancient and useful laws. No place could have afforded such extensive information on this subject as Rome, from the many opportunities she enjoyed of testing the regulations of the several climates her triumphant arms had reached. Therefore, Hywel the Good's conduct in thus visiting that once mistress of the world for legislative purposes, evinces the prudent taste of a patriotic statesman.

The enemies of our Church desisted not from their virulent attacks during the eleventh century. In the year 1011, the Saxons laid waste St. David's, and in 1021 the Danes plundered the same place, and ravaged Demetia; in 1071 both St. David's and Bangor were desolated; in 1079 St. David's was again ravaged by the Saxons; in 1087 the same cathedral was plundered of the shrine of St. David, together with its other gold and silver treasures; in 1088 the church was again plundered, and the town set on fire.

After a tedious struggle thus characterized with courage and devastation, the Romanists, in this century, gained possession of the Episcopal Church of Llandaff, which was the first Church of any note in Wales that fell into their hands. From henceforth that see became subject to the Archbishop of Canterbury.

As St. David's lay claim to patriarchal jurisdiction over the churches of Wales, great were the endeavours of the enemies to gain possession of

* Cambr. Biography, sub voce *Hywel*.

that see. In order to promote their designs, they erected the monastery of Ewenny as an advanced post for their assaults. But in spite of every opposition, the venerable see maintained its rights until the reign of Henry II. King of England. And even then our British ancestors manifested an extreme reluctance to acknowledge the authority of Canterbury; wherefore Baldwin, the Archbishop, undertook a journey through Wales, for the purpose of celebrating divine service in the several cathedrals, and thereby establishing his claim and authority over them. The native Clergy protested strongly against his proposed plan, but, somehow or other, it was not resisted by the princes, with the exception of Owen Cyfeiliog, one of the Princes of Powys. Baldwin, however, when he came, could not fulfil his intentions with a heart devoid of fear. Although a better and shorter road led from Coed Grono to Abergavenny, yet he took the longer and more difficult, obviously for the sake of evading apprehended danger. He is also said to have read the service at the church of St. David's, and departed thence *before day light*, and for this conduct we can assign no other reason than that he feared for his life. At Bangor he performed divine service, and carried away the Bishop by force; and having returned to Chester, he there excommunicated Owen Cyfeiliog. It is probable he dared not excommunicate that brave chieftain in his own country.*

Although Giraldus Cambrensis accompanied Baldwin on his peregrination through the principality, yet he warmly advocated the rights of St. David's, and even composed a tract to prove its independence of the jurisdiction of Canterbury. With reference to this see, the Romanists assert, that Sampson, the Archbishop, fleeing from the pestilential influence of the yellow fever, about the year 557, carried the pall with him to Dole, in Brittany, and that his successors down to Wilfrid, A.D. 1089, were all consecrated without a pall. The whole truth is not stated here:—If ever Sampson was complimented with a pall, it must have been at Dole, for if he had been consecrated with one at St. David's, there is no reason why his successors should not receive the same compliment. The Pope would no doubt have been glad to present them with a pall, as that would have been an acknowledgment of his supremacy over the churches of Wales. The real fact seems to be that the Bishops of St. David's disclaimed the reception of such a badge, and successfully resisted every attempt to force it upon them, until the time of Wilfrid, because the Welsh Church had been from the commencement, independent, not only of Canterbury, but also of Rome.†

So great was the antipathy of our forefathers towards the Popish bishops, that they would not allow them to reside in Wales. Barnard and two others had been successively nominated to the see of St. David's, and consecrated by the Archbishop of Canterbury, before Baldwin commenced his journey through the principality; yet not one of them, nor probably others after them, for a length of time, ventured to make their appearance there. In all probability, the several Bishops consecrated by the Archbishop of Canterbury for Bangor and St. Asaph, could not reside in their respective dioceses, until the time of Henry VII. It is recorded of Godfrey, Bishop of St. Asaph, A.D. 1175, that he was complained against

* Collect. Cambr. App. p. 328. † Ibid. p. 329.

by his Clergy for non-residence, and that he apprehending the result, resigned his charge. In the same manner, Cadwgan, Bishop of Bangor, in the year 1235, was compelled to give up his bishoprick and retire to Herefordshire, where he remained abbot to the time of his death. His successor, Hywel, also despaired of conciliating the affections of the Welsh, and before the expiration of two years following his appointment, resigned his see in favour of Richard. This person, however, soon found himself in a more unenviable situation than even his predecessor, for having excommunicated David ap Llewelwn, Prince of Wales, he incurred the inveterate enmity of the Welsh, which drove him to depend for his subsistence upon the mere alms of the different English monasteries for the remainder of his life. We may form some idea of the estimation in which Thomas Ringstead, who was appointed Bishop of Bangor about the year 1360, was held by the Welsh, from the tenor of his last will and testament, in which he provides that they should have "neither his body nor his property." Owen Glyndwr, afterwards, perceiving the Bishops favourable to the English, and advocating the papal cause, consigned to the flames the Episcopal churches of Bangor and St. Asaph, which were not rebuilt until the reign of Henry VII. He likewise, demolished a great number of the popish monasteries scattered throughout the principality.

It is worthy of peculiar notice, that our Welsh forefathers, even after the Archbishop of Canterbury had usurped the metropolitical prerogative of their church, still continued to appoint Bishops of their own. Giraldus Cambrensis, who had seen several sent from Canterbury to the different sees of Wales, notwithstanding, designates the greater part of North Wales, the *heretical* (or Protestant) *district*. Now he would hardly have denominated it heretical if the rules of the Church there continued not to maintain and exercise all their primitive power contrary to the principles of popery. Llewelyn also, Prince of Wales, in his remonstrance to the Archbishop of Canterbury, addresses him as primate of England, which necessarily excludes Wales.* If our ancestors thus disowned the authority of the Archbishop of Canterbury, they would doubtless regard every one consecrated by him as unfit and illegal to be their spiritual superintendent, and as they were so zealous for their Episcopal church, they would certainly persist in nominating and ordaining their own prelates. Moreover, we have positive evidence of the fact:—Grono Gyrriog, about the middle of the fourteenth century, has left on record a poem composed by him in praise of one Madog ap Jorwerth, Bishop of Bangor at that time, but on examining the list of the Prelates of that see, we find no such name occurring. That he was a Protestant, or opposed to popery, is manifest from the tenor of the song, part of which is here subjoined:—

"The living God has given us a man of learning to preside over us,
A divine worthy of splendid encomium;
Intelligent of mind, a physician of sinners,
And a benefactor of souls, is he who inhabits the splendid hall.

He is the guardian and lord of the catholic choir of Bangor,
The benevolent oak of an affectionate multitude;

* Collect. Cambr. App. p. 331.

Twice the privilege of *Dubricius the golden headed*,
Has the pure and blessed authority of *Madog*.

Under the heavens I shall not find one like him, [fidelity ;
For in correct language he discusses every point with full intelligence and
With the singularly copious knowledge of *Yngyr* as to the law,
Which is the source of his privilege, and the scriptural language of *Pobbig*.

North Wales has to boast of the blessed graces of *Curig*,
It is the supporter of every golden institute of *Patrick* ;
And happy is it that it now has a man celebrated for his talents,
Active and sincere in his labours.

Bangor has a liberal lord,
Who will not suffer the wisdom of *Teodorig* to be obscured.*

Not one of the saints here alluded to belong to the church of Rome, they are all British, who flourished before popery ever got a footing in the island. It is *their* doctrine, and *their* privilege, which the poet represents Madog as maintaining. Our countryman, Owen Glyndwr, would not allow the Archbishop of Canterbury to exercise his authority in North Wales, but took possession of the two sees, Bangor and St. Asaph. It is recorded of him, that he having destroyed by fire the two cathedrals, opposed the will of both the King and Archbishop, by appointing Llewelyn Byfford, Bishop of Bangor.

We may discover the reason why the Bishops thus nominated by our ancestors, are not noticed in the Romish registers ; from what Bede says in reference to anti-popish kings.† “ Wherefore the historians and writers of that time have thought it best, that the memory of those apostate kings being utterly forgotten, the self same year should be assigned to the reign of the king that followed next.” And again, “ it was agreed upon by one accord of all writers, that the name of those who forsook the faith of Christ should be utterly erased out of the roll of Christian kings, and that no year of their reign be registered.”‡

From what has been already stated, we infer, that the primitive church in Wales never submitted to the pope, and that she preserved her rights and privileges as long as civil circumstances permitted her. And being deprived of the free exercise of them through the tyrannical encroachments of her opponents, that she still existed in the principality “ at unity in herself,” shining more or less throughout the papal night, until at length she sent forth her Tyndal through England, and her Salisbury, Davies, Morgan, and Parry through Wales, who, under God, totally dispelled the darkness that was frowning upon our land. Then when the Britons generally discerned by means of such glorious sunshine, the desperate situation into which the viles of popery were enticing them, they unanimously decided that “ the Bishop of Rome hath no jurisdiction in this realm of England ; ” and consequently they recovered the original independence, privileges, and doctrine of their own Apostolic Church

* Ibid, p. 345.

† Bede, lib. iii. c. 1.

‡ Viz :—Osrich and Eanfride, the sons of Edwin, who forsook the Church of Rome after their father's death.

(To be continued.)

POPISH INTOLERANCE.

THE following are extracted from the "Popish Bible," published in Dublin in 1816, under the sanction of Dr. Troy, the Romish Archbishop ; and the authority of these annotations, as ecclesiastical tradition, stated and expounded *by the pastors of their church*, is maintained to be equally binding on the consciences of all papists with the Holy Scripture itself !

"Protestants are heretics and schismatics, the bane and disease of this time." (*Note on John*, xiv. v. 22.)

"The Church of God calling the Protestants' doctrine *heresy of the worst sort that ever was* doth right and most justly." (*Acts* xxviii. v. 22.)

"The new pretended Church-service of England is in schism and heresy ; and therefore not only unprofitable but *damnable*." (*Acts* x. 9.)

"That as the Jewish Temple was a den of thieves, the church or house appointed for the holy sacrifice and sacrament of the body of Christ is now much more made a den of thieves ; being made a den for the ministers of Calvin's creed." (*Mark* xi. 17.)

"The prayer of a schismatic (i. e., a Protestant) *cannot* be heard in heaven." (*John* xv. 47.)

"The speeches, preaching, and writings of heretics (Protestants) are pestiferous, contagious, and creeping like a canker : therefore Christian men must never hear their sermons, *nor read their books*." (*2 Tim.* ii. 17.)

"As the devil acknowledging the Son of God was bid to hold his peace : therefore neither heretics' (Protestants') sermons must be heard ; *no, not though they preach the truth*. So it is of their prayers and services, which being never so good in itself, is not acceptable to God out of their mouths : yea, it is no better than the howling of wolves." (*Mark* xix. 19.)

"A Christian man is especially bound to burn and deface all heretical books ; and therefore Protestant Bibles, Prayer Books, &c." (*Acts* xix. 19.)

"The translations of the English Protestant Bible ought to be abhorred to the depth of hell." (*Heb.* v. 7.)

"Roman Catholics must avoid them (Protestants), because their familiarity is contagious and noisome to good men ; but in matters of religion, in praying, reading their books, hearing their sermons, presence at their service, and all other communications with them in spiritual things, it is a great damnable sin to deal with them." (*John* ii. 10.)

"The good (i. e. the papists) must tolerate the evil (i. e. the Protestants) when it is so strong that it cannot be redressed, without danger or disturbance of the whole church ; otherwise where all men, be they heretic or other malefactors, may be punished or suppressed, without disturbance or hazard of the good ;* they may and ought by public authority, either spiritual or temporal, to be chastised or executed." (*Matt.* xiii. 29.)

"All heretics, though in the beginning they may appear to have some shew of truth ; yet, in due time, their deceits and falsehoods shall be known by all wise men ; though for troubling the State of such commonwealths, where, unluckily, they have been received, they cannot be so suddenly extirpated." (*2 Tim.* iii. 9.)

* What then but *power* does Popery want to re-light the fires of Smithfield ?

"The Protestant clergy, of whatever denomination, are described in this Popish Bible as 'thieves and murderers,' (John x. 1.); and their flocks are declared 'to be in a rebellious and damnable revolt against the priests of God's church:' that rebellion, which (they declare) 'is the bane of our day.'" (Heb. xiii. 17.)

"The Papists are commanded, by this Bible, to be 'zealous and stout against heretics, of what sort soever: remembering the example of holy Elias,* who, in zeal, killed 450 false prophets!'" (Rev. ii. 6, 9, 20.)

"When Rome puts heretics to death, and allows their punishment in other countries; their blood (the blood of the Protestants) is not called the blood of saints, no more than the blood of thieves, mankillers, and other malefactors, is so called; for the shedding of which, by order of justice, no commonwealth shall answer." (Rev. xvii. 6.)

"The Protestants resemble Judas in apostacy." (John vi. 59.)

"To all such the Apostle giveth the curse; and telleth them, that the storm of darkness and eternal damnation is provided for them." (Jude v. 11.)

The Popish Bible, from which the preceding notes are extracted, was published in numbers at Cork in 1816; and was advertised in the "Dublin Correspondent," with the following observations: "With infallible notes, under the sanction of Dr. Troy, the president of Maynooth College, and other Popish prelates."

Now, Churchmen, read and meditate seriously upon the above precious sample of popery, and then go and throw yourselves upon the tender mercies of "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Protestants, how much more tolerant is the popish church—the great apostacy—now than it was in the days of Mary the bloody? The above notes, published under the authority of modern papists, answer the question.

The Reading Desk.

SCRUPULOUS ADHERENCE TO THE LITURGY.

We take, with peculiar pleasure, from the "Episcopal Recorder," the following extract from the "Religious Intelligencer," conducted by members of the Reformed Dutch Church. When Churchmen praise the Liturgy which the blessing of God on the wisdom and piety of their fathers has preserved to them; and when such of them as dread the approaches, under whatever guise or name, of innovation or irregularity, insist upon the importance of a "scrupulous adherence" to the "form of sound words" which we possess, they may be suspected of partiality, and are sometimes charged with bigotry. The praise of those who are without, and the warning of their experienced wisdom, cannot be so suspected nor so charged. Hear then the judgment, upon the value and proper use of the Liturgy of the "Reformed Dutch Church."

"We cannot forbear the praise by adducing the example of the Episcopal Church. 'Her spirit-stirring Liturgy,' and a scrupulous adherence to it, has, under

* 1 Kings xviii. 22, 40.

God, notwithstanding the mutations of men and things, and all the aspersions cast upon her, as coldness, formality, and a want of evangelical feeling: we say a scrupulous adherence to her Liturgy, has preserved her integrity beyond any denomination of Christians since the Reformation. Even defection from the articles of her faith by men within her own bosom, has been restrained in its course by the form of sound words, so that whatever dissensions prevail within, all are still united in maintaining a common cause. This example, we hesitate not to say, is worthy of imitation. It might be so in our Church. And why not?

Testimony from a more candid source could not be borne, nor fuller confirmation of the sentiment which we have always urged, as, on this subject, the Churchman's wisdom not less than his duty—the LITURGY, the whole LITURGY, and nothing but the LITURGY!—*Banner of the Church, an American periodical.*

The Pulpit.

————— “exhort one another daily.”—(*Heb. iii. 13.*)

It appears impossible for any person to acknowledge the existence of God—the universal Creator, Preserver, and Governor of the world—and not seek for his protection and mercy, and this daily. In that Church which Jehovah of old instituted as the schoolmaster to bring us to Christ,* he expressly commanded a morning and evening sacrifice† to be offered daily for the sins of the people, and daily was the cloud‡ of incense to ascend from the altar, a type of those prayers which should at all times be raised to the Omnipotent God. In the primitive ages the same diligence in the fulfilment of the most sacred duty of prayer was manifested; daily did they assemble to celebrate in praise their thanksgiving for the redemption which Christ had wrought, to seek his protection from their persecutors, and to participate in that feast of love which He had instituted immediately before He suffered. Nor did the persecution with which the Jews and the Romans alike pursued the Christians, deter them from these sacred services. When for fear of the martyr's flame or the life-destroying sword, they were compelled to assemble by night to celebrate these offices of praise and holy worship, a tomb was their temple, and the crumbling members of some departed Gentile their companion, fit memorials of death which might so soon be their portion; and yet even then did they not fail to assemble themselves together, and unite in singing praises to their Saviour and in fulfilling his last command.§

From this period prayer has daily been made in the Christian Church, and the prophecy of David, in the 72d Psalm, relative to the Messiah, “He shall live, and to him shall be given of the gold of Sheba, prayer shall also be made for him continually, and daily shall he be praised,” has been fulfilled. In large and populous places this privilege is still vouchsafed to the people, though alas! how lamentably is it neglected, how few attend to hold intercourse with their Saviour and their God,—how few even of those who from their advanced age, from their property, and from other circumstances, have leisure, now wait upon God in public prayer, so greatly is the spirit of religion decayed among the people, so cold are they in every thing which affects their spiritual privileges; but surely the same necessity still exists for daily seeking unto Jehovah.

* 1 Gal. iii. 24.

† Exod. xxix. 38-42.

‡ Ibid xxx. 6-8

§ Bingham's Eccl. Ant. b. xiii., c. x., sec. 11.

Men are equally dependent upon his providential care and protection, equally weak, equally fallen, equally corrupt, and therefore equally requiring the Holy Ghost to strengthen them in their spiritual warfare, and equally needing the purifying and redeeming merits of Christ Jesus their Saviour to cleanse them from sin; and therefore wisely has our Church appointed a service to be said *daily*.

What confidence, however, can creatures, so unholy and so disposed to sin have, that their prayers will be accepted, and that their manifold sins will be pardoned? How can they venture to approach the throne of that Jehovah "who is of purer eyes than to behold iniquity?" Uninvited they cannot; they can have no confidence in themselves, but their Almighty Creator cares for his children, he would that all should know him—that all should come to him. That venerable Church, therefore, which has been planted among us, after the custom of some of the ancient churches,* sets before her people some portions of God's revealed word, which are calculated to give them a becoming assurance that their prayers will be heard, and that the penitent will be accepted. Accordingly she commences with a declaration which God made by his prophet Ezekiel to his people of old, that "*when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive,*" a passage abounding with the utmost comfort to sinful man, proclaiming at once the mercy of Jehovah and the spirit in which man should come to holy worship, viz.: with a desire to forsake his sins, and to turn from the error of his ways.

This general declaration of the divine mercy is followed by four sentences, all of which are of a penitential character and designed to shew the way by which the reformation and amendment set forth in the preceding passage should be effected: first, by an acknowledgment of sin—a thorough conviction of man's numerous offences, and the consequence which should flow from it—a caution in all his ways, because his former sins are always before him and impressed upon his mind: the second contains a fervent prayer that as he had acknowledged his transgressions, God would not have them in remembrance, but blot out his iniquities:—in the third, are shewn the sacrifices by which this penitence is best manifested and rendered most acceptable to God—the offering of fervent and unfeigned sorrow, the heart broken and weighed down with contrition at the recollection of the many and grievous sins by which the law of the pure and merciful Jehovah has been violated; and then follows the exhortation, thus to repent, thus to sorrow, and thus to rend the heart—to let the evidence of contrition be manifested in the humility and heartfelt contrition which is visible alone to that God who knoweth the secrets of the human breast, because "*he is gracious and merciful*" in pardoning iniquity, "*slow to anger and of great kindness*" in bearing with their long-continued provocations "*and repenteth him of the evil*"—inflicting punishment with regret, accounting it his strange work to visit his children with severity.

The three first of these sentences are taken from that penitential psalm (51) which David wrote in the hour of his deep humility for the sins of which he had been guilty in the matter of Bathsheba, and which we

* Palmer's Orig. Liturg. vol. I., 240.

should do well to read, till we have made the prayer and the feeling of deep contrition from whence it sprung our own : the latter from the prophet Joel, where God, reproving his people for their continued sin and idolatry, thus proclaimed his mercy and invited them to repentance.

The declaration of God made by Joel in the latter part of the last sentence, is in the next confirmed, and they who supplicate for mercy are taught to approach the Omnipotent Jehovah with greater confidence, as *He to whom belongs mercies and forgiveness, even though they have rebelled against him*, though they have disobeyed that revealed will which he once proclaimed from Horeb with such awful solemnities, and have *not walked in his divine laws which he set before them*.

This dependence upon the divine mercy is followed by a prayer founded on the sense which every individual ought to have of his many transgressions, so many and so great indeed, that they have incensed God and are deserving of punishment. The sincere penitent, therefore, will apply the words of inspiration to himself, and pray, *O Lord, correct me*, for I need it ; *but correct me with judgment*, with mercy, and according to thy loving kindness—*not in thine anger* and according to the severity that my sins deserve, lest I be consumed, and the purpose of correction, in bringing me to repentance and salvation, be defeated, and I be consigned to everlasting punishment.

Springing immediately from this prayer is the exhortation to *repent*, to turn from sin, because *the kingdom of heaven is at hand*—the time for forsaking sin is short, the hour of departure hence may be very near, and therefore diligence becomes every one ; and then follows that beautifully affecting declaration of the repentant prodigal in returning to his father, which is here designed to shew the practical effect of this invitation to repentance. *I will arise*, I will instantly obey the voice which bids me forsake my sins, I will go to my heavenly and merciful Father, and will say unto him, *Father, I have sinned against heaven*, the place where thine honour dwelleth, and before thee who sitteth upon the throne of glory ; I am undeserving thy favours, I have forfeited all claim to the inheritance of thy adoption and grace—*I am not worthy to be called thy son*. And what mind thus weighed down with the burthen, brought to a sincere acknowledgment of sin, does not rest with humble confidence on the hope that the mercy which was extended to the repentant prodigal may be vouchsafed to him.

The humility which is shewn in this confession, and the mercy which followed it, lead to the prayer which is contained in the next sentence, in which we pray that *Jehovah will not enter into a rigid, a strict judgment with his servant*, and exact, as it were, perfect holiness from a creature so weak, so fallen, so corrupt as man ; for if such were the case, if thus he *were extreme to mark* every error and every failing, no flesh could be accounted pure, none could be accepted nor escape eternal punishment—*none could be justified in his sight*.

The last sentence is a most seasonable warning to mankind to remove from their hearts all those ideas of spiritual pride which too often blind them, and render them insensible to their faults and to their spiritual state, and thus instead of knowing the extent of the disease which afflicts their souls, and being enabled to seek for a remedy, they go on in the corruption of sin till all opportunity for repentance is lost, the day of

grace has closed upon them, and they can no longer cry for mercy and justification to him who alone can heal them and save their souls. Well, therefore, and most judiciously did our venerable reformers close this introduction to the service of God with a sentence which bids us remove the film from the eyes of our mind,—not to *say that we have no sin* and thus *deceive ourselves*, and speak at variance with *the truth*, but in all humility to *confess our sins*, to lay the heart open before God who *is faithful* in his promise of mercy, and through Jesus Christ *just to forgive us our sins*, our acknowledged faults, and in his blood *to cleanse us from all the consequences of unrighteousness*.

These sentiments you perceive are arranged methodically*—they lead to and enforce each other, and are well calculated to prepare the way for the next part of the service—the exhortation or solemn address—which is a practical application of them. In this the appointed steward of his Divine Master explains the nature of the duties which have called the congregation together, and leads them to their fulfilment. This exhortation, therefore, should be heard in silence, and considered as an instructive address to all present.

An exhortation always was used in the ancient churches of Gaul and Spain† before the solemn part of the service commenced, and after those who were yet only preparing for admission into the Christian covenant, and the Gentiles were dismissed. In our day, where no distinction of this sort exists (though, alas! many walk now, as did the Gentiles of old, in the vanity of their mind, and deny by their lives the sacred name which they bear), the exhortation is well and judiciously placed at the commencement of the service to instruct and admonish those who are gathered together.

The exhortation commences by calling those whom God's steward addresses, as his *dearly beloved brethren*, a title at once bespeaking his affection for them, as members of the same family in the Lord,‡ in accordance with the declaration of their blessed Master "but all ye are brethren,"|| and as fellow-travellers depending on one Spirit, animated by one hope, and looking for redemption through one only Saviour. Nor is he content with the mere appellation of brethren, but after the example of his Apostles, calls them his § dearly beloved brethren, to shew them the high estimation in which he holds their souls' eternal welfare, his watchful anxiety for their salvation, and his desire to promote their dearest interests.

He then proceeds to lay the foundation of his exhortation by referring to that inspired word on our obedience to which every hope is built—he comes not of his own authority, he bids not in his own name, but in that of Jehovah, whose law the Scriptures are, whose will they contain, and whose minister he is; he enjoins you then by the word of the living God to *acknowledge and confess your manifold sins and wickedness*, and since he too is a sinful fallen creature, he includes himself in the duty as needing not only this acknowledgment of his transgressions, this thorough conviction of sin, this self-condemnation, like that which David made to Nathan, "I have sinned,"¶ but he would go with you and unite in a full confession of our individual faults, recalling them to our recollection, suffering them to

* Vide Comber's Guide to the Temple. † Palmer's Orig. Lit., vol. i., 211-12.

‡ Eph. iii. 15 || Matt. xxiii. 8. § Cor. x. 14. : Phil. iv. 1. : 1 Pet. ii. 1.11.

¶ Sam. xii. 13.

pass in review before our minds, considering "the days of old and the days that are passed,"* as the psalmist well expresses it, dwelling with sorrow and contrition on the offences of which we have been guilty. And, to render the exhortation more effective, we are charged to reflect how many in number, how various in their kinds, [and how frequently the offences have been committed; for to all this does the meaning of the word "*manifold*" extend; and that not one may escape, and say this does not affect me, *sins and wickedness* are mentioned, sins, which mean positive violations of the law of God; and wickedness which relates to moral guilt, evil thoughts, and every thing which pollutes the soul.

In the *acknowledgment and confession of our manifold sins and wickedness* we are bid not to *dissemble*, not to deal with duplicity, not to offer vain excuses, or to justify our faults by pleading what others do, that we are not worse than they are, and thus vainly imagining, or at least acting, as if we could deceive God. Neither are we to *cloak them*, to deny them as Gehazi did in the matter of Naaman the Syrian;† such indeed is to mock God—to stir up his anger against us:—and that we may be the more impressed with the enormity of these great faults, we are led to reflect on the presence of that Being in whose house we are assembled, and before whom our sins are committed—the *face of Almighty God*—the Omnipotent Jehovah who can, in a moment destroy us, but who is yet pleased in his infinite love for us, to style himself our *Heavenly Father*. Instead, therefore of thus heaping up wrath against the day of wrath, we are instructed to confess our sins and wickedness, with a *humble, lowly, penitent, and obedient heart*,—a humble and lowly heart, one divested of all pride, and entertaining no false and delusive ideas of our own merit, but such as marked the publican when he smote upon his breast, saying, "God be merciful to me a sinner,"‡ and a heart truly penitent, as afflicted and sorrowful at the recollection of our sins, as was the Penitent in the Gospel, who washed the Saviour's feet with her tears.¶ The heart thus *humble, lowly, and penitent*, must also be *obedient*:—it is not sufficient that we sorrow for our sins, we must regret our departure from the Divine law, our exceeding disobedience, our rebellion against Jehovah; the truly repentant will, therefore, for the future strive through prayer and watchfulness to avoid the errors of the past, he will have an *obedient heart*.

Then follows the reason why we should confess our sins and wickednesses with a humble, lowly, penitent, and obedient heart: viz.—*to the end that we may obtain forgiveness of the same by his infinite goodness and mercy*; since it is only by thus humbling ourselves before God that we can obtain his mercy, and be partakers in that justice which is penitent in Christ Jesus, by whom God is at once just and yet the justifier of all them that believe.§

The exhortation then proceeds to instruct us, that though these duties ought to be at all times performed, in our private prayers and secret devotion in the closet; yet that we are not to omit the public performance of this sacred duty, but then more especially when we are assembled together in public worship, and are the body of Christ, that Church|| which he has redeemed with his own blood, we ought then more especially to do it

* Rom. xvii. 5. † 2 Kings v. 25. ‡ Luke xviii. 13. § Luke vii. 38.
§ Rom. iii. 26. ¶ Eph. v. 22, 23.

when *we assemble and meet together* ; otherwise, neither our praises for mercies received, nor our petitions for those things of which we stand in need, can be acceptable, for he will not listen to the prayer that proceedeth from unclean lips. And how well, how admirably, are the duties of public worship here set forth ; first, *to render thanks for the mercies that we have received at his hands* ; and who can be insensible to the loving kindness of the Lord—who does not receive innumerable gifts at the hands of their Creator, life itself—the very possibility of attaining to glory, and enjoying an eternal reward, is indeed a great blessing ; one to which the poorest, as well as the richest, may attain, for they may be rich in faith, rich in the Spirit, and rich in good works. This, therefore, alone deserves our thanks ; but how many blessings do we not daily receive, and for which we ought to express our heartfelt thanks. Next we are *to set forth his most worthy praise* ; and, after the custom of the Jews, as well as the primitive Christians, to let the voice of praise ascend in tuneful harmony to Jehovah's name, and to extol him in songs of thanksgiving ; a duty incumbent upon all, and, therefore, all should raise their voice and unite in this grateful service. We are likewise instructed that we are *to hear God's most holy word* ; a most essential and important part of our duty, since it is that which nourishes the soul in this dreary wilderness—that which points out the way in which we should go,—which prepares us to resist the temptations which beset us in our race, and urges us onward by the promises of support, and pardon, and reward. How lamentable, therefore, is it to see many employing themselves, while the inspired word of Jehovah is reading—in talking to their neighbours, and looking around them, as if the message which is delivered did not affect them. Would this disrespect be shewn to the laws of any earthly monarch ? How much more improper and unbecoming is it, when the word of the King of kings is proclaimed. Surely we must feel that greatly as irreverence in sacred things is to be at all times condemned, it is very much more reprehensible when we are assembled in the house of the living God, for the express purpose of hearing his holy word. Nor are these all the duties ; we must seek for God's protection, we still require the divine mercy and care to be extended towards us, to bless us with *those things which are requisite and necessary*,—with health, with food, and with those things which are all so essential to our bodily welfare ; and above all, we must ask with fervent prayer for the Holy Ghost, that we may be strengthened in our spiritual duties, renewed by his divine teaching, and have an interest in that precious blood by which alone is pardon, and justification, and mercy. For these good and sufficient reasons, the exhortation also declares, that we are assembled together to *ask for those things which are needful both for our souls and bodies* ; knowing that although God need not be told of our wants, yet it is an act of faith* which shews our dependence upon his mercy, and because we are expressly taught, that only if we ask, we shall have ; if we seek, we shall find.†

The objects for which we are assembled being thus explained, the steward of God's mysteries *prays and beseeches* those present to *accompany him with a pure heart and humble voice to the throne of the heavenly*

* Matt. xxi. 22. † Matt. vii. 7.

grace. He copies the example of St. Paul; and, as though God did beseech you by him, he prays you, he implores you in Christ's stead, to be reconciled to God,* to go with him in the great work in which he is engaged, to join in these sacred duties with a *pure, i.e., an unfeigned heart*, one attuned to devotion, and desirous to exercise the high and holy privilege of waiting upon God; and with a *humble voice*—one which becomes creatures so fallen and sinful as men, and in that subdued tone which alone can shew the deep sorrow with which the confession of our sins afflicts our souls; in this spirit, he invites you to accompany him in faith to that throne of grace and mercy, where alone is help, and where only we can obtain remission of our sins, and all other benefits of Christ's passion.

Oh, remove from your minds then, my Christian brethren, every light and irreverent thought when you come to the service of God—let your hearts accompany your pastor when he invites you,† “come thou with us and we will do thee good;” we will lead you from the duty of praise here on earth, “to the general assembly‡ and church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.”

H. T. T.

Sayings and Doings of Old Time.

CONVERSION OF A CARMELITE FRIAR.

In the year of our Lord 1584, Sir John Perrot, then Lord Deputy of Ireland, taking his progress into the province of Connaught, there came to his lordship a Friar Carmelite, named Malachias Malone, by some called O'Malone, (brother unto Mr. William Eughter) who had been of that order about thirty-six years, even from the beginning of King Edward the Sixth's reign; this Malachias, and Sir John, then having had great conference together in private. After which, this friar (in the face of a whole congregation then met together in St. Stephen's church of Galway,) renounced the pope's supremacy, and also the popish religion.

At this recantation, he first entered into the Church in his friars weeds, saying to the congregation these words:—*Peccavi contra Deum Creatorem meum, contra Reginam, et contra Leges Regnorum ejus.* Then, taking off his friar's weeds, he said, “Away with these cloaks of sin, I will clothe myself with the gospel of Jesus Christ. Now, good people, bear witness, from henceforth I conform myself to the religion established in these her Majesty's dominions, by her Majesty and her Parliaments of England and Ireland.

At this time several of the Roman Catholic friars and jesuits lurking about that city of Galway, had a design against this convert, which coming to Sir John's ears, he would not permit him to remain in that province, but caused special care to be taken of him, and so brought him before to Dublin, where he was carefully looked after, and lay amongst my Lord Deputy's servants; the said lord allowing unto him a certain allowance for his maintenance during his government in that her Majesty's realm of Ireland.

Sir John being this year absent from Dublin, three months and odd days, returned thither with his friar upon the 11th of October following, and so gave her Majesty and the lords of the council here an account of this his progress; amongst the rest, this of Malachias was also.

Upon St. Simon and Jude's feast, being the 28th of October, and in the same month of his return to Dublin, Sir John, the Archbishop of Dublin, Lord Chancellor, the Primate of Armagh, the chief Judges, and others of her Majesty's council assembled in the cast^l of Dublin. This said Malachias (as appears by their letters unto the lords here of her Majesty's council,) having acquainted Sir

* 2 Cor. v. 20. † Num. x. 29. ‡ Heb. xii. 23.

John and that council, of several matters and discoveries which he had to reveal unto them, he was called for to appear before them, at which time he declared how he had been a grievous traitor to God and to her Majesty, and there declared this declaration in writing following; having got Mr. Fenton to write the same, that the lord deputy and council might read it the easier.

“ I, Malachias O'Malone, born at Bullintobber, in the county of Mayo, Anno Christi, 1522; in the year of our Lord, 1548, upon the assumption of our blessed Lady I received the order of Mount Carmel, generally called Friars Carmelites, and became a member of that order of the convent of Ballinsmale, in the said county, continuing therein for the space of twelve years before I departed thence. Afterwards in the year 1561, I journeyed towards Seville in Spain, in the company of Thomas Lynch, Garrett Fitzgerald of my own order, also in the company of my cousin James Malone, John Bourke, Philip Corwine, and of Thady O'Bryan, who in the city of Seville took on them the order of St. Francis. I tarried at that city about two years, and from thence journeyed into France, then coming into the city of Paris I met with several of my country-folks who civilly used me. At that time I was employed by Ludovic Freake, one of the order of Jesus, for to carry over certain papers of instructions unto Shane O'Neale, then stirring in the province of Ulster, which I safely delivered unto him from Father Freake. The contents thereof, were, to set up his title which his ancestors claimed in that province, and not to make any conditions with the English, unless it were upon great advantage, or in great extremities; for France and Scotland should both assist him, when he had raised up that country.

After I had received these instructions, he produced the bishop of Rome's bull of indulgence and liberty unto all those who undertook to succour and assist that mother church of Rome. The contents be as these :—

“ ‘ Pius, the servant of the servants of God, &c. Whereas we have found, and daily find heresies increasing in several of our colonies, principalities, realms, and countries, subject to the sacred see of St. Peter our predecessor, and they falling from, and deserting our jurisdiction with their blasphemous and railing writings against us, our ceremonies, and apostolic jurisdictions and privileges, granted unto us and our successors from God, and formerly generally acknowledged by emperors, kings, and princes, to be ours, and our predecessor's due and right.

“ ‘ We, therefore, in the name of the Holy Trinity, of the blessed mother of God the virgin Mary, of St. Peter, of St. Paul, in the name of the holy host of heaven, of the archangels and angels, of the holy apostles, saints, and blessed martyrs, do anathematize all heretics lying, trading, or travelling in or amongst the same, wheresoever dispersed over the space of the whole earth. We further will and authorize the wise and learned of our ecclesiastics, expert in divine service, to labour, endeavour, and devise all manner of devices to be devised, to abate, assuage, and confound those heresies repugnant to our sacred laws, that thereby these heretics might be either recalled to confess their errors, and acknowledge our jurisdiction of the see of Rome, or that a total infamy may be brought upon them and their posterity, by a perpetual discord and contention amongst themselves; by which means they may either speedily perish by God's wrath, or continue in eternal difference, to the reproach of Jew, Turk, Heathen, nay, to the devils themselves. Given at Rome the 6th Ide of May, Primo Pontiff.

‘ PIUS QUINTUS.’

The copy of this bull of indulgence and commission, was translated unto me into English by a learned penman, named John Warham, nephew to William Warham, some time Archbishop of Canterbury. After that I had got a copy of this bull, Mr. Freake and I discoursed concerning the same, because I thought it impossible to overthrow the Protestants unless it were by force of arms; but he replied that it was easy to do it otherwise, by telling me that this bull dispensed with the deviser for devising new tenets, doctrines, and covenants; nay, that it dispensed to marry after an heretical law, provided that the device intended was to promote the advancement of Rome, and that marriage, as they performed it, was no marriage, but a venial sin. Then I made answer, in case these men be taken with this kind of life, and so totally fall from Rome, what will you do then? He told me after this manner, to the best of my remembrance, that those who

undertook to serve the mother church, entered their names in the chief convents of their several orders, and that in their commissions they have several names, three or four, in case they be discovered, and that when they have intelligence, they may fly to another place, and still keep correspondence with the convents. I demanded of him which sort had the granting of these licenses. He told me that pope Pius had granted a commission to the wisest and most learned sort of the orders of St. Dominick, St. Francis, and of his own order of the society of Jesus, to keep a general correspondence, every quarter at least, with the convents of these orders, which testimonies were to be shewn unto these general assemblies, as signal demonstrations of their fidelity to the church of Rome. I told him that it was worth my journey coming out of Ireland for to travel, because I had learned much experience, and should be cunning for the future. To this he said, you see how we be by the heretics put to our shifts every day more than others; therefore we must try our skill to be even with them.

I demanded of him, what could it avail the church of Rome to set up so many heresies, seeing that the devisers dare not openly acknowledge the church of Rome's supremacy, but be forced to rail at the pope, and at her. He replied, when they rail at Rome and their hearts be contrary, it is not sin; they may mean Rome, and name it, as it was in the ancient Roman days; and also the word pope, for that word in Latin *papa*, is as much as to say, a Bishop; so that he may mean one of their heretic Bishops, and that these mental railings advanced the see of Rome, and furthered their designs in several respects.

First, as it was heresies and schisms amongst heretics, so it hindered uniformity in the Church of England.

Secondly, that it was a great advantage for preventing Roman Catholics to turn away from their principles.

And, lastly, whenever the church of Rome shall have a design to destroy heresy, she will never want intelligence, having one or more of these wise men amongst these several sorts of heretics.

Then I asked, how shall we be able to know her Majesty's secrets, and the intents of the Church of England? He said, we have also dispensed with that, and several of that church have either a Roman Catholic wife, or the wife a Roman Catholic husband, or they, if both heretics, perhaps keep Roman Catholic servants, which are bound to obey the mother church when ever commanded. I entreated Mr. Frenke to give me a copy of the heads of the directions that were given unto those who were licensed to perform what this bull had permitted; which was thus:—They were permitted to marry upon two accounts: First, because they might not be suspected: Secondly, heretical marriage is no marriage, if their matrimonial ceremonies be contrary to Romish orders.

Several of these so licensed, are to take divers callings, according to their inclinations, yet to preach and expound; and in case they be asked upon what grounds they came by this science, they must reply by the Spirit of God, by revelation, and by searching of the Scriptures. In case they be asked upon what grounds they take upon them to preach, they must reply, we preach not but teach. But in case they ask, and say, why do ye then teach itself? ye must reply, because the sons of the prophets did teach; so did Jehoshaphat and his princes, likewise did the disciples before Christ's resurrection, also the Scribes and Pharisees, and divers of the church of Corinth, and these were not churchmen. If they say by this means every man may preach that listeth, you must reply, I could wish we were all preachers and prophets, because Moses wished all the Lord's people were prophets.

If we should make but one or two divisions amongst the English heretics, it were all in vain, and our labour lost; and this the council of Trent a little before its dissolution left to our society to handle, who from Paris, Rome, and from several places of Italy, corresponded with each other, and concluded that Rome herself had not continued in that splendour as she hath done hitherto, in case her popes and councils had not brought in novelties to please people's fancies, by which means it confounded the capacities of the laity and common sort, as they were not permitted to read or search the Scriptures. But by reason that the

heretics of England and other provinces permitted them to be read, it was necessary before they were well grounded in their principles, to preach variety unto them, to some of the doctrine of free will; to some that children should not be baptized till they come to age; to others a monarchy of earthly happiness after this temporal life; to others, that the righteousness of man dependeth not upon the faith of Christ, but upon charity and affliction; and that any gifted man may either give or receive the sacrament. All these and several such like observations as shall daily spring forth, must ye undertake to perform outwardly with great fervency, for thereby ye will not be suspected or discovered; for that one method being duly observed will absolve ye, and hide your designs.

Then receiving these instructions, I left Paris, and journeyed, and came to Calais, from thence I sailed into Scotland, and so came for Ireland, where I gave the papers delivered unto me by Father Freake unto Shane O'Neale, which was in the year of Christ 1564.

Judgments falling upon the head of Shane O'Neale for his treachery and rebellion against our sovereign lady the Queen, I said within myself, God doth not prosper these unjust means; yet continuing still in my profession of the order of Mount Carmel, I perceived always the Roman Catholics projects to fail them, which smote my conscience very often, so that I resolved to repent, that I might lay my bones in the grave in peace, with hopes of a joyful resurrection when I and all mankind shall come before our blessed Saviour Jesus Christ, before whose tribunal all must appear, and receive according to their works, and faith in him alone. Witness my hand this 28th of October, Anno Domini, 1585.

MALACHIAS MALONE.

The original of this was sent to her Majesty and council, from Sir John Perrot, Knight, then lord Deputy of Ireland, and that council; as a signal assurance of this convert's reformation to the Protestant Church of England now established.

Correspondence.

[The Editor wishes it to be distinctly understood, that he does not consider himself at all responsible for the statements or opinions of his Correspondents.]

To the Editor of the Churchman.

CHURCH SOCIETIES.

MR. EDITOR,—I am anxious to direct the attention of yourself and your readers, to the means of promoting the interests of the Church of England, which are afforded by the agency of the Church Societies, I mean particularly those for Building and Enlarging Churches, Promoting Christian Knowledge, and Propagating the Gospel in foreign parts.

These several societies, have the highest objects in view, and are labouring zealously and wisely in their respective departments, but unhappily they are neither sufficiently known nor adequately supported. They have nevertheless been instrumental in effecting a vast degree of good, but it now behoves them to extend their operations to the furthest limits, and to enable them to do so, it becomes the duty of each member of the Church to render them all possible encouragement and support, rich and poor should be induced to take an interest in their concerns and whilst the former should be intreated to contribute liberally, the latter should be afforded opportunities of throwing their *mites* into the treasury of the Church. There are various means by which this may be effected, but of two simple ones I earnestly recommend the adoption, namely, the institution of local associations for the receipt of subscriptions small and large, and the general preaching of annual collection-sermons. Thus every congregation would have the important subject properly brought before it, and each member thereof would be enabled to minister to the growth of true religion in a way which must commend itself to the approval of all intelligent and affectionate Churchmen. Thus also Clergy and Laity would naturally co-operate—Christian sympathy would be awakened—we should provoke one another to love and good works, and whilst we pray for the "good estate of the Catholic Church and for all sorts and conditions of

men," we should be *acting out* our prayers and might humbly but confidently expect the Divine blessing to descend upon our labours and crown them with success.

Feeling assured, Mr. Editor, you will readily and cheerfully second the above recommendations,

I remain your obedient servant, and constant reader,

A. L.

OUTWITTING OR OVERREACHING, NOT DEEMED CHEATING OR DEFRAUDING.

SIR,—The following circumstance was recently related to me by one of the party referred to. A certain person applied to a postmaster, to hire a horse to draw a light vehicle sixteen miles and back: the sum proposed for the hire was deemed too much. The hirer, in order to reduce the rate of charge, wittingly said, "I shall not want a ticket, I shall not go through the toll-gate." Thus, as the lender observed to me, giving him to understand that he need not charge himself with the duty in that case; and, continued he, "the r——e would have had me to have exposed myself to a heavy penalty, in order that he might have been a gainer thereby." The parties, Mr. Editor, are both pious Methodists, (but whether they knew each other as such at the time or not I cannot say), now living not a hundred miles from the parish of St. Peter, in the borough of Derby. The hirer, well knowing that he was endeavouring to outwit or overreach (although his tender conscience might induce him to think he was neither attempting to cheat nor defraud), he having very lately been informed against for letting a horse for hire contrary to law; but whether the same had been stated to the Hon. Board of Excise or not, I cannot say. From the above, Sir, you and your readers are left to judge how far such pious and loyal Methodists observe the two following injunctions, viz.: "Whatsoever ye would that men should do to you, do ye so to them." "Render, therefore, unto Cæsar the things which are Cæsar's."

Your most humble servant,

F.

PRESBYTERIAN ORDINATION.

SIR,—The case of the Scotch Presbyterians, set forth in your number for April by an anonymous Correspondent, involves a difficulty which cannot easily be surmounted.

On the one hand, if Presbyterian ordination be valid, then the ordinations of John Wesley, or of Charles of Bala, both Presbyters of the Church of England, must be admitted, as well as those of John Knox, a Romish Presbyter. Dissent from the English Church has in many instances originated in the secession of Presbyters from that Church, and I am therefore unable to see why, if Presbyterian ordination is really founded in scripture, the ordinations of dissenters should not be as good as those of the Scotch Presbyterians. Independents, Baptists, and Methodists, all practise the ceremony of laying on of hands, and their authority for so doing is derived from English or Scotch Presbyters.

On the other hand, the Scotch Presbyterians form a national establishment, they are recognized by the state as a National Church, and the acts of that Church in Scotland have a legal sanction, no less so than the acts of the Established Church in England. Moreover the Ministers of that Church are generally admitted to be sound in faith, orthodox in doctrine, and exemplary in moral conduct. The pastoral cure is efficient and laborious. In every parish there is a resident minister, and pluralities are unknown. The English Church, though blessed with an Episcopacy, and glorying in Apostolic succession, yet has not a Ministry more zealous and attentive to their duties, nor are its parishes better regulated. The case, therefore, rests upon the horns of a dilemma. On one view of the question, the Presbyterians are without a Church; on the other view, they have a Church established and beneficial. Yet a true member of the English Church is constrained to say that the Scotch Establishment, though useful and profitable to the people, is yet destitute of one essential characteristic of an Apostolic Church, and that is, a Ministry rightly ordained. For if the Scotch Ministry be duly authorized, then also are the various bodies of English dissenters, unless it be maintained that a succession from Presbyters of the Church of England is less valid than from

Presbyters of the Church of Rome, or that John Wesley was less a Presbyterian than John Knox. It is time, therefore, for the members of the Establishment in Scotland, if they wish to be distinguished from the various bodies of dissenters, and to rescue themselves from the degradation into which those bodies are sinking, to give a sanction to their ministry better than that which Presbyterian ordination confers. It is time for them as they value their own establishment and hope for its continuance, to seek for a closer union with the Church of England, and thus they might effect without difficulty in recognizing its episcopacy, and by thus elevating their ministers above the level of dissenters. May God in his mercy cement this happy union, and thus enable the two Churches of England and Scotland to present an united front against their foes, who are at this time leagued together for the destruction of them both. Only let past contests be buried in oblivion, and let the chief men of either Church meet together with an anxious desire for reconciliation, and I doubt not that, under God's blessing, means may be adopted of uniting the two Establishments in one common bond of love and affection, so as to bid defiance to all acts of aggression from without, and to be a blessing of acknowledged utility to both countries. For union is strength. The Church of Scotland, in its union with that of England, has nothing to lose, but much to gain. Her essential articles of faith would still remain unimpaired, her discipline would be improved, and her ministry would go forth with an authority which is not now accorded to them. In short, by an effective union, the national Establishments might flourish for ages in our land, and acquire a permanent ascendancy in the hearts of the people.

I am, Sir, &c.,

G. N.

A WESLEYAN'S OPINION OF AN OATH.

SIR,—An old Wesleyan (a neighbour of mine) many years past the meridian of life, very recently related to me the following anecdote in public company, which will clearly prove to you his opinion of the obligation of an oath. He said when he was in service in a certain place, there was a Custom House officer employed to look after the cattle, &c., which he could do, as his office did not take up the whole of his time; that this officer was sworn to seize all illicit goods which he saw; that he himself and his fellow-servants were in the habit of purchasing small casks of smuggled gin; that when they expected such things coming, they used to say to the officer, "you must not go near that stack in the morning, until you have seen some person:" which he always obeyed; and would frequently ask the question, "is all right?" When answered in the affirmative, would go about his business as usual. This officer he contended was a good fellow: he would not see, although he was well aware of the transactions going on. This pious Methodist also contended, that the officer did not violate his oath: because he would not see. Whether such circumstances did actually take place or not, I cannot say; but this I can say, without fear of contradiction, I relate it to you, Sir, as related unto me by this pious and aged member of the Wesleyan society; I therefore leave it to you, and your numerous readers to say, how far such persons consider themselves bound by the obligation of an oath?

Yours, most faithfully,

X.

ON CHURCH MATTERS—THE VOLUNTARIES—FESTIVALS.

SIR,—In these stirring and perilous times, when political empiricism presides in the Cabinet, "voluntaryism" is using every engine in its power to vilify the Clergy, exaggerate the revenues, and ridicule the ordinances, as preliminary to the overthrow of the Church of these realms. "Voluntary" papers advocate democratic principles; and revolutionary prints, in return, open their columns to "voluntary" misrepresentation, ignorance, and abuse. A recent number of the democratic organ in the north of England, had an article headed, "Religious Liberty," purporting to be a reply to a communication in that able and popular champion of constitutional principles, the *Newcastle Journal*, on "voluntaryism" in Alnwick. The valourous "voluntary," apparently actuated by the convenient maxim of a celebrated coward, that, "discretion is the better part of valour,"

prudently endeavours to escape from a grappling with *facts*, by extracting from musty folios a few "dissecta membra" to construct a clumsy and abusive article on the Festivals of the Church—a loop-hole of escape suggested by the Journal's remarks on the want of good feeling (to say the least of it) manifested by the "voluntaries" in selecting Christmas day to pour forth their denunciatory harangues against the Church at the time when she, in common with universal Christendom, is celebrating the nativity of Him, whose birth was ushered in with the angelic anthem, "Peace on earth, good will towards men." This "voluntary" asserts that the *Primitive Church* held no festivals, nor commemorated the deaths of the martyrs—that they were not instituted until (to use his own elegant metaphor) the Church "became the harlot of the State,"—that they derive their *origin* from the observances of pagan and papal Rome—and pretty broadly insinuates that Christians are as "grossly superstitious" in commemorating the Redeemer's birth, as the pagan Greeks and Romans were in celebrating the birth of Bacchus, which he says, was the corresponding festival in the heathen calendar. These assertions, as usual, have been received as oracular responses; for this learned mythologist is a sort of *Parvus Apollo*—a Sir Oracle on a small scale—among the "little knot" of voluntaries who re-echo his "ponderous levities" with the most ridiculous gravity. Now, Sir, there is no question that *papal Rome* worked up much of the old pagan material, and overlaid the simple and holy festivals of the *primitive Church* with pompous ceremonies and unmeaning forms. These, like the great doctrines of Christianity themselves, became under the papacy (the dear ally of voluntarism) so corrupted and elevated into essential articles of faith, that some Protestant Churches at the Reformation, with a zeal tempered by that admirable wisdom, and knowledge, and respect, for *primitive usages*, which guarded all the measures of the English Reformers, rejected the *thing* on account of its *abuse*. We said that papal Rome worked up much of the old material. For instance, the heathen festival of the *Mater Dæum* became the *papal* feast of the Madonna; the *hostia*, a victim because of the host; the "*Lugentes Campi*," Purgatory,—nay, the very name is pagan, for the annual feast of purification was called "*Sacrum Purgatorium*;" but these corruptions, repudiated by the English Church and unknown to her in her primitive times, were *posterior by centuries* to the *primitive festivals* of Easter, Whitsuntide, and Christmas. The two former, by the concurrent testimony of the Christian Fathers and ecclesiastical historians, being instituted by the immediate followers of the Apostles—perhaps by the disciples of our Lord himself: and the latter being generally observed by Christians a little after the end of the *first century*. A very early difference arose in the Church concerning the *time* of celebrating Easter;* and we find that Polycarp, "the contemporary and friend of St. John," as Irenæus calls him, about the end of the *first century*, visited Rome to arrange the dispute. Bishop Gunning, in his "*Paschal Fasts*," &c., cites a long array of fathers of the earliest times and highest credit, from Irenæus downwards, to prove its Apostolic origin and observance; and it is well known that the western Church which kept Easter upon the Sunday following the Jewish Passover, pleaded *Apostolic tradition*; and the eastern Church that kept it on the same day as the Passover, pleaded the *practice of the Apostles*. Dr. Cave is of opinion that Christmas† was kept by the eastern Church in January, and confounded with the Epiphany, until receiving better information from the western Church they changed it to the 25th December,‡ on which day the nativity

* Wheatly informs us that Easter, the day of the resurrection, is derived from a Saxon word, *ostre*, to rise. The Greeks called it *πασχα*, and the Latin Church *pasccha*, from the Hebrew word, signifying, *passover*. Our mythological critic of the Radical print, will no doubt derive it from *Gostre*, or *Eastre*, a Saxon goddess, whose festival was celebrated in April, and most logically deduct the *origin* of the Christian festival, from the conclusive fact of its being named Easter by the Anglo Saxons.

† There is little reason to doubt but that this, which we now observe, is the very day; the testimony of St. Chrysostom is clear for the tradition of it. Though if the day were mistaken, the matter of the mistake, being of no greater moment than the false calculation of a day, will certainly be very pardonable in those who think they are not mistaken. And as long as those, who are supposed to be in this error, do perform the business of the day with as much piety and devotion on a mistaken day, as they could do on a true one, if they certainly knew it; the excuse of blameless ignorance will wash away greater errors than this of the day, supposing it were an error.—*Nelson's Fasts and Festivals*.

of our Saviour fell according to the calculation of Clemens Alexandrinus, in which the Church was universally agreed. We find, moreover, the eye witnesses of St. Ignatius' martyrdom (A.D. 107) publishing the day of his death, that the Church of Antioch might celebrate it. The Church of Smyrna giving an account of Polycarp's martyrdom (A.D. 166) express their intention "by God's permission to meet at his tomb to celebrate his birth-day," and Tertullian who lived at the end of the *second century* informs us that, "the Christians yearly celebrated the martyrs' births—as they called their deaths—as a custom derived from the tradition of their ancestors." By the birth-days of the martyrs (*μαρτυρων γενεθλια*) was meant not their introduction to the sins and troubles of this world, but their release from them, after having fought the good fight with the Church militant on earth—the birth-days of their nativity to everlasting life. These days were commemorated with joyful hearts, and pious gratulation, calling to mind the Apostolic injunction, to "remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation (*την ενδεσιν της αναστροφης*). A high and edifying custom it was, to see groups of hoary saints, and humble youths, and modest maidens, of primitive zeal and fervent charity, over the grave of some one of the noble army of martyrs, "solemnly recite his suffering and triumphs, praise his virtues, bless God for his pious example, his holy life, and happy death,"

whose blood was shed

In confirmation of the noblest claims.

Their claim to feed upon immortal truth,

To walk with God, to be divinely free,

To soar, and to anticipate the skies.

Christianity was not established by law until the *fourth century*, and yet our critic (who talks of ignorance of ecclesiastical history!), asserts that the primitive church held no festivals, nor commemorated the deaths of the martyrs, until its connexion with imperial power; and attempts to degrade these high and holy seasons of religious improvement by stigmatising them as the mere "harlotry" of pagan rights and Christian superstition. We have shown to the contrary. Festivals have been common in all countries, and have their origin in the better principles of our common humanity, or direct commands of God. Man, as a religious animal, spontaneously instituted them as grateful acknowledgements to the Divinity for some signal public favour, or deliverance from impending national calamity—for the providence of good seasons—for the reverential remembrance of some departed friend, some noble patriot, some illustrious benefactor. In the Jewish Church God himself ordained several feasts to be observed; such as the Feast of Tabernacles, the Passover, &c.; and we learn that our Saviour kept a feast of the Church's institution, viz., the feast of Dedication. Christian Festivals, at which this shallow cynic affects to sneer, although not essential parts of Christianity, (nor does the Church of England consider them so, as this veracious scribbler more than insinuates), are connected with it, inasmuch as they celebrate and call to constant remembrance the most stupendous events of its history. They are agreeable to history in their general scope—consonant to Apostolic and primitive usage—and instituted to recal the mind and heart, at stated seasons, from the career of pleasure—from distracting cares—the accumulation of wealth and the consolidation of power, to meditation on eternal things and the care of our nobler being. The religious observances of the Jews were consistent with this design. The fabric of the Mosaic rites and ceremonies "fell with a better dispensation," but no observance was allowed to perish which tended to promote personal holiness, moral improvement, and communion with God. The festivals of the primitive Church—which the Anglican Church follows and imitates—had not their origin, (as we have shown), in pagan, much less papal observances; nor was it, till about the *fifth century*, that any marked deterioration began, from a mistaken notion to do as little violence as possible to existing prejudices. It is to this easy and accommodating faith, so characteristic of the Romish missionaries, that we owe those unbecoming festivities that sometimes accompany seasons appropriated to religious improvement, confined, indeed, chiefly to the lower orders of the people, among whom ancient customs and amusements linger long after the superstitions in which they originated are

forgotten, and only remembered among the wanderings of the intellect, and the corruptions of the human heart. Nor would the time of celebrating Christmas be anything more than a mere *chronological coincidence* with a festival of Bacchus,* (the two, most remarkable for their pomp and ceremony, being celebrated in the Greek months *Ἀνθεστηριων* and *Ελαφ ηβολιων*, which answer to our February and March), and the Romans celebrated their great Bacchanalian festival on the 18th of March, also. But, adds our acute logician, "you ought not to celebrate Christmas† day, or why do you not celebrate the mass, or host, as Catholics do?" As well might he argue "you ought not to hallow the *Sunday*, or why do you not worship the sun, as the Saxons did?" The primitive Church knew as much of the mass, or elevation of the host, as the heathen Saxons of Christianity, or this "Voluntary" of its history! He scribbles about St. Austin too, yet appears to be totally ignorant of the fact, that when St. Austin, at the command of Gregory, (who were not *Romanists* in the modern acceptation of the term), landed in this country, he found an ancient Episcopal Church that rejected the interference of Rome; and, indeed, Gregory, himself, is known, from his epistles, to have repudiated the authority, since claimed for his see. Austin's first dispute with the ancient prelacy, was concerning the time of celebrating the *festival of Easter*, in which they followed the eastern Church, which proves the high antiquity of the British Church, and seems to connect it with Asia; and during our country's transition from paganism to Christianity, only two counties north of the Thames, Norfolk and Suffolk, were under Roman superintendence. Every other county, from London to Edinburgh, was evangelized under a religious system of native growth, by the ancient Church of Britain, and by Prelates of British origin. Accurate historian! admirable logician! most sagacious "Voluntary!"

Alnwick.

ΔΑΚΥΣ.

FINE PREACHING.

SIR,—A highly-finished, elaborate, and elegant style, is looked upon as the perfection of a Christian preacher; and the manner, rather than the matter, is the chief object. It is not considered that an artificial and polished arrangement of sentences is lost on a common audience, and those who affect it are, it is to be feared, little moved themselves with the importance of divine things, and are far more solicitous for their own character, as a speaker, than

* The ceremonies at the festival of Bacchus bear no resemblance to those of Christmas. If any (Pagan) festival has engrafted its ceremonies and amusements on the Christian one, under the assimilating genius of the Papacy, it is that of Saturn. "Christmas," says the learned Selden, the *Saturnalia*, the same time, the same number of holy days, when the master waited upon the servant like the Lord of Misrule." To this we will add that the custom at the Roman Festival of the *Saturnalia* of sending presents of small images (*sigillaria*) has its counterpart in the custom still common in the North at Christmas (though now chiefly confined to children) of making presents of Yule Doughs, i. e. cakes of paste representing the image of our Saviour. Besides," adds our Voluntary, "the Saxons celebrate the feast of the Iaul Gule on this day!! It is a good rule in poetry, *Nec Deus interit, nisi dignus vindice nodus incidat*; we would recommend the observance of this judicious maxim to our Saxon critic, when he next issues forth under his *cacoethes mythologica*. Bede informs us that the Saxon year commenced on the 8th cal. of January, which is our Christmas day, and was ushered in with great joy and festivity. This feast was in honour of the Sun, and was called *Giuli*, *Gehal*, or *Yule*, (so were the months December and January,) from the Saxon word signifying a *revolution*, a *wheel*, denoting the sun's return after the winter solstice. Bishop Stillingfleet, in his *Origines Britannicæ*, says that some derive it from *Iola*, which in the Gothic signifies to *make merry*, but thinks the former the more probable (in which nearly all etymologists agree), not only from the authority of Bede, but because in the old Runic *Fæsti* a *wheel* was used to denote this festival. Our "Voluntary" Saxon the tutelar saint of the "Alnwick Young Men's Voluntary Association," stands alone, perhaps upon the authority of unpublished MSS. *penes se*.

† The Italics are his own. This precious logic is founded on an etymological blunder. The *mas*, or *mass*, in this word, and in others, such as *Lammas*, *Michaelmas*, &c., is from a Saxon word, signifying a *festival*—a stock entirely different from that of the ceremonial of the *mass*, in common with *missal*, is derived from the form (*ite missa est*, i. e. *ecclesia*) used for the dismissal or sending away the people before or after communion at the Eucharist. "*Missa idem ac missio sicut remissio pro remissione dicebant antiqui. Ex allatis satis constat missam a missione dici et populi dimissionem significare.*" V. Card. Bona. de Rebus Liturg. The Greek form of dismissing was similar οἱ ἀκοὶ γνώητοι περικατήτηται

for the spiritual profit of their hearers. Yet in no age did Almighty God ever more clearly show, by the effects, what was agreeable in his sight, than in the present. What a number of learned and elaborate sermons have been preached to no purpose! Even the truth of the doctrine that is in them, is rendered, in a great measure, useless, by the wisdom of words with which it has been clothed: while plain, artless, colloquial addresses to the populace, by men, fearing God, and speaking of divine things in fervour and charity, have been attended with *demonstration of the Spirit and of power*, and souls have been rescued, through their means, from sin and Satan. Classical and ornamental knowledge is not the *first* thing to be aimed at by a pastor. If he is yet very young, his time, indeed, is laudably employed in cultivating his faculties in this respect. And if his genius for eloquence be strong and acute, he will soon learn the justest rules sufficiently for the purpose of his profession. There is, indeed, an eloquence in the Scriptures, but it is an eloquence adapted to the subject, plainly divine. A pastor who has talents for speaking, attended with superior learning and endowments, will study to attain a "diligent negligence," that he may never overshoot the capacities of his audience, either by refined reasonings or by artificial elegancies of diction. Plain, downright, above all things perspicuous and intelligible, without being rude or clownish, he will descend to the lowest comprehension of his audience; and his grandeur and sublimity will appear in things not in words. He will gladly give up his reputation to the fastidiousness of critics; for he has souls to bring into Christ's fold, and is not solicitous of the praise of men. He will show, without designing it, from time to time, that he *can* speak more elaborately, and more elegantly; but eloquence will follow his subject, not go before it. This will be the plan of a man of genius and learning in the work of the pulpit: he will humble himself, that Christ may be exalted. But Christ can do his work by workmen of slower and more ordinary capacities; and he has often done so.

"Let our Christian orator," says Augustine, "who would be understood and be heard with pleasure, *pray* before he speak. Let him lift up his thirsty soul to God, before he pronounces any thing. For since there are many things which may be said, and many modes of saying the same thing, who knows, except He who rules the hearts of all men, what is most expedient to be said at the present hour? And who can cause us to speak what we ought, and as we ought, unless He, in whose hands we, and our words, are? And by these means he may learn all that is to be taught, and may acquire a faculty of speaking as becomes a pastor. At the hour itself of speaking, a faithful spirit will think his Lord's words adapted to his circumstances: 'think not what or how ye shall speak, for it is not ye that speak, but the Spirit of the Father which speaketh in you.' If the Holy Ghost speak in those who are delivered up to persecutors for Christ, why not also in those who deliver Christ to learners? But, on the other side, if any say that men need to know no rules, nor follow any studies; if the Holy Ghost make men teachers; it might be said, also, men need not to pray: because our Lord saith, 'your Father knoweth what ye have need of before ye ask him.'" E. R.

Poetry.

THE CHRISTIAN SABBATH.

This is the day of holy rest,
Meet emblem of that happy state
Which the pure spirits of the blest
Beyond the reach of time or fate
Enjoy, with Him who died for them,
And wears creation's diadem.

This is the day the Lord hath made;
Rest, mortals, from your daily toil,
And let your gratitude be paid
To Him who death and hell did spoil,
When on the week's first day he rose
Triumphant o'er man's deadly foes.

Rest; and enjoy this holy day
In peace, and love, and worshipping;
And joyful your devotions pay
To yours, and wide creation's King:
High, high your voices gladly raise
In solemn songs, and hymns of praise.

With them, my soul well pleased unite,
And hold communion with the good;
Seek, seek for grace, and strength, and light
That, when time's past as with a flood,
Thou may'st to endless Sabbaths rise,
Glorious beyond the new-born skies.

W. S.

VARIOUS OPINIONS OF CHRIST.

"What think ye of Christ?"—Matthew xxii. 42.

What think you of Christ? is the test
To try both your state and your scheme:

You cannot be right in the rest,
Unless you think rightly of him.

As Jesus appears in your view,
As he is beloved, or not;
So God is disposed to you,
And mercy or wrath is your lot.

Some take him a creature to be;
A man, or an angel, at most:
Sure, these have not feelings like me,
Nor know themselves wretched and lost?
So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I was sure he was God.

Some call him a Saviour, in word,
But mix their own works with his plan,
And hope he his help will afford,
When they have done all that they can:

If doings prove rather too light,
(A little they own they may fail),
They purpose to make up full weight
By casting his name in the scale.

Some style him the pearl of great price,
And say he's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys.
Like Judas, the Saviour they kiss;
And while they salute, they betray!
Ah! what will profession like this
Avail in his terrible day?

If ask'd what of Jesus I think?
Tho' still my best thoughts are but poor,
I say he's my meat and my drink,
My life, and my strength, and my store;
My shepherd, my husband, my friend;
My Saviour from sin and from thrall;
My hope from beginning to end;
My portion, my Lord, and my all.

Obeys Hymns.

Reviews.

An Exact Reprint of the Roman Index Expurgatorius, the only Vatican Index of this kind ever published. Edited with a preface, by Richard Gibbings, A.B., Scholar of Trinity College, Dublin. Dublin, Milliken & Son, W. Curry, jun., and Rivingtons, London, 1837, 12mo., pp. 608.

(Concluded from p. 180.)

The manner in which the Fathers have been corrupted by the Romanists, will be more easily understood by a specimen taken from the treatise on the Unity of the Church, which was written by Cyprian, Bishop of Carthage, in the third century. It is well known to all learned men, that Cyprian was amongst the most strenuous defenders of the equality and independence of Bishops, and that he gave the most determined opposition to the spirit of encroachment, which even at that early period began to manifest itself in the Roman Court. In the passage which we shall submit to our readers, he is showing the danger of heresy and schism, from the fact that there is but one Church of Christ. He shows that there is but one Episcopate of which all the Bishops on earth have an equal share; and that, though all the Apostles had equal dignity and power, yet one Saviour, to manifest the Unity of his Church, chose to make its origin begin with one of them. We shall now give the passage both in Latin and English. The words inclosed in brackets have been inserted by the Romanists in the printed copies, since the Reformation, contrary to the text of all the old editions, and of all manuscripts of any value.

"Loquitur Dominus ad Petrum: Ego tibi dico, inquit, quia tu es Petrus et super istam petram edificabo ecclesiam meam, et portæ inferorum non vincent eam. Et tibi dabo claves regni cœlorum, et quæ ligaveris super terram, erunt ligata et in cœlis: et quæ solveris super terram, erunt soluta et in cœlis. Et iterum eidem post resurrectionem suam dicit: Pæce oves meas. Super [illum] unum ædificat ecclesiam suam [et illi pascendas mandat oves suas.] Et quam-

"The Lord saith to Peter: I say unto thee, saith he, that thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth, shall be loosed also in heaven. And again after his resurrection, he saith: Feed my sheep. On [that] one he buildeth his Church [and

vis Apostolis omnibus, parem potestatem tribuat et dicat: sicut misit me Pater, et ego mitto vos. Accipite Spiritum Sanctum. Si cui remiseritis peccata, remittentur illi: Si cui tenueritis, tenebuntur; tamen, ut unitatem manifestaret [unam Cathedram constituit, et] unitatis ejusdem originem ab uno incipientem sua auctoritate disposuit. Hoc erant utique et cæteri Apostoli, quod fuit Petrus pari consortio præditi et honoris et potestatis, sed exordium ab unitate proficissitur [Primatus Petro datur] ut ecclesia una [et cathedra una] monstretur; [et pastores sunt omnes, sed grex unus ostenditur; qui ab apostolis omnibus unanimi consensione pascat] quam unam ecclesiam etiam in Canticis Canticorum Spiritus Sanctus ex persona Domini designat et dicit: una est columba mea, perfecta mea, una est matri suæ, electa genetrici suæ. Hanc ecclesiæ unitatem qui non tenet tenere se fidem credit? qui ecclesiæ renititur et resistit [qui cathedram Petri, super quam fundata est ecclesia deserit] in ecclesia se esse confidit?*

commandeth him to feed his sheep.] And although he giveth to all his Apostles equal power, and saith; as the Father hath sent me and I send you, receive ye the Holy Ghost, whosoever sins ye remit, they shall be remitted, and whosoever sins ye retain they shall be retained: Yet, that he might manifest unity, he [constituted one chair and] appointed by his authority that the origin of the same unity should begin from one. The rest of the Apostles, therefore, were endued with an equal share of both honour and power as Peter was, but the beginning commenceth from unity. [The primacy is given to Peter] that it might be shown that there is but one Church, [and one chair. And they are all shepherds, but there is but one flock, to be fed by all the Apostles with unanimous consent,] which one Church also in the Canticles,† the Holy Spirit in the person of the Lord pointeth out, and saith; ‘My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her.’ He who holdeth not this unity of the Church, doth he believe that he holdeth the faith? He who opposeth and resisteth the Church [who deserteth the chair of Peter, on which the Church is founded] doth he trust that he is in the Church?

The reader will observe, that the words inserted in brackets are simply forgeries inserted into the text of Cyprian, by the Romish party, so as not only to destroy all meaning and connexion in the argument, but to make one of the most illustrious defenders of the equality and independency of Christian Bishops, advocate such claims as the Bishops of Rome had not at that time, nor till long after, ventured to put forward. By such a process an author may be made to say anything. And what sort of respect for the Fathers can men have, who will take such liberties as this?

But it is time to turn to Mr. Gibbings and his most valuable reprint of the only Index Expurgatorius, which has ever issued from the Vatican Press. Our readers will bear in mind that the Court of Rome has employed two sorts of Indexes by which to effect the suppression or mutilation of obnoxious books. The first sort is the “Index Librorum Prohibitorum,” which contains lists of all books forbidden to be printed, sold, or read—amongst which stands the Word of God in any vulgar tongue whatsoever. “Biblia Vulgari quocunque idiomate conscripta.”‡

The second sort is the “Index Expurgatorius,” which contains an enumeration of all passages to be altered or erased in the notes or text of works allowed to be read by Roman Catholics. Of this sort of index, the only one published in Rome, is that which Mr. Gibbings has with vast labour and expense reprinted. It is, in fact, the first volume of an Index, of which the remainder never was published; but it is peculiarly valuable on account of its containing the alterations to be made in the “Bibliotheca Patrum,” as by this Index all subsequent editions of that work have been corrected. Mr. Gibbings’ Preface contains a mass of information on these subjects, and does great honour to himself and to the University of Dublin.

* See Bishop Fell’s edition of St. Cyprian, p. 106–108.

† Cant. vi. 2.

‡ Index Libr. Prohib. Innocent XI., 1683, p. 30.

He begins with an account of the Decree of the Council of Lateran in the year 1515; and after mentioning the various condemnations of Luther and his works, proceeds to an enumeration of the early indexes or lists of prohibited books. It appears that in 1559, ten years after the publication of the first Italian catalogue, a most severe proscription of authors was issued by Pope Paul IV., whose successor Pius IV., with the sanction of the Council of Trent, composed an Index, reversing, in several instances, the directions of his predecessor. Mr. Gibbings has taken notice of many books, in their judgment of which these and other Popes were by no means agreed. He then enters upon the subject of the Expurgatory Indexes. He shews that this purifying of books was intended to have been accomplished in secrecy and darkness, and explains in what manner the design was frustrated by the discovery of the first Index, when the agents of the Roman court had been privately at work for 15 years. Mr. Gibbings proves, that the volume which he has republished received the full sanction of the church of Rome, and was not suppressed but from a fear of the system being exposed. We have already observed that, since the date of this Index the "*Bibliotheca Patrum*" has come forth corrected, and this one Index (which until now had been so scarce as to be almost unattainable) furnishes an irrefragable demonstration that Romanists, by their own confession, dare not abide by the test of original, unmutated, uncorrupted antiquity. Mr. Gibbings has pointed out one most interesting fact, that, although in numerous instances the text of the Fathers has been corrupted by means of expurgatory Indexes, yet it was thought advisable to appear to deal gently with these early writers; and, therefore, a plan was adopted which seemed calculated to effect this object, with less appearance of dishonesty. This was, to destroy all marginal notes and all references in the Indexes of the volumes to those passages in the works of the Fathers, which could not be reconciled with Papal novelties. Any one who reads a few of the cautions which this Index orders to be annexed to the words of the Primitive Writers, will be able to judge how far the chief members of the Roman church are inclined to trust unadulterated testimony. Dr. James truly and wittily remarks, we are "kindly beholding unto them; first, for sending us unto the best books, by their *Catalogues of Books prohibited*; and secondly, for directing us unto the best places to be read in those books, by their "*Indices Expurgatory*."*

Amidst all the difficulties of the Church in Ireland, it is truly encouraging to see men coming forward, as Mr. Gibbings has, to study the Romish controversy in the spirit of our English reformers. The Reformation in these countries, can be carried on by no other means than that by which it was at first commenced and established; the word of God, in the hands of a devoted and learned Clergy. Our glorious reformers knew nothing of that maudlin piety which sneers at learning. They knew the security of the position which they had taken up, and they maintained it. "My issue is this," says our illustrious Cranmer, "let all the papists together shew any one authority, either of Scripture or of ancient author, either Greek or Latin, that sayeth as they say, that Christ called not bread and wine his body and blood, but *Individuum vagum*, and for my part I shall give them place, and confess that they say true. And if they can shew nothing for them of antiquity, but only their own bare words, then it is reason that they give place to the truth; "† or "if any learned man of our adversaries," says Bishop Jewell, "or all the learned men that be alive, be able to bring any one sufficient sentence out of any old Catholic Doctor or Father, or General Council, or Holy Scripture, or any one example in the Primitive Church, whereby it may clearly and plainly be proved during the first six hundred years: I. That there was at any time any private masses in the world: [and then he enumerates five-and-twenty points of popery, and concludes thus]: XXVII. Or that ignorance is the mother and cause of true devotion, [by which it appears that at that time this had not yet become a Protestant doctrine]. The conclusion is, that I shall then be content to yield and subscribe."‡

It was such antagonists as these that drove the champions of Rome to give up

* Table of Divinity Books, p. 465.

† Cranmer's Answer to Gardiner, b. iii. Remains vol. iii. p. 181, also p. 184, and vol. ii., p. 376, Oxford, 1833.

‡ Life of Bishop Jewell, p. 47-49, prefixed to his *Apology*, London, 1825.

antiquity altogether. "To speak ingenuously," says one of their writers, "in questions which touch the mysteries of the faith, I would believe one Pope sooner than a thousand Augustines, Jeromes, and Gregories."*

On the whole, we cannot but warmly recommend Mr. Gibbings' labours to the encouragement they so well deserve. His book is beautifully and most carefully printed, even the mistakes in the original edition having been religiously preserved. Few of our readers can form any idea of the labour and difficulty of bringing such a work through the press. We most sincerely hope Mr. Gibbings may not lose by the publication. In point of character he can lose nothing. Every one capable of appreciating his work must see that as long as learning and Protestantism exist in either country, his name will be remembered with honour by all true friends of the Reformed Religion.

A Brief History of the Church in Upper Canada; containing the Acts of Parliament, Imperial and Provincial; Royal Instructions; Proceedings of the Deputation; Correspondence with the Government; Clergy Reserves' Question, &c., &c.; by William Beltridg, B. D., (St. John's College, Cambridge,) Rector of Woodstock, Upper Canada; one of the Deputation from the late Bishop of Quebec, the Bishop of Montreal, and the Archdeacons and Clergy of Upper Canada. 8vo., pp. 143. W. E. Painter, 342, Strand, London.

THIS work, which is dedicated by permission, to his Grace the Archbishop of Canterbury, who has taken a deep interest in the state of the Canadian Church,—will prove highly acceptable to all the well-wishers of the Church in our Colonies.

According to the first part of this history, "The conquest of the Province of Quebec was completed in the year 1759. In the treaty which preceded the surrender, the French commander, a member of the Church of Rome, manifested a very earnest zeal for the maintenance, to that Church, of all the privileges granted to it by the French king. He succeeded in his efforts, perhaps beyond his own expectations, certainly beyond the wishes of the Protestant population of the Northern States of America, who solemnly expressed, (in 'States' assembled,) their regret that such concessions should have been made to a conquered people. The rights, privileges, lands, or seigneuries held by the Romish Church previous to the conquest, were primarily secured by the articles of capitulation, and eventually confirmed by a solemn act of the British Parliament, in 1774, (14 Geo. III, c. 83.) By this act it must be admitted, that, in Lower Canada at least, the Church of Rome is recognised as the Established Church; or, if not *the*, certainly *an* Established Church. And thus at a period when we might have hoped better things, we behold the first inroad made upon that distinctive Protestantism which pervades our entire constitution; and which, indeed, is the very foundation-stone of our monarchy. It does not appear that this departure from the principles of our constitution attracted any particular attention in the Mother Country, although, as already hinted, the measure was resented and deeply reprobated by the Colonies of North America, who had, themselves, greatly contributed towards the success of our enterprises against the French. The effects of this first concession to the Church of Rome, which, as in her error, so in her enmity to the Protestant faith, boasts of being '*semper eadem*,' have been too plainly manifested to escape the attention of the reflecting portion of our people. The Established Church of England was not, however, entirely neglected in this legislative measure of concession to Romanism, for it is expressly provided therein, that

'It should be lawful for his Majesty, his heirs or successors, to make such provision out of the rest of the said accustomed dues and rights, for the encouragement of the Protestant religion, and for the maintenance and support of a Protestant Clergy, within the said Province, as should, from time to time, be thought necessary and expedient.'

"The Clergy of our Church were thus placed in the prospective hope of participating in 'the rest of dues and rights' which remained, after a most bountiful provision for the Romish Church had been conceded. It is not, perhaps, generally known, that these 'dues, and rights, and lands,' thus secured to the Church of Rome, are productive of a vast revenue. Not a *cure*,¹ or parochial priest in Lower

* The original is quoted by Mr. Gibbings, *Prod.*, p. 69-70.

Canada, (and every parish has its Priest,) has a smaller income than 200*l.*; the generality average 800*l.* per annum. It would be difficult to determine the amount of revenue enjoyed by the Monastic Establishments of the province; and yet, such is the liberal policy of Protestant Britain, that, as though these possessions were not sufficient, a Bishop of the Church of Rome is actually in the receipt of 1,000*l.* per annum from the Imperial treasury. The Clergy of the Church of England, in Lower Canada, are supported, almost exclusively, from the funds of the 'Society for Propagating the Gospel in Foreign Parts; ' and in answer to an application for the appropriation of 600*l.* a-year, (the proceeds of sales of some of the 'rest of the dues,'—called 'Clergy Reserves,') for the increase of our establishment in the Lower Province, a distinct negative was returned."

On the revolt of the United States, many of the royalists emigrated to Upper Canada, and in 1791, an Act was passed, settling certain lands, technically called "Clergy Reserves," on the Church. These lands being settled by the act on "the Protestant Clergy," a controversy has recently arisen whether the Presbyterians and other Protestant denominations, are not entitled to a share of them. This question, the Rev. Mr. B. discusses with great ability, and at considerable length, arriving at the conclusion, that they were intended exclusively for the Church.

The effects of the withdrawal of the annual grant from the venerable and excellent "Society for the Propagation of the Gospel in Foreign Parts," are thus depicted:—

"An event of considerable importance in the history of our Church in Upper Canada occurred at this period, (1832,) I allude to the measure, which obtained the sanction of the House of Commons, of withdrawing from "The Society for the Propagation of the Gospel in Foreign Parts" the annual Parliamentary grant of 15,600*l.* This Society had been honoured as the channel through which the Government caused the supplies to pass, necessary for the maintenance of the Clergy in the British colonies of North America; and a faithful steward of the national provision for the National Church the Society proved. At no period since the establishment of the Society had its energies and resources been more zealously or wisely employed, or its missionaries been more scrupulously selected, or more justly distinguished for their piety and diligence, than at the moment when this measure was adopted. It would be, perhaps, unjust to ascribe to the government any premeditated design to overturn the Establishment; it may be supposed that, urged by the repeated solicitations of a party in parliament, and confiding in the anticipated sufficiency of the Clergy Reserves to supply the wants of the Church,—a confidence the more readily entertained as it received the countenance, if it did not originate in the representations, of the Lieutenant-Governor,—his Majesty's ministers recommended or assented to the abstraction of so important a succour from the Church at a time when her position in the Province, and the vast increase of her members rendered an augmentation rather than a diminution, still less a total withdrawal, of support necessary. The efforts made by the Society to supply the deficiency by an appeal to the Christian sympathies of the members of the Church will be fresh in the recollection of all who felt an interest in the subject. It was, however, clear, long before the expiration of the time allowed for the continuance of the reduced grant (1834,) that unless some extraordinary assistance were procured, the Society must abandon some portion of the sphere of its labours, or reduce the number of its Missionaries by one-half. This necessity appears to have been represented to his Majesty's Government, as the subjoined extract of a letter will shew from R. W. Hay, Esq., to the Hon. J. K. Stewart, (brother of the late Bishop of Quebec,) dated Downing-street, 23d of April, 1834:—

"In consequence of the withdrawal of the aid heretofore received from Parliament, the Society for the Propagation of the Gospel appears to have found it impossible to maintain its former establishments; and it announced last year that in Upper Canada, where government had been able to provide an annual payment of 100*l.* to each Missionary at present employed, the present average being 200*l.* the allowances of the Society to its Missionaries would be discontinued after the year 1834: and that in all the other North American Colonies they would be reduced by one-half, after the year 1835."

"Such a result of the withdrawal of the annual Parliamentary grant could

scarcely have been anticipated by the Government; we could otherwise not imagine that they would have consented to, much less recommended, the measure. The representations which were made, at the time, of the imminent destruction which must befall the Establishment in Upper Canada, unless the Government continued, in some way or other, to support it, were not without effect. The propriety of retracing their steps in the Imperial Parliament did not suggest itself, or was not thought expedient; the Government, therefore, made the casual and territorial revenues, the only funds at the disposal of the crown, in Upper Canada, partially chargeable with the salaries of the missionaries of the Church then existing in the Province, at the same time distinctly declaring that no provision would be made by the Government for the successors of the Clergy. We say 'partially chargeable,' because the *whole* of the salaries was not drawn from that source, but only such part of them as the interest arising from the sales of the Clergy Reserves failed to supply. This arrangement will furnish matter for a few observations. In the first place, the exclusive right of the Church of England to the lands, and the proceeds arising from the annual sales of them, is tacitly acknowledged by the Government. But this acknowledgment of our rights, which circumstances thus elicited, was accompanied by a restriction which, if persevered in by the Government, must utterly preclude, for many years, the possibility of adding one single Missionary to our present lamentably inefficient Establishment: viz., whatever increase might arise to the annual interest from the sales of the Clergy Reserves, or from the outstanding debts on leases, is restricted to the sole purpose of relieving the casual and territorial revenue of the charge originally attached to it. If we take our Establishment in 1834 to have been fifty clergymen, and their incomes to have averaged 150*l.*, the whole amount would be 7,500*l.* The amount of interest arising from the Clergy Reserves, at the same period, may be stated at 2,000*l.* The crown revenues were consequently drawn on for 5,500*l.* Many years must, therefore, elapse before this sum of 5,500*l.* will be derived from the Clergy Reserves, to relieve the crown revenue from the burden imposed on it; and, consequently, just as many years must pass before any addition to the number of our Missionaries can take place. The restriction operates still more disadvantageously; for not only the increase from the Reserves, but also the amount arising from the decrease in the number of ministers, from death or removal, are appropriated to the relief of the crown revenues. So that, as in three instances it has actually occurred, every death or removal from the Province, diminishes the efficiency of our Establishment; and the places, thus vacated, must remain unsupplied, unless means be drawn from private resources. We cannot refrain from expressing the feeling that the Church is, in this manner, hardly dealt with. Our population has been nearly doubled since 1832; several of our Ministers have been removed from their earthly labours; and yet, by the present arrangement, so far from our increasing wants being met by increasing support, the very reverse is the fact. Would it be too much to ask, on behalf of the National Church, that the amount placed to the charge of the casual and territorial revenues in 1832, should be diminished *only* by the death of the present Missionaries, and that the amount of increase in the funds, arising from interest of the Clergy Reserves' sales, should be appropriated to supply the annual casualties by death or removal, or the many urgent and increasing demands for Ministers from our destitute population?"

We extremely regret, that want of space prevents our detailing the Rev. Mr. Bettridge's efforts to enlist the sympathies of the Church here in favour of her Canadian daughter. For the attainment of this end, he has travelled over most parts of the kingdom, preaching and holding meetings,—corresponded with the Colonial Secretary's department, and the principal Church of England Societies; and obtained the patronage of most of the Bishops and dignified Clergy. As an evidence of the success of his labours, we state, that including 2000*l.* granted by the venerable "Society for Promoting Christian Knowledge," he has collected about 6000*l.*, and including 500*l.* from the "Society for Promoting the Gospel in Foreign Parts, has obtained annual subscriptions to the amount of 600*l.*

For the purpose of awakening an interest in the state of the Church of Upper Canada, we presume to refer to a paper appended to the April number of the Churchman, entitled, "Destitution in Upper Canada," in the hope that its perusal may lead to the diminution of the lamentable deficiency of both Churches and

Clergymen in that valuable and important colony. This very interesting work, which we cordially recommend to our readers, concludes with a sketch of the state of the Church in our colonies, which we should quote with pleasure did our limits permit.

Family and Parochial Sermons. By the Rev. William Shepherd, B. D., of Trinity College, Cambridge, Curate of Cheddington. Painter, Strand; and Simpkin and Marshall, Stationers'-court.

This is a volume of sound and valuable Sermons; the doctrines advocated in it are those of the Holy Scripture, advocated and enforced by the Church of England. The lessons taught are simple but powerful, set forth in language within the reach of the meanest comprehension, and yet consonant with the most fastidious taste. Indeed, the author seems not only to write with the pen of a ready writer, but to possess a happy facility in clothing doctrines and instruction in terms of the most pleasing character. His sermons, at least the greater part—for there is a slight diversity of style in some of them, appear to flow warm from the heart; and we can easily picture to ourselves from a perusal of them, the energetic manner of a lively preacher, enforcing heavenly truths with tempered zeal. They read well in the closet, and are therefore admirably adapted for family reading; neither will they be found less useful to the congregation. Many of the subjects are familiar to us, as church-going folks; for they appear mainly selected from the appointed services of the Church; and as such they will be found valuable auxiliaries both to public and private worship. We are at a loss where to begin in our extracts, which will serve to shew, both for ourselves and the author, the truth of our commendations. We, however, take the following, which serves as a good lesson to the advocates of sudden conversions:—

“Repentance,” says our author, in Sermon III., “is not a single act; neither can it be accomplished all at once. It does not consist in exhibitions of terror, and tumult, and confusion, and profession, which first frighten the guilty soul, and then call it peace. Such are not the true workings of genuine repentance; neither can the soul be rightly said to be made pure, or born again, or pardoned entirely, because of one exhibition of this kind, any more than the ear of corn can be ripened to the full harvest by one single ray of sunshine. No; a true sorrow for sin consists in many and repeated acts of repentance; a continuance of humility, not a presumption of pride; a tender conscience, not one puffed up and exalted by ideas of self-sufficiency; a patient perseverance in well doing, not a sudden impulse or passing flash of feeling, falsely called godliness. The truly repentant sinner, as the Psalmist says, ‘goes softly all his days,’ not presumptuous in himself or his own ways, neither despising others, but lowly in his own eyes, and earnestly coveting, and with all meekness receiving lessons of instruction, which may at length enable him to receive the end of his faith, the salvation of his soul.”

The sermon “Wisdom is Justified of her Children” is a beautiful commentary on the character of the Redeemer and his forerunner, John the Baptist. That of “The Three Tabernacles” contains a striking illustration of the duties of faith, obedience, and repentance, as set forth in the several characters and offices of Jesus Christ, Moses, and Elias. The use of the doctrine of the Holy Trinity is thus expressed:—

“The mercy of God the Father is displayed in his accepting the mediation of Jesus Christ, and pardoning us for his sake; the love of God the Son is displayed in that he so loved us that he laid down his life, the just for the unjust, that he might redeem us from death; and the grace of God the Holy Ghost is displayed, that since Jesus is no longer present in his human shape, he dwells in the hearts of men; he sanctifies them from pollutions; he teaches them what is good, and puts into them good desires, showing them the way from earth to heaven. See, then, the greatness of the mystery of godliness! See the advantage of the knowledge of the true God, and how it necessarily promotes the acquisition of eternal life! For we cannot entertain this knowledge of the Godhead, really and truly in our hearts, without being elevated by it, and encouraged and supported in the race for heaven; and advanced and sustained in the contest on earth for eternal glory in the world to come.”

Sermon XXI. is an engaging picture of the progress of the Christian life, whilst XXIII. powerfully describes the characteristics of "Nature and Grace."

We cannot dismiss this volume without again expressing a high commendation of its contents, fraught as they are with plainness of truth, holy duties, and sound principles of Christian faith, expressed in a style and manner which cannot fail to win attention, and excite a lively interest in the breast of those who peruse them. We heartily wish it success.

Tracts of the Anglican Fathers. Painter, 342, Strand.

THESE Tracts are highly valuable, as affording, at a cheap rate, and in a neat and convenient size, similar to *The Tracts for the Times*, extracts from the Fathers which are only to be found in the large and more expensive, as well as scarce works. No. I. Cranmer's Sermon on Holy Baptism; No. II. Cranmer's Apostolical Succession and the Power of the Keys.; No. III. Cranmer on the Communion of the Lord's Supper; with notes to each. These important Tracts ought to have an extensive circulation among Church people.

An Exhortation to the Belief and Practice of Real Religion. Painter, 342, Strand.

This is a reprint of a useful practical little book, very suitable for distribution by the Clergy among their parishioners, and as a gift from pious Laymen to their neighbours. We observe with pleasure several similar treatises of former times are being re-published. Such books cannot be too widely circulated.

Sabbath Sanctification and its Blessedness. A Sermon by the Rev. J. Allport, Birmingham. Painter, 342, Strand.*

Deservedly this Sermon has been reprinted; it is admirably calculated for distribution amongst Sabbath-breakers, of which, unfortunately, there appears to be an increasing number at the present time.

Sermons by the Rev. Thomas Horn, M. A., Rector of Mursley, Bucks. 12mo. Cloth. Rivingtons, Hatchards, Painter.

These are well-arranged, well-written discourses. We concur in the favourable notice which these Sermons have already received from some of our contemporaries, and hope another edition will speedily be required.

Miscellanea.

ON BOWING AT THE NAME OF JESUS.—Give me an answer to the dissenters, when they ask, "Why do you bow at the name of Jesus more than at the name of God or Christ?" Answer—The word Jesus signifies a Saviour: the Angel gave it to Him. The word Christ denotes only his office, anointed of God: there were, in the Apostles' time, a set of hereticks, as Corinthus and his followers, who denied Jesus to be the Christ; against these the Apostles wrote to prove that Jesus is the Christ. (Acts ii. 36; John xx. 31; 1 John, ii. 22; Phil. ii. 10.) Bowing is to own ourselves to be Christians. To bow at the name of God does not distinguish me from a Jew, a Mahometan, or a heathen, who all acknowledge a God. There are many who call themselves Christians, in England, who say that the old Romans served Jesus right to punish him with the death of a slave, and we shall not distinguish ourselves from these by bowing at the name of God; but bowing at the name of Jesus is owning that person—the man Jesus—to be the Christ. I say not that it is necessary, or an article of faith, but it is highly decent, and a profession of our Christianity—it is not superstitious; they who refrain from it, out of principle, give ground to believe they are not sound in the faith.—*A View of the times, their precepts, and practice.*

BISHOP HURD'S DESCRIPTION OF A MISSIONARY.—We have seen the faithful Minister of the Word go forth, with the zeal of an Apostle, and the constancy of a Martyr; we have seen him forsake ease and affluence: a competency at least; and the ordinary comforts of society; and, with the Gospel in his hand, and the love of the Saviour in his heart, make his way through burning deserts, and the howling wilderness; braving the rage of climates, and all the inconveniences of long and perilous voyages; submitting to the drudgery of learning barbarous

manners; watching the dark suspicions, and exposed to the capricious fury of impotent savages: courting their offensive society: adopting their loathsome customs: assimilating his very nature, almost, to theirs; in a word "enduring all things," "becoming all things," in the patient hope of finding a way to their good opinion; and of succeeding finally in his unwearied endeavours to make the Word of Life and Salvation not unacceptable to them. I confess when I reflect on all these things, I humble myself before such heroic virtue; or, rather, I adore the Grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world."

POPISH DESIGNS.—Mr. Alexander O'Driscoll, a Roman Catholic gentleman, lately attended a Conservative meeting in Youghall, composed principally, as it may be supposed, of Protestant gentlemen. Not satisfied, however, with thus far evincing his sentiments on political subjects, Mr. O'D. addressed the meeting in the course of the evening, and in the strongest terms denounced the conduct and designs of the Romish priesthood and the Agitators. "I tell you," said he, "not to be deceived in the present day, for I fearlessly assert that the end, aim, and object of the Roman Catholic clergy is to subvert your Church of England altogether, and to annihilate it root and branch from the land." This from a Roman Catholic is indeed important testimony, and when we consider the consequences which the tendering of it must entail upon the author—testimony which we are not surprised that few Roman Catholics, however secretly disposed, have courage enough publicly to offer, Mr. O'D. has already provoked the ire of the *Register* and other pro-papery journals; but all their abuse does not in the slightest degree discredit him as a witness. We could wish indeed that those who go half way towards a protest against Romanism, would leave no part of the good work undone, but pass to the other side altogether,—valuable as we may conceive their evidence to be in their present position.

MAYNOOTH COLLEGE.—A meeting was held on Monday evening at Mr. Young's meeting-house, Alfred-place, Old Kent-road, for the purpose of petitioning against the grant to Maynooth. Richard Pope, Esq., in the chair. The following petition was adopted:—"That your petitioners receive the Word of God as the only true standard of faith and morals, and are convinced by its testimony that the tenets of the Church of Rome, as defined and settled by the Council of Trent, are anti-Christian, idolatrous, and utterly incapable of being reconciled with the doctrines of the Gospel. That, in the judgment of your petitioners, the national endowment of a college to inculcate among the British subjects the heresies of the Church of Rome, is such a participation in the guilt of idolatry, as must expose this nation to the awful judgments of Almighty God. Your petitioners would further beg leave to remind your honourable house, that it has been proved by the most satisfactory evidence before both Houses of Parliament, as well as by actual experience, that the College of Maynooth has failed to accomplish the objects contemplated by the statesmen who proposed its establishment, and that every consideration of sound policy, as well as the higher obligations of Christian duty, demand the abandonment of an institution which has proved the chief source of political turbulence, as well as superstitious delusion and religious discord in Ireland. Your petitioners, therefore, would humbly pray your honourable house to discontinue the annual grant made to the College of Maynooth, and your petitioners will ever pray that the Divine blessing may rest upon your deliberations." —*Church of England Gazette.*

THE NEW MARRIAGE ACT.—From official returns it appears that, during the year 1837 the total number of marriages in the town of Liverpool and its vicinity amounted to 2,781, Of these the marriages in churches were 2670

In Roman Catholic mass-houses	83
In the Scotch kirk	6
In the register-office	9
In all the dissenting meeting-houses	13

Of the 13 marriages in the dissenting meeting-houses, two were celebrated in a meeting-house where the forms of the Church of England are observed; thus reducing the number of marriages under the new act to twenty in a population of at least 160,000. At Liverpool, as well as in other parts of the country, the unfor-

fortunate "registrars" are heart-sick at their new employment, or rather of their want of employment; and, as an exaggeration of their hard case, they are exposed to the gibes and jeers of their neighbours, who invent nicknames for them, such as "backlers," "broomstickers," "jumping jacks," &c.

MIND YOUR OWN FAULTS.—A gentleman riding along the road, passed by a field of furze, in which a man was stubbing; and for every stroke he gave with his hoe, he cried out in a reproachful tone, "Oh! Adam!" The gentleman stopped his horse, and calling the labourer to him, inquired the reason of his saying, "Oh! Adam!"—"Why, please your honour," said the man, "only for Adam I would have no occasion to labour at all; had he and Eve been less curious, none of us need earn our bread in the sweat of our brow."—"Very good," said the gentleman: "call at my house to-morrow." The man waited on him the next day, and the gentleman took him into a splendid apartment, adjoining a most beautiful garden, and asked him, would he wish to live there? The son of Adam replied in the affirmative. "Very well," said the gentleman, "you shall want for nothing Breakfast, dinner, and supper of the choicest viands, shall be laid before you every day, and you may amuse yourself in the garden whenever you please. But mind, you are to enjoy all this on one condition, that you look not under the pewter plate that lies on the table." The man was overjoyed at his good fortune, and thought that there was little fear of his forfeiting it by looking under the pewter plate. In a week or two, however, he grew curious to know what could be under the plate, which he was prohibited from seeing. Perhaps a jewel of inestimable value, and perhaps nothing at all. One day, when no person was present, he thought he would take a peep—there could be no harm in it—no one would know it: and accordingly he raised the forbidden plate—when lo! a little mouse jumped from under it; he quickly laid it down again, but his doom was sealed. "Begone to your hoeing," said the gentleman, next day, "and cry 'Oh Adam!' no more, since, like him, you have lost a paradise by disobedience."

COINCIDENT ROYAL FATALITY.—It is a remarkable coincident in the fate of some of the princes who have sat on the throne of England, that all those who have espoused princesses of France have not only been unpopular with their subjects, but have come to an untimely end. For example:—Edward II, married to Isabel, daughter of Philip IV. of France—murdered in Berkeley Castle. Richard II., married to Isabel, daughter of Charles VI. of France—murdered in Pontefract Castle. Henry VI., married to Margaret, daughter of Rene, Duke of Anjou—murdered by Richard III. Charles I., married to Henrietta Maria, daughter of Henry IV. of France—died on the scaffold.

DUM VIVIMUS, VIVAMUS.

"Live while you live," the epicure will say,
"And take the pleasure of the present day;"
"Live while you live," the preacher also cries,
"But give to God each moment as it flies."

Lord, in my view, let all united be!

I live in pleasure while I live to Thee.—Watts.

TWO FUTURE STATES OF THE DEAD.

1. The *Temporary* (mediate) State, for all *Souls*, being to the believer, Paradise, Heaven's antepast; being to the unbeliever, Hell begun, the worm of conscience.

2. The *Eternal* State for *Bodies and Souls*; being to the believer the presence of God, and the absence of sin; being to the unbeliever, the absence of God, and the presence of all evil.—*Textary*.

THE SEVERAL FOUR CARDINALS.*

POINTS.—East, West, North, South.

NUMBERS.—One, Two, Three, Four,†

ELEMENTS.—Air,‡ Fire, Earth, Water.

SEASONS.—Spring, Summer, Autumn, Winter.

VIRTUES.—Justice, Temperance, Fortitude, Prudence.

GRACES.—Faith, Repentance, Love, Holiness.—*Ibid*.

* Cardinals are the *Anges*, (*cardo, cardinis*) on which things turn.

† Some reckon the numbers one to nine, to be cardinals.

‡ Generically and primarily Four; but each of these comprises several elements.

IMPROVED PENHOLDERS.—Mr. Riddle, of Blackfriar's Road, has recently introduced another improvement in implements for writing, by the invention of an universal pen-holder. This instrument is valuable from its pliability, its adaptation to pens of all sizes, and its greater durability than any other pen-holder with which we are acquainted.

MORAL MAXIMS.

An evil conscience is the most unquiet companion.
 An evil heart can make any doctrine heretical.
 Anger and haste hinder good counsel.
 Anger begins with folly and ends with repentance.
 Anger is like a ruin, which breaks itself upon what it falls.
 An honest employment is a most excellent patrimony.
 An idle brain is the Devil's workshop.
 A passionate man rides a horse that runs away with him.
 A penny saved is twice earned.
 A poor freedom is better than a rich slavery.— *Textuary.*

NOTICES TO CORRESPONDENTS.

The "VILLAGE" Churchman having recently appeared, in shape, size, contents, cover, price, &c. very similar to the first series of *THE CHURCHMAN*, and in the same town in which it was printed and published—as well as the announcement of another similar publication for July, also in the north! the Proprietor feels it his duty to state to the Subscribers and Readers of *THE CHURCHMAN*, that the Rev. MICHAEL AUGUSTUS GATHERCOLE, its original Projector, Proprietor, and Editor, of whom he purchased the Copyright of that Series in December last, still continues the EDITOR of *THE CHURCHMAN*; and that he has executed an agreement for three years, wherein he binds himself "not to start, or be connected with, any other publication, to the injury of *THE CHURCHMAN*." The Proprietor thinks it right to be thus explicit, in order to protect the Subscribers to *THE CHURCHMAN* from imposition, under false colours.

THE CHURCHMAN for July will contain a highly-finished Engraving of the Right Rev. the LORD BISHOP OF EXETER, engraved by the same artist who executed that of His Grace the ARCHBISHOP OF CANTERBURY, which appeared in the February Number of *THE CHURCHMAN*. Proof Impressions may be had at One Shilling each. This Plate will be accompanied by a BIOGRAPHICAL SKETCH of the Bishop of Exeter, written expressly for the occasion, by a Gentleman who has prepared Memoirs of their late Majesties George IV., and William IV., and other celebrated personages.

The Numbers of *THE CHURCHMAN* for February and March have been reprinted, so that complete sets may now be obtained.

Thanks to "CORNEILLE" (who should send us his name); were we to attach, as he wishes, the price, as well as the name of the publisher, to each book we notice, we should be subject to the advertisement duty.

"J. T." is much mistaken.

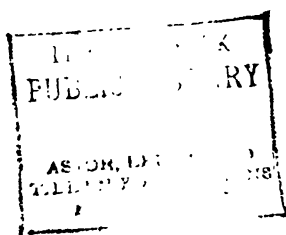
We shall be glad to hear from G. R. M. again soon.

"C. C. C. C. 1838," must stand over from want of space this month.

ADVERTISEMENTS.—*THE CHURCHMAN* (with one exception) has, during the last three years, had the largest circulation of the Church Magazines; and it is hoped will exceed in number the Methodist Magazine (17,000) among Wesleyans, and the Evangelical Magazine (14,000) among Congregational and other Dissenters. Advertisements of Livings, Curacies, New Churches, Institutions, Anniversaries, New Books, Schools, Teachers, Apprentices, and other Situations, Medicines, Sales, and Miscellanies for insertion in *THE CHURCHMAN* for July 1st, must be sent to Painter's Printing and Publishing Office, 342, Strand, by Friday, the 27th inst.; if from the country, post free, with an order for payment in London.

Communications for insertion, and books for review, in the forthcoming Number of *THE CHURCHMAN* should be sent to the Office not later than the 15th of the month.

PRINTED BY W. E. PAINTER, AT THE CHURCHMAN OFFICE, 342, STRAND, LONDON.





James Oglethorpe
1734

W. E. Painter. 342 Strand.

THE CHURCHMAN.

"FEAR GOD: HONOUR THE KING."

JULY, 1838.

Original Papers.

THE RIGHT REV. DR. PHILPOTTS, BISHOP OF EXETER.

(WITH AN ENGRAVING.)

"THERE is a soul of goodness in things evil." It is in accordance with this sentiment of the great poet of humanity, that circumstances afflicting to the good are made to call out the talents and the virtues of the great—a truth that may be enforced with remarkable impressiveness, by considering the position now occupied by the BISHOP OF EXETER in the House of Lords, and the circumstances which have exalted the Right Rev. Prelate to that point of moral elevation.

In 1830 the frame of society in England was shaken to dissolution. "Thank God, we have a House of Lords!" is now a declaration almost proverbial among the many, but at that period it was the secret source of hope and confidence with the few. Many readers will not recognize—for they will neither remember, nor take the trouble to trace back, the course of events, even for a few years—the picture we are about to paint in the colours of truth. Some, however, who then shared our anxiety, will now rejoice with us in the retrospect, and perceive in the altered condition of the country signs of the mercy and long suffering of a gracious and Almighty Providence.

The demon of "the progress" had already begun his work on the continent: in France the farce of fifteen years' duration had been acted, and its catastrophe was the expulsion of the elder branch of the Bourbons. How the terrible aspect of revolution has been smoothed; whether its repose is temporary, or destined to be awfully and unexpectedly disturbed, or whether ultimate good is to be deduced from the evil of civil strife, remains to be seen. He that sat on the throne was too confident in the power of the throne, and deaf to example; it was, perhaps, necessary that he should learn from experience, that the hearts of kings are in the rule and governance of God, and that even they can do nothing of themselves; not foreseeing, with certainty, the consequence of one act which they call theirs.

From France, the wildfire of revolution spread to Belgium; and the sparks that have since been blown to flame, were kindled in Portugal,

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and in Spain. Holland, prudent and happy, escaped with a slight scorch; and the fire rolled on to England. The moral plague assumed, at first, a palpable shape, and the misguided peasantry were led to fire the property of their masters, to destroy the produce of their own labour and the means of their own existence: their blindness brought on them the severity of punishment; directly, from the sword of justice, and indirectly, from the scarcity of the means of life, caused by the separation of interests between men and masters, and the dread entertained by the former class of the ingratitude and animosity of the latter. Many were the secret instruments of agitation then at work. One party laboured with determinate energy for a reform in Parliament and a transfer of power; their trusted agents, however, struggled rather for that section which sought the overthrow of the constitution, and the practical adoption of the principle practised in France. They desired, first, a republic by means of a revolution, and failing that, a change of dynasty, fixing their eyes on a Royal Duke, who, however 'liberal' in his politics, was too good a brother, uncle, and subject, to have endured their suggestions, had they assumed such consistency as to reach his ears. Other factions, still more desperate, talked loudly of division of property, and hesitated not to avow infidelity in religion, while advocating anarchy in politics. Then not only the deliberately wicked, but the indifferent, and even the good, were tainted with these principles, and entertained hopes which they would now start from contemplating. When the extreme of liberality was so outrageous; that which assumed the name of moderation, possessed little of the quality: it was moderate not to vote the kingly office useless; it was moderate not to outrage decency in assailing and vilifying the Queen; it was moderate not to advocate the entire destruction of the Church; it was moderate to permit the existence of the House of Lords.

It was in such a period that the subject of our memoir was consecrated to the Episcopal office. It was in such a period that the firmness, the integrity, the enlarged mind, and the splendid talents of such a man were most needed. He had been an exemplary pastor, he had been an eloquent defender of the Church, and he had filled the sphere in which Providence had placed him, with the exertions he had made, and the fair fame they merited. But his abilities were worthy of a more extended sphere—his eloquence deserved a higher auditory, and that Power which guides the councils of the good, called him, in His own time, to a place in the noblest assembly of the world, and which he was destined to adorn.

It was in 1830, and in the 53rd year of his age, that HENRY PHILPOTTS was consecrated BISHOP OF EXETER.

He was born in 1777, and educated at Gloucester, at the celebrated College School, up to his thirteenth year; but in 1791, before he was fourteen, he was elected a scholar of Corpus Christi College, Oxford. The competitors for the scholarship were five, and we need hardly say that Henry Philpotts was the youngest of the number. Most men who have really deserved and gained distinction, have been early at college, and in this instance we find the first four years so spent, that in 1795, Mr. Philpotts took his Bachelor of Arts degree, and gained the Chancellor's prize for an English Essay, "*On the influence of Religious Principles.*" This was in June, and in the same year, a Latin panegyric on the learned, devoted, and excellent Sir William Jones appeared from

the pen of Henry Philpotts, Fellow of Magdalen College, to which position he had been raised in July. The Latin essay obtained a prize from the Asiatic Society, of which the celebrated Orientalist, Sir William Jones, had been a distinguished member.

At school he had been associated with Dr. Mansell, the late Bishop of Bristol; at the University he was, with Dr. Copleston, the present Bishop of Llandaff, and other distinguished persons, appointed of the body of Examiners to carry into execution the new and reformed plan of examination for degrees. Dr. Mansell was Master of Trinity College, Cambridge. Dr. Copleston, Fellow and Tutor of Oriel College, Oxford; and in 1804, Mr. Philpotts was recommended by Dr. Cyril Jackson, Dean of Christ Church, to the Chancellor of the University, the Duke of Portland, and by him appointed to the Headship of Hertford College. Mr. Philpotts was now a married man, (he married in 1834 a niece of Lady Eldon,) and his Fellowship was of course abandoned. It was not, therefore, without great interest that he saw himself ready to sit down in the University to which he was strongly attached, in the honourable situation of Head of a house, but—we feel very happy in recording the fact—on looking into the statutes, he found that he could not conscientiously take the oath required to govern the College on the unreasonable system prescribed—rather than bring himself to obey the vexatious and frivolous provisions of the statute, he declined the office; and by his example prevented its being accepted by any other man of honour and conscience; so this short-lived foundation soon became extinct, and its endowment reverted to the heir at law. There are men, no doubt, among the revilers of the Bishop of Exeter, who would not have scrupled to take the oaths, and then reform the statutes to their purpose; but this conscientious horror of an oath, founded on the conviction of its sacredness, having marked the early period of the Bishop's career, gives a dignity and solemnity to his charges against the systematic oath-breakers, which cannot be otherwise than overwhelming to them.

The next testimony to the talents of Mr. Philpotts was his appointment, by Shute Barrington, Bishop of Durham, to the office of Chaplain to his Lordship. This was in 1806; and for twenty years the subject of our memoir continued to enjoy the friendship of that exemplary Prelate. The selection of the Bishop of Durham was an honour to the chosen; Dr. Burgess, late Bishop of Salisbury and Chancellor of the Garter, and Dr. Randolph, afterwards Bishop of Lincoln, were also his Chaplains, and did equal honour to his judgment. The origin of the appointment on the part of Bishop Barrington was, we believe, the able reply of Mr. Philpotts to a rude assailment, by Dr. Lingard, of a charge delivered by the Bishop, and published at that time. This first step in the anti-Catholic controversy was marked by that zeal, mingled with independent feeling and a liberal spirit of concession, which have marked, throughout, the speeches and the writings of the Bishop of Exeter, and which have received more justice at the hands of his direct antagonists, than has been allowed by statesmen and literates professedly engaged in the same cause. He has, indeed, sustained a persecution from those who would brand him as a persecutor.

Mr. Philpotts now filled a space in the public eye; he was made Prebendary of Durham in 1809, and held that preferment in conjunction with the cure of a populous parish in the city itself; a position to which

those who systematically "speak against dignities" could not object. In 1820 he was removed to the wild district of Weardale, and became Rector of the rich living of Stanhope. Here his zeal was not confined to the instruction of the district miners, but his literary reputation grew with his works, and the political writings of the Rector of Stanhope were regarded by statesmen with reverence, and with a feeling of dread by the enemies of the Church,—a dread which time has converted into hatred. Up to 1825, his opponents were men of no less mark than Charles Butler, Dr. Milner, Dr. Lingard, and Dr. Doyle ;—he encountered, indeed, the strength of the Roman Catholic literary phalanx. While he exposed the frauds and shuffling of the Romish prelates in their evidence before the House of Commons—while he shewed himself the master of his subject, not only in its theological, but also in its political department, there was no truckling to party, no courting power, in his appeals. He differed, indeed, from the Duke of Wellington and Sir Robert Peel as widely as from the Earl of Eldon and Sir C. Wetherel, and only less than from Earl Grey and Mr. Canning. He exposed the injustice of the disqualifying laws, while he showed the inadequacy of the securities offered in case of their repeal. Nay, more, he suggested securities which, if adopted, might have rendered harmless to the Church the terrible, but glorious experiment, of Emancipation ; to the neglect of those securities, and to over confidence in the bad faith of one of the contracting parties, are traceable all the evils that have ensued from that unfortunately conducted, but still honourable, just, and necessary concession. One test of the spirit in which the controversy was conducted, is found in the fact that Charles Butler, Esq. (whose "*Book of the Catholic Church*" was the foundation of the "*Strictures*" of Mr. Philpotts) sought an introduction to, and gained the friendship of, his antagonist, of whose acquaintance he continued to be proud. It is honourable, also, to Bishop Barrington and Mr. Philpotts, that in 1813, at a meeting of the Clergy of the diocese, when the Bishop proposed a petition against the emancipation of the Catholics, the present Bishop of Exeter, after frankly explaining his views to his diocesan, opposed the petition and moved amendments, which left open the question of securities. In these amendments he induced a majority of the Clergy there assembled to agree, and the Bishop in no way suffered the circumstance to affect his friendship for his Chaplain. In 1827 Mr. (now Dr.) Philpotts published his celebrated letter to Mr. Canning, exposing, in the most masterly manner, the inefficacy of the securities proposed in his bill of 1835. It was this letter which, after it had attracted great attention, and gone through several editions, was quoted by the Master of the Rolls (Mr. Sergeant Copley, now Lord Lyndhurst), with so much effect as to rouse Mr. Canning to a direct personal attack on his opponent.

In 1829, the Rector of Stanhope was consulted by the Duke of Wellington, then Prime Minister, on the subject of the bill prepared by his Grace for the emancipation of the Catholics, and here sprung up a new source of calumny, which was continued by the anti-Church party with unabated perseverance till 1832, re-echoed by the over zealous friends of the Church who opposed the Duke of Wellington, and borne with exemplary and Christian patience by Dr. Philpott's himself, until the opportunity occurred in the proper place, and his character was set right in the eyes of the world, by no less an authority than the Duke of Wellington, in no less a presence than the Peers of England in Parliament.

We have said that the Duke of Wellington, of whose mind the distinguishing characteristic is a very rare sagacity of discrimination, had found in the Pastor of a lowly flock among the dales of the North a better qualified adviser than he could discover among the eminent and learned men whose responsible duty it was to inform his mind and direct his judgment, in one of the most momentous periods of even his extraordinary life.

The unerring judgment of the Duke of Wellington was more than justified. Dr. Philpotts, as we now know, displayed not only that extent of knowledge which his Grace required, but an inflexibility of principle, on which, perhaps, even that most upright of statesmen had not calculated. He differed from his Grace's view of the subject; and with that integrity which influenced his opposition to his patron, Bishop Barrington, he now exposed to the Duke of Wellington the futile character of the guarantees afforded by his bill for the safety of the Church of Ireland; and showed on what a reed the Duke was leaning, when he relied on the evidence and suggestions of the Doyles and O'Connells, or on the oaths of the political Roman Catholics, the agitators and adventurers, for whose exclusive advantage, as time has shown, the Act of Catholic Emancipation was demanded—we might say extorted—from a Protestant legislature.

The Duke could appreciate, perhaps, better than any other man, this opposition of high principle to his views of the expediency, or rather, necessity, of the proposed measure; he proceeded in the path on which he had entered, and the act of 1829 was passed, but his upright and inflexible adviser was not forgotten; for soon after this period the Duke intimated his intention of recommending him to a vacant Bishopric.

The moment that this offer was made known, the host of recriminators swarmed round Dr. Philpotts. He had been, as we have already stated, strictly consistent in his course of opposition to Romish ascendancy; he had never justified the severity of those enactments by which the Roman Catholics were disqualified: on the contrary, he had expressed his wish for their emancipation, and had even suggested securities by which their accession to public offices of trust and honour would have been rendered perfectly compatible with the safety of the Church. His advice to the Duke of Wellington was to the same effect; yet charges of inconsistency, of apostacy, of corrupt motive, were brought unblushingly against, him and urged, we regret to say it, by men who ought to have known better; but the envenomed gall of party spirit infuses itself unseen into hearts otherwise "full of the milk of human kindness." A good man persecuted by the good, is sport for demons, of whose especial agency such persecution comes. This course of calumny was suffered with unflinching endurance by its subject, to whom the "*mens sibi conscia recti*" was a shield against every dart. "*Integer vitæ,*" and satisfied with the calm it secures, he could afford to spurn the weapons of malignity;

As the chased lion from his hurtless side
Shakes his pursuers' darts, he threw them off;

until, in the House of Lords, he found the opportunity of appealing to the Duke of Wellington, who, in his own direct and manly way, refuted the calumny, adding, that it was not only ill-founded, but utterly without foundation! He had consulted with the Right Rev. Prelate, when

Rector of Stanhope, but of the matter of that consultation he had never spoken to mortal man; and it was not likely that Dr. Philpotts, in speaking of it, should misrepresent himself. Thus were blown away, with an honest breath, all the meshes of a tissue of calumny, too elaborately netted to suffer us to doubt that it proceeded from the hands of an artist. Ignorance, malignity, and party spirit, took up the woof, and warped away with it, until the web enmeshed themselves.

He had not "assented to the securities proposed by the Duke of Wellington, or assisted in concocting the bill of his Grace, that differed little from that of Mr. Canning, which he had arraigned with great severity." But Dr. Philpotts would not take the easy course of vindicating his conduct by publishing a simple denial of the charge. His own conviction was, and his friends, Lords Sidmouth and Colchester, confirmed it with their judgment, that, having been consulted by the Prime Minister, he was bound to consider as entirely confidential whatever communication had passed between them. Strong in this conviction, he sustained with an unblanched cheek the obloquy to which for years he had been exposed.

The distinguished Scholar of Gloucester, the honoured Examiner at Oxford, the indefatigable Clergyman in the City and dignified Prebendary in the Cathedral of Durham, the Rector of Stanhope, the able as well as zealous Defender of the Church of England—although he had earned every honour his University could bestow, although he held an exalted as well as useful position in the Church, and filled in Literature a rank second to no writer of the day, in his chosen department—had not yet received of the world's wealth that portion which was necessary to the due maintenance of his dignity and the support of his family, much less that which his talents and exertions in the best of causes had so well deserved. A city cure is always an expensive one; and more especially when the heart prompts the hand at the price of the purse. The "lordly living of Stanhope," though in itself a rich preferment, was rendered poor to Dr. Philpotts by the injunction of his patron, to build a house on a scale suited to the living. The actual income of the rectory was reduced also very considerably by an alarming depression in the price of lead, the tithes of which formed a principal portion of the endowment. The house being reared, and the income of the living gradually returning to its actual value, it is not surprising that Dr. Philpotts should have hesitated to accept the offered dignity which must remove him thence. The office of a Bishop brings new and grave claims, and every father must feel the anxiety with which the subject of our memoir saw himself likely to be drawn into a sphere of greater eminence and usefulness indeed, but involving the necessity of a large expenditure. He, therefore, declined the honour of a Bishopric, until it was suggested that the living of Stanhope might be held in commendam with that office. On this condition alone could Dr. Philpotts, consistently with his duty to a very numerous family, consent to fill the see. This was a case from which the Duke of Wellington could not withhold his assent, and the pleasure of the King having been signified to the Prime Minister, the subject of our memoir consented to his elevation, and on the faith of this agreement was consecrated in 1830. But before the instruments for granting the commendam had passed the office of the Secretary of State, the Administration of the Duke of Wellington retired before the assaults of the Reform mania; and his successors (now

different from the conduct of the Duke himself!) regarded this positive agreement with the Bishop of Exeter only as one they ought to break through; they recommended to the King, therefore, that the commendam, which had been already granted, should be withheld, and thus commenced the Ministry of the Whigs,—refusing, for the first time on record, but with the proverbial *mala fides* of the party, to carry out an agreement made on the faith of a formal and official intimation of the Royal promise. Could any set of gentlemen, untainted by the principles of modern Liberalism, have acted in this manner? How was Sir Robert Peel assailed when appointing to the *vacant* living of St. Bride's, on the recommendation of the Bishop of London, overlooking some implied and prospective promise on the part of Lord Brougham, who was out of office, ere the appointment was possible. We might easily strengthen our case by comparing the parties concerned, but we forbear. Whig faith and Whig appointments are remarkably well understood.

The Bishop of Exeter had now attained the position for which, by his great talents, he was eminently qualified. To his own loss, but to his country's gain, did Henry Philpotts take his seat in the House of Lords in the year 1831, when, indeed, considerable moral courage was necessary to the task. The occasion of his Lordship's first speech exhibits the character of the moment. The Peerage, in the persons of the Duke of Newcastle, the Earl of Winchelsea, and the Marquis of Londonderry, had been absolutely attacked by the mob, and one of these noblemen publicly declared in his seat in the House of Lords, that he bore fire-arms about his person, and would use them if again found necessary to self-defence. The Episcopal Bench was insulted, not merely by a provincial mob, who, it was boasted, having surrounded the carriage of a Bishop, allowed him to escape *because he was a liberal*; not merely had the Episcopal palace at Bristol been burned, and sacked, and plundered, but acts of violence committed by the insensate vulgar were justified and stimulated by the writings of able, but wicked men; by the projects of enlightened, but bold and reckless adventurers; and, with what pain do we add, by noblemen of high rank and by gentlemen of unblemished fame, who were, it is vain to deny it, maddened for the moment, by the intoxication of popular applause and excited by the feverish influence of French example.

The grand secretary of a Metropolitan Union, since dead, sketched the plan of a republic—an Italian refugee invented weapons and published a plan for arming mobs against the soldiery—a member of the present House of Commons organized an army—a gallant officer since distinguished (we hope to his own content) by his achievements in Spain, and by especial honours (how merited!) from the Queen of England, stood up in the House of Commons, and declared himself ready to lead against that House a body of 50,000 men, who would “gently coerce” its deliberations. A noble lord, since elevated to a higher rank in the peerage, declared his determination to withhold by force his quota towards the expenses of the state, and to resist any attempt to levy it. The then Secretary of State for the Home Department was a man who has since declared his readiness to forward what he knew would prove “a heavy blow and great discouragement” to the Church of Ireland; and the noble Earl at the head of the Government, solemnly addressing the Episcopal bench, advised the venerable body to “set their House in order!” What but the natural effect

of such speeches were the fires of Bristol and Nottingham, the riots of Derby, and the general ferment of the public mind? In 1830 the address of Lord Brougham to the freeholders of Yorkshire, memorable for the solemn promise so soon broken, was surrounded with a border of tricolour; and in 1831, under the especial approval of Lord Althorp, the tricoloured flag waved over the heads of a procession advancing to petition the King! Thank God, we have a House of Lords! for, but for the unexampled firmness of that illustrious body, these fearful portents would have been terribly fulfilled, and the calm which now so happily pervades society, and from which we look back upon those scenes with surprise and doubt, must have yielded to the natural sequel of that alarming prologue.

Among the gallant minds who won this victory for the people against the people, whose confidence in the sound heart of England was not shaken by the evident signs of her disturbed brain, who dared to appeal from the people in their state of excitement to the people in their restored reason, was the Bishop of Exeter. His first address in the House was a remonstrance to Earl Grey against his language above alluded to, and a glorious refutation of the charge brought against the Bishops of having factiously opposed the Government,—a charge singularly at variance with another accusation put forth by the same party, that the Bishops were world-seeking temporal-minded men, who always truckled to power, and made themselves the servile tools of tyranny and oppression.

As a Statesman the questions on which the public have derived the greatest benefits from the Bishop of Exeter are those of the so called "National Education System" for Ireland, and the Act "to amend the laws for the support of the Poor in England and Wales." As a Peer of Parliament, the whole range of his capacious mind has been brought to bear on the thorough understanding of these questions, and his enlightening eloquence, as it blazes on their most abstruse points in succession, conveys the clearest and most forcible views of their intent and bearing, so that to have heard the Right Rev. Prelate deliver one of those splendid speeches, which have been read with delight wherever the English language is understood, is to have attained the best instruction on these subjects. He never speaks but when called on by some important question. The Bishops having, with few exceptions, arrayed themselves against the madness of Reform as it was at first wildly and impracticably proposed, were exposed to the rancour of the Whigs in Parliament as well as to the violence of their partizans out of doors. It was in defence of his order, therefore, that the Bishop of Exeter remonstrated with Earl Grey in the first instance, as the head and front of this offending.

It was not till March, 1832, that the Bishop of Exeter delivered a formal address, and in this his first speech he raised himself at once to the highest rank among the eloquent. The crushing power of his eloquence may be judged of by such passages as the following:—The "Act for the better regulation of Ecclesiastical Revenues, and the promotion of Religious and Moral Instruction in Ireland," he described as "a bill seizing on the revenues of the Protestant Church in Ireland, and applying them to some undefined purpose of teaching a morality without religion, and religion without a creed." This was plain English, and told with terrible force against the advocates of such a measure.

The Earl of Wicklow moved a vote of disapprobation of the Government scheme for "educating" the people of Ireland, by excluding from

their schools the fountain of all knowledge, the Holy Scriptures. "We should recollect," said the Bishop of Exeter, "that the preservation of a free access to the Scriptures, is a duty imposed upon us by the law of God:" and again, "a Protestant legislature is bound to see that neither directly nor indirectly does it make itself a party to any measures adverse to Protestant principles." We cannot find space to weave into our text the fine and impassioned conclusion to that splendid speech; but that the reader may not lose the delight of reading, or forfeit the benefit to be derived from it, we have added the passage in a note at the foot of the page.*

It was in opposing this measure, that the Bishop of Exeter took occasion to denounce as treachery, aggravated by perjury, such an exercise of rights—the votes of the *Roman Catholic members*—acquired under an oath not to do anything to weaken or disturb the Protestant religion. This distinct charge of perjury the Right Rev. Prelate brought with the solemnity of a moral impeachment, and he has since by irrefragable proof established the accusation, that the conduct of those who demanded this bill, which its best adviser declared to be a serious discouragement, a heavy blow to the Protestant religion, and a triumph to its enemies, was "treachery aggravated by perjury."

"No obloquy," said the Bishop, "however it may be attempted to heap obloquy on all who thus feel, and thus proclaim their feelings,—no violence of invective from whatever quarter, and in whatever place, high or low, it may be uttered, shall deter me from giving expression to similar indignation so often as it shall be called forth by similar perfidy, exhibited in such a cause."

The accusation was first urged by the Bishop in his triennial charge in 1836, and repeated boldly in the House of Lords. A very little-minded Secretary of State threatened the Bishop with a parliamentary enquiry, but the threat, which was brought forward to cover the best and worst supporter of the Ministry, proved abortive, and was condemned even by Lord Melbourne, when the Bishop, with the dignity of offended honour, had amply justified his charge.

* "My Lords, I have no right to speak to you of my own feelings—if I had, I would entreat, I would beseech you—I would not indeed imitate the action of the most eloquent of living men—I would not indeed bend my knee in prayer to you, for I pray not to mortal man—but if reverence did not forbid me to mingle the attitude and the words of prayer in the excitement of this debate, I would humbly pray to Him, whose poor and worthless creatures we all are—aye, my Lords, the highest and the proudest, no less than the lowliest and the meekest—that He would bow the hearts of all here as the heart of one man, 'to put away the accursed thing from among you'—to disclaim all part in this most unhallowed work, even though the name and the seal of our most Gracious Sovereign be upon it. My Lords, that name and that seal affixed to such a commission—in execution of such purposes—by such instruments—fills the mind with strange musings; awakens affecting recollections; invites, perhaps, to some comparisons. But I forbear—I will not be further stirred by them, than to warn the councillors of a gracious Prince,—all whose thoughts and wishes, and intentions, are, we know, for the good and happiness of his people—to warn them ere it be too late—while thrones are tottering, crowns are falling around us—while they themselves are reminding us most properly and most wisely—I thank them for it—while they are reminding us that, even now, God's judgments are on the earth—to warn them, I say, that He, by whom kings reign, may be provoked to say again what He once said to a monarch whom He had placed over His own chosen people—'Because thou hast rejected the Word of the Lord, He also hath rejected thee from being king over Israel.'"

On every subsequent occasion, his Lordship has spoken with great power and conviction on this very important subject. The danger that threatened the Church of Ireland from the Reform Bill, was the main ground of his opposition to that measure. How justly we have praised the independence of the Bishop may be seen from his parliamentary course in 1833-1834, when he opposed not only the Ministry, but the Duke of Wellington, against the Irish Church Temporalities Bill, and certain clauses of the Poor Law Bill. "The poorest and meanest of these unhappy persons," said the Prelate, "ought to stand in the eye of the law, as he undoubtedly does stand in the eye of God, upon an equality with the highest and proudest peer in your Lordships' house." Even so late as on the 14th of the past month, in a discussion introduced by Lord Stanhope, on the presentation of a petition from a labourer in Southampton, which petition it was proposed to reject, the Bishop of Exeter said that either House of Parliament ought to open its doors to the complaints of any class of the people, especially if any particular class were suffering from such a law as the New Poor Law; and he must protest against the notice, that a contrary practice should be observed. This is the Christian Prelate, the English orator—such are the men these times require, and, wonderful workings of Providence, such are the men these times will create. There is no calculating the ultimate effect of these noble and just sentiments.

No less eloquent, and no less English, were his speeches in opposition to the measure for degrading marriage, and the marriage service of the Church of England. With an extract from this speech, a fine specimen of the style of eloquence which distinguishes this exalted orator, we will condense our brief notes of his Lordship's career—

"The feelings and principles of Englishmen (let us humbly thank God for it!) are not yet brought down so low as this degrading and corrupting law would seem to contemplate. They will spurn the boon thus thrust upon them. All honest persons, certainly all honest women, will avail themselves of the option which is yet left to them, and will adhere to the religious rite. They will refuse to become parties to the desecration of that holy ordinance on which all the sanctity of our homes and hearths, all the charities, and even the decencies of domestic life depend;—that ordinance which, alone, under God, has rescued man from the brutal state to which his appetites would otherwise reduce him; alone has given to woman her true rank and dignity in life, as the help-mate of man, the soother of his sorrows, the partner of his joys, the chastener of his earthly affections, the fellow-heir of his hopes of heaven."

The speeches of this Prelate on the Ecclesiastical Commission, and, above all, his demonstrations of Roman Catholic perfidy on the Cork petition, must be fresh in the memory of our readers; but we are to remember that this year is but the seventh of the Bishop of Exeter's parliamentary experience. Let us look back with wonder and gratitude on what he has effected, with hope and confidence, under the blessing of divine Providence, to what he may yet accomplish. Hear of him from the enemies of religion and the disaffected to the State—take the character of his power from the mouths of those who have quailed under it. In his Diocese, justice and mercy—in his Home, domestic and parental affection—end in Parliament, an eloquence of the first order, applied to the most exalted purpose. Such are the brief characteristics of the BISHOP OF EXETER. A. B. W.

THE CHURCH OF ENGLAND INDEPENDENT OF THE CHURCH OF ROME IN ALL AGES.

[Continued from page 191.]

WE shall here briefly examine how far the ancient British Church in Wales kept clear of the absurdities and errors of Romanism, during the time she laboured under "great and sore troubles."

Although the veneration and worship of relics formed a part of the Roman creed, as early as the fourth or fifth century, we have no evidence that the Church of Britain paid to them any kind of respect, previous to the twelfth century. From henceforward, our Welsh ancestors regarded them as sacred, and ascribed to them healing virtues; but it does not appear that they ever went so far as to offer to them divine adoration. This their practice too originated in their hatred of popery, which was as follows.—"After that the Romanists had usurped to themselves the Church of Llandaff, the Welsh were not so inclined to frequent it as before. On seeing this, the papal advocates determined upon conveying into it the relics of some of the British Saints, with the hope that such a proceeding would have the effect of producing in the hearts of the people feelings of stronger attachment towards the place. Accordingly, in the year 1120, the teeth of St. Elgar, and twelve years later, the relics of St. Dubricius, were translated thither from their burial place in the isle of Bardsey. So quiet and undisturbed had the remains of these Saints hitherto reposed there, that few only recollected the exact spot of their interment, for to ascertain it, recourse was had to the reports of *old* people, and search was made into *old* documents. So common and worthless also were their relics esteemed by the natives, that Griffith ap Cynan, King of Gwynedd, and David, Bishop of Bangor, gave the papists *permission* to take them away.* This circumstance had the desired effect, and drove the Welsh to adopt a similar plan to counteract it. Jealous for the honour of their own metropolitical see, and anxious to keep the people in their own communion, they set up their own St. David in opposition to the adopted Saints of the Roman Catholics, and attributed to him miraculous powers.† This naturally generated in the minds of the people sentiments of peculiar veneration for every thing connected with St. David and their other most eminent Saints."

The foregoing statement of the origin of the custom, is corroborated by a passage in the poem of Gwynfardd Brycheiniog, which he composed in honour of St. David, about the end of the twelfth century. The author having warned his readers to adhere to St. David, on the other hand cautions them to

"Flee from the golden-headed crozier,
As if from intense fire."‡

This "golden-headed crozier," no doubt, belonged to the Roman Church, and was placed in the Church of Llandaff, either as a badge of its union with Rome, or with a view to gain the respect and admiration of the populace. The original object of the Welsh ecclesiastics in their adoption of relics, cannot here be mistaken.

The Church of Rome anathematizes whoever believes not that traditions are of equal authority with the holy Scriptures, and so contain

* Collect, Cambr. App. p. 338. † Ibid, p. 342. ‡ Myf. Arch. vol. i. p. 272.

things necessary for salvation; but the Church of Britain has always denounced this error. "The word of God above all,"* was the doctrine taught by Cattig the Wise, at the College of Llanfargan, in the sixth century. "There is no word superior to every word, but the word of God,"† re-echoed the blue bard from his chair, in the ninth century. This tenet remained unaltered in Wales throughout the middle ages, for we are informed by a pious prelate,‡ immediately upon the dawn of the Reformation, that the people of his country, that is of South Wales, when on the point of saying or doing anything, or going to any place, used to say, "I will say or do such a thing, or I will go to such a place, with the 'word of God above all.'" This maxim must have been transmitted down through successive generations, and received as truth by our ancestors, through all the disconsolate days of the Church, for such a tradition alone could make it so trite and proverbial, when it had not yet appeared in print.

It may not be impertinent to our design to inquire here whether the Welsh had or had not, before the Reformation, a vernacular translation of any part of the Scriptures. The evidence will allow us to answer the question in the affirmative. The Bishop above alluded to, maintains that he had seen in his younger days a Welsh copy of the Pentateuch at the house of an uncle. We doubt not that such copies were once very general in Wales, and states various reasons for his belief. It is said also that Erasmus, having omitted the 7th verse of the 5th chapter of St. John's first epistle, in his first edition of the New Testament, inserted it in his second on the authority of an ancient Welsh transcript of the Bible;|| and that Standish, Bishop of St. Asaph, wrote against his first edition, most probably because he found it inconsistent with the Welsh version. Further, Bledri, Bishop of Llandaff, in the beginning of the eleventh century, and Joseph his successor, charged their Clergy to teach the people the reading of the Scriptures; Joseph even commanded them to do so "without fee or reward," simply with a view to promote the spiritual welfare of their flock, and not from any pecuniary considerations.§ From such an injunction we naturally infer, that the sacred Books were in the vulgar tongue, otherwise it would have been impossible for the people by reading them to derive the spiritual benefit intended by the Bishops. The Welsh, indeed, deemed it vain and useless to read any thing in an unknown tongue, as appears from their aphorism: "The three essentials of scholarship; anxious desire, ingenious discretion, and books written in the *vernacular language*."¶ Bede also thus declares of the Church of Britain, in his days, "She searches and professes one and the same knowledge of the highest truth, and of real sublimity, by meditation of the Scriptures, as well in the vulgar tongues of the Saxons, Britons, Irish, and Caledonians, as in the Latin language, common to them all."*** Chrysostom likewise testifies, "If you went to the ocean, even to those *British Isles*, if you sailed to the Euxine sea, if you went to the southern regions, you would hear all everywhere reasoning about subjects of Scripture, with *another voice* indeed, but not with another faith; with *another and different tongue* indeed, but with accordant under-

* Myf. Arch. vol. iii. † Ibid. ‡ Dr. Davies. || Dr. Gill in loc.

§ Myf. Arch. vol. ii. p. 505. ¶ Ibid vol. iii. ** Bede lib. iii. c. 1,

standing.”* Furnished with all these concurrent testimonies, we cannot consistently deny that our ancestors possessed the Bible in their own language, even at a very early period.

The Roman Church regards the Vulgate translation of the Scriptures of superior authority even to the Hebrew and Greek originals. The Welsh were not so prejudiced, for St. Patrick, in his “confession,” adopts in the Old Testament the Septuagint translation; and in the New he follows the primitive fathers, Linus, Ignatius, Basil, Gregory, Nazianzen, Epiphanius, &c.† Rhyddmarch, also Bishop of St. David’s, in the eleventh century, recommends Jerome’s translation of the Psalter, because he had ascended to the pure source of the Hebrew Scriptures, not like other translators, who “darkened the Hebrew sunbeams with their Latin cloud.”‡

It is an avowed tenet of the Church of Rome, that “ignorance is the mother of godliness,” and such have been the constant and successful efforts of her clergy to keep their flocks in this fatal delusion, that history tells us there were but very few in the seventh century throughout Europe able to read. The doctrine of the British Church on this subject was quite the reverse. At the above period, Wales abounded with colleges, in which were eminently displayed the various branches of literature. Nor was knowledge confined within those monastic schools, and exclusively engrossed by the rulers of the Church, but it was also disseminated through every rank of society. Among others of the “odious things” of the principal of Llangarfan school, in the sixth century, are the following:—

“A bishop without learning,
A nation without arts and sciences,
A parish without instruction,
A son without instruction,
A youth without instruction,
A scholar without books.”§

With regard to the consequences of ignorance, the opinion of the same sage coincided with that of the prophet, “My people are destroyed for lack of knowledge,” “because thou hast rejected knowledge, I will also reject thee.” Thus he reasoned,—

“Without an instructor, without learning;
Without learning, without knowledge;
Without knowledge, without wisdom;
Without wisdom, without religion;
Without religion, without God;
Without God, without everything.”||

Several centuries afterwards, the Welsh had not swerved in the least from their primitive doctrines on that point. They still declared

“The three beauties of a country are, a barn, a church, and a school.”

“Three things shameful in a country: a bard without dignity, a village without a school, and a nation without modesty.”¶

Instead of having any religious articles thrust upon their belief, on the sole authority of the Church, without the liberty of investigating their prin-

* Chrysost. in Serm. de utilitate lectionis Script. tom. viii. p. 3.

† Hales’s Essay, p. 188. ‡ Ibid p. 402. || Ibid. § Myf. Arch. vol. iii. ¶ Ibid.

ciples, the Welsh were permitted to satisfy themselves of their truth by the exercise of reason and judgment.

"There are three things free for every man; his meditation, his *judgment*, and his speech."^{*}

Cattiv the Wise considered those persons who in this respect imitated the papists, as no better than infidels; it follows then of necessity that he denied the infallibility of the Church. The following is his mode of arguing:—

"There is no religion without truth;
There is no truth without knowledge;
There is no knowledge without belief;
There is no belief without evidence;
There is no evidence without proof;
There is no proof without scrutiny;
Therefore, scrutinize all things."†

THE CHURCH—ITS LAWFULNESS.

The objects which at first occasioned a separation from the Established Church, have, of late years, lost much of their primary importance; whilst the *lawfulness* and *expediency* of an Establishment, as such, which were formerly not even called in question, are now considered as insuperable bars to a conformity to the worship of the National Church. We have no doubt, "that the majority of the people of England, far from thinking a religious National Establishment unlawful, hardly think it lawful to be without one." It is not necessary to attempt a defence of all the measures of the Reformers; because all their errors and sins put together, cannot lessen the value or diminish the beauty of that Church which was raised on a foundation that has been cemented by some of their best blood. Perhaps much altercation respecting the *lawfulness* of an Established Church would have been avoided, by simplifying our ideas on the subject; instead of associating everything *unchristian* with a complex and confused notion of an "alliance between Church and State," as if a confederacy had been really entered into by the civil and ecclesiastical communities, for the destruction of that faith, the constant promulgation and preservation of which, is the very object of their union. But what is the fact? The State, aware that it cannot exist without religion, forms a close compact with the Church, who engages to labour diligently in her moral and spiritual calling, in return for the aid and protection she receives from the civil magistrate. Thus Doctor Paley says, "A religious Establishment is no part of Christianity, it is only the *means* of inculcating it." The lawfulness of a religious Establishment may be inferred from the practice of patriarchal government. It is spoken of as a high commendation of Abraham, by God himself, that he would *command* his children and household after him, that they should keep the way of the Lord, to do justice and judgment (Gen. xviii. 19.) We find that Noah, Abraham, Isaac, and Jacob exercised their patriarchal authority, as civil rulers, in maintaining the true religion amongst their dependants. We find that many ages after the sovereign authority amongst the Jews, whether in the hands of kings, judges, or priests, was uniformly exercised in regulating the public worship of Jehovah. It is written in the scriptures, "kings shall be nursing fathers to the Church,

* Myf. Arch, vol. iii.

† Ibid.

and queens its nursing mothers." It cannot be denied that rulers are bound to love God with all their hearts, and with all their souls, and with all their strength, and their *neighbours* as themselves." Now how can they possibly do either the one or the other, if they neglect to employ their authority and power, in *providing* places for the public worship of God, and ministers duly authorized and qualified to conduct it, and instruct the people in the knowledge of those truths which are essential to their present welfare and everlasting happiness? Has not the civil government an equal right to make infidels keep their *irreligion* to themselves, as to oblige infected persons to perform quarantine, lest they should spread contagion amongst their neighbours? Job conceived that such "iniquity was to be punished by the judge:" (Job xxxi. 28.) and it is not usual to hear our rulers blamed for enacting laws to punish *perjury*, common swearing, sabbath-breaking, and the like. If then they are justified in making laws against *irreligion* on account of the *temporal* inconveniences arising from it, surely it must be lawful to establish an institution which is every way calculated to instruct men in those principles that have a direct tendency to change the heart, and thereby not only preserve them from the sad consequences of sin, even in this world; but also to prepare them for the blessedness of that which is to come. But this much is obvious, that if the establishment of religion by the civil ruler were in itself *unlawful*, it never could have formed a part of the Jewish dispensation; since it is impossible that Jehovah could have prescribed *that* which is in itself abstractedly and morally wrong. Indeed, on this very foundation rests one of the strongest arguments for infant baptism. We contend that the children of Christian parents are proper subjects for baptism, *because* Jewish infants were, by the *express direction of the Almighty*, admitted to all the privileges of the visible Church, by the rite of circumcision. Since then a holy God could not possibly enjoin anything contrary to his own *will*, or derogatory to his own honour, it follows, that neither infant baptism nor an Established Church is absurd or *unlawful*. Every man must acknowledge that the sovereign authority has at least the sanction of analogy for establishing such a public creed and worship as cannot be proved to be contrary in its fundamentals, to the revealed will of God. Civil government, and especially in a monarchical form, is a type of the divine economy, and cannot, therefore, well subsist without the establishment of religion. Hence, no instance can be produced, since men formed themselves into separate states, of any nation being without its public worship.

THE NEW MARRIAGE ACT.

In pursuance of Sir Robert Inglis's motion, returns have recently been laid before the House of Commons, from which we are enabled to estimate with tolerable accuracy the value of the new marriage law of the present Administration as a relief to the oppressed consciences of Dissenters. These important papers consist, first, of a return of the number and names of places licensed for the celebration of marriage, under the provisions of the act 6. and 7. William IV., c. 85; secondly, of a return of the number of marriages celebrated otherwise than according to the rites and ceremonies of the Established Church under the provisions of the said act, specifying the places, parishes, or districts wherein the same may have been

celebrated, and the number in each respectively; and distinguishing those which may have been celebrated at the offices of the superintendent registrars; and thirdly, of a return of the number of marriages celebrated according to the rites and ceremonies of the Established Church within the bills of mortality. The two last-mentioned of these returns are for the six months between the 30th of June, and 31st of December, 1837; and the whole three bear the attesting signature of T. B. Lister, Registrar-General, and are dated from the General Register Office, from which it may be confidently inferred that they are scrupulously accurate, or that, at least, they contain no inaccuracies that tend to depreciate the value of the new marriage law. The figures which we shall transcribe from these returns afford unquestionable proof, either that the political Dissenters, when they clamoured for the privilege of celebrating marriage without the aid of the Established Church, and pretended to feel so much gratitude to the Ministers of the Crown for the act which conferred it, did not speak the sentiments of the conscientious Dissenters, or that the whole number of Dissenters in England and Wales, whether political or conscientious, has been most extravagantly over-rated. The first of these alternative propositions we believe to be the true one. But those who besieged Parliament for the Marriage Bill, and bepraised Lord John Russell so prodigally when they had got it, may make their choice. They cannot reject both; unless they mean to maintain that the Dissenters are so wayward, capricious, and restless a body, as to have taken delight in agitating for a privilege which they did not intend to use. The Dissenters' meeting-houses in England and Wales licensed for the celebration of marriage are stated in the return to be 1,136; a number which must strike every reader as vastly disproportioned to the clamorous and noisy zeal with which the right to this privilege was asserted. But when we look to the total number of marriages celebrated in them, the proof becomes distinct and overpowering, that the manifestation of anxiety on the part of Dissenters for a new marriage law was almost entirely factitious. The aggregate number of marriages celebrated during six months in England and Wales, otherwise than according to the rites and ceremonies of the Established Church, was 1,745, of which 453, or something more than one-fourth, were celebrated in the offices of the superintendent registrars, or, in other words, were the marriages of persons who do not consider any religious rite of importance in connection with the marriage contract. This reduces the religious Dissenters married under the provisions of the new law to 1,292. But another and a still more considerable deduction is to be made in applying these returns as a measure of the substantial advantage, or even of the imaginary relief, derived by religious Dissenters from Lord John Russell's much vaunted bill. The number of 1,292 includes all the marriages of Quakers and of Jews, two classes of persons who were legally exempted before the date of Lord John Russell's bill as much as after it from the necessity of resorting to the Established Church for the celebration of marriages. It includes also all the marriages of Roman Catholics, a numerous class of the Queen's subjects who disclaim the name of Dissenters, and who have always celebrated in their own places of worship all the religious rites that they deemed of any value or importance as a consecration of the nuptial contract. We shall probably

underrate these various deductions, if we take them to amount to half the number of marriages celebrated otherwise than according to the rites and ceremonies of the Established Church. The number of Dissenters' marriages in their 1,136 licensed meeting-houses during six months appears thus, according to the return, not to have exceeded 600, or about one marriage to every two meeting-houses. Let us now compare this with the third return, that, namely, of the number of marriages celebrated according to the rites and ceremonies of the Church of England *within the bills of mortality*—not in England and Wales, let it be observed, but only within the bills of mortality. This number is 6,032—just ten times that of the Dissenters who, in all England and Wales, have availed themselves of the privilege conferred upon them by the new act. The population of the parishes included in the third return is, we believe, to that of England and Wales, in the proportion of about twelve to one. From which it appears, that the adherents to the Established Church in England and Wales outnumber the Dissenters, exclusive of Roman Catholics, Quakers, and Jews, in the ratio of 120 to 1: or that, if this exceeds in any degree the true disproportion of numbers, the anxiety ascribed by the political to the religious Dissenters for the privilege of celebrating marriage without resorting to the Church was, in precisely the same degree, a false and fraudulent pretence — *Post*.

The Reading Desk.

PUBLIC WORSHIP.

PUBLIC Worship is one of the most effectual methods of fixing in the minds of men, a permanent sense of their dependence on the Supreme Being, and is therefore regarded by the Church as among the primary means of religious improvement. It is founded on a true apprehension of the perfect nature of God, of the jurisdiction he holds over us, by his right of creation, and by his dispensations of providence and grace; and on a deep feeling of the obligations we owe to him for all his mercies. Its design is to make a visible confession of our dependence on him, and a public recognition of all the obligations under which he has laid us. The acts of outward homage which we render to him;—the confession we make, the supplications we offer, and the praises and thanksgivings we present to him,—these are designed as the expression of the inward homage and adoration which we are bound to cherish in our hearts. They import a deep impression of his awful majesty, a grateful sense of the favours we have received from him, a conviction of our entire dependence on his mercy, and a cheerful submission to all the allotments of his providence.

The Church is the house of God—the place on earth of his more immediate presence: and he has graciously promised that where two or three are gathered together in his name, he will be in the midst of them. It is in the public worship of the sanctuary that the “beauty of holiness” appears in its true loveliness. Nothing can be more animating than to behold a congregation of pious worshippers, laying aside all the adventitious distinctions of life, and uniting with one heart and voice in the presentation of their prayers and thanksgivings to God, in the fervent offices of our Liturgy. The flame of devotion is kindled from heart to heart. Lively and salutary impressions of faith, hope, and charity, are excited and fixed in the mind; and the religious worship of the Church on earth constitutes one of the best means of preparation for an union with the Church triumphant in heaven. Brethren, it is one of your most interesting duties to conduct the public devotions of the people of your charge. Let me exhort you to perform this duty with simplicity and godly sincerity—in the true spirit of those venerable offices of devotion, which the wisdom and piety of the Church have placed in your hands.

It has been sometimes uncharitably imputed to us, that we use the Liturgy as a mere form of words, without considering their meaning, or feeling their force. The imputation, erroneous as it is, should be an admonition to us always to guard against the wandering of our thoughts, and to concentrate the best faculties of our understanding, and the warmest affections of our heart, on the devout offices which we repeat. Reading the Liturgy under such impressions, and with such feelings, you will be preserved alike from the appearance of indifference and from affected sanctity; from monotony, and from extravagance; and you will adopt a simplicity and fervency of manner, which is the natural dictate of the heart that would worship God in spirit and in truth.

We have abundant reason to be thankful that the good providence of God has provided our Church with a Liturgy so admirably adapted to Christian edification and devotion. *It is so complete as a whole, and so perfectly arranged in all its parts, that whoever shall deviate from the rubrics, which prescribe the order in which it shall be used, must be no less deficient in judgment and good taste, than he is unfaithful to his obligations as a minister of the Church.* But it will not be sufficient that you hold the Liturgy in reverent estimation yourselves. It will be your duty, from time to time, to instruct your congregations, as well in regard to its general excellency, as in relation to the import of its several offices; that they may be prepared duly to worship God with the understanding and with the heart. Especially it will be your duty to guard them against the common fault of exalting the instructions of the pulpit above the services of the desk. *Divine worship is a primary object of our assembling in the house of God. Religious instruction is a subsidiary, though an important concern.* But he who listens with attention and due reverence, will find much of Christian edification as well as devotion, in the exhortations, prayers, praises, and portions of Scripture which compose the Liturgy.—*Bishop Brownell.*

LENGTH OF THE CHURCH SERVICE.

THE length of our Church service, of which we now hear so much, and the repetitions it contains, are evils, if evils they be, which have been practically existing almost from its first formation; which a Hammond, a Sanderson, and a Taylor could tolerate without a complaint, but too happy, (as were then their congregations also, for those were not fastidious days,) if they were permitted in their secret assemblies to give utterance to those burning words with which the great Reformers had furnished them; nor scrupulously counting how often they were taught to pour forth the Lord's Prayer; as they counted not how often they were taught to cry out in the selfsame phrase for the Lord to have mercy upon them; as David counted not how often he exclaimed, "My son, my son;" or as these critics themselves, it is presumed, would not count their own iterations when they were suing earnestly for their lives. Such are not vain repetitions; and it is to be hoped, that an age so little fitted for the task as this by any theological attainments, will pause before it attempts to improve upon the labours of Cranmer, who, according to the testimony of one of the ripest scholars of his time, Peter Martyr, (nor he by any means a creature of the Archbishop,) "had diligently noted with his own hand every one of the Fathers; had digested into particular chapters, with a view to the controversies of his day, councils, canons, and popes' decrees pertaining thereto, with a toil, and diligence, and exactness, which would seem incredible to any but an eye-witness; who both publicly and privately, and by a marvellous strength of learning, quickness of wit, and dexterity of management, had asserted what he held to be true, from the thorny and intricate cavils of sophisters;" and who pronounced concerning this very Book of Common Prayer "that no man could mislike that godly book, that had any godliness in him joined with knowledge:"—Moreover that an age, which for a long time unchastened by any national calamity, has suffered much of that spirit of devotion to escape which animated the holy men of old, who were ever compelled to walk with their lives in their hands, and who were, in fact, called upon at length to lay them down, will not be allowed to communicate its narcotic influence to our Liturgy, and quench in any degree the ashes of the martyrs. In truth, it is impossible to contemplate the prospects of our Liturgical Reformers without something of alarm, lest, whilst with the best intention in the world they "dandle the kid," they

should clumsily kill him nevertheless. If, however, changes there must be after all, if old things must, here too, pass away, and all things become new, be the conditions those proposed by the sagacious South, and all apprehensions will be hushed! 'Let us but have our Liturgy continued to us as it is, till the persons are born who shall be able to mend it, or make a better; and we desire no greater security against the altering this, or introducing another.—*Blunt*.

The Pulpit.

"I will confess my wickedness, and be sorry for my sin."—*Psalms xxxviii. 18*

Various parts of God's holy word teach us that the prayers which are offered by those who have not in humility acknowledged their errors before God will not be accepted of Him. Our venerable Church, therefore, with that care and prudence which marks all her Services, prepares her children for the more immediate intercourse with God, which prayer and thanksgiving afford, by leading them, in the first place, and immediately after the instructive exhortation of God's minister, to confess their sins to Jehovah, and thus, following the example of the holy men of old, to approach Him in penitence.

In the early service of the Eastern Church,* this was the usual custom in the time of Basil, who says, "We rise in the morning, make confession, and then sing psalms;† and again, "In all churches, immediately upon their entering into the house of God, they make confession of their sins to God with much sorrow, concern, and tears, every man pronouncing his own confession with his own mouth."‡ A custom thus sanctioned by antiquity, so entirely in accordance with the tenor of scripture, and so fitting, our Church has done well to follow.

In the acknowledgment of our guilt, it becomes creatures so sinful and so polluted as we are, to approach the Throne of Grace in the most humbling posture, as that which best evinces the lowliness and affliction of the heart. Would the suppliant for mercy approach an earthly monarch except on bended knee?—how much more unbecoming must it be for sinners to approach the King of kings in a manner less humble, and to sue for pardon as if they asked it as a boon to which they were entitled? The most lowly posture best becomes disobedient, sinful man; the Church, therefore, has wisely directed that the confession be said kneeling, that best showing the unfeigned humility which ought to reign in the heart. How deeply must every one, who reflects in the least upon these things, deplore the little regard that is paid to this most wholesome advice and command, which our venerable Church enjoins upon her children; not, indeed, as tending immediately to the advantage of the Church, but as tending to the individual welfare of her members, since it is the outward demeanour which proves the sincerity of the heart; and those things which men account as trifles, that evidence the vitality of their faith, and hence are so highly esteemed in the sight of God. This was the posture of David, when he smote upon his breast, and, in the language of the deepest contrition, exclaimed, "Against Thee only have I sinned."§ Such, too, was the demeanour of Solomon,¶ of Daniel,¶ of Ezra,** when they implored pardon for their sins, and deprecated the sins of the people; and such, too, must be ours, if we would that our sins should be forgiven. Where the spirit of devotion is, there will be no lolling, with apparent unconcern, in the corner of the pews,—no mere repetition of the words, without one serious thought affecting the heart; nor will the sincere penitent stand up with unbecoming boldness and daring, as it were, in the presence of God, and act as if he were innocent, when, in fact, he is loaded with sin: but he will adopt the posture of penitence, and fall low on his knees before the footstool of Jehovah.

The words of the Confession, which the compilers of our Liturgy have adopted, are indeed, so general, that every one, whatever be his circumstances, may join in this most important part of the service with advantage, and adopt them as their own; yet so particular, that there is not a fault which is not included in this most

* Palmer's Orig. Lit. : vol. I. p. 213 † Nichols on Com. Prayer, addl. notes by Bp. Cosins : p. 19.

‡ Whately's Ret. Illus. : p. 121—2. § I. Psalm : H. § II. Chron. : vi. 13. ¶ Dan. : vi. 10.

** Ezra : ix. 5.

excellent confession. This, however, will more fully appear from a minute examination of the several parts of it, and to this, by God's grace and blessing, we will now proceed.

We are first led to reflect upon the high and holy One against whom every sin is committed, and whose precepts have been violated; but that they, whose hearts are affected with a sincere and unfeigned sorrow for their manifold transgressions, may not be discouraged by fear, the most endearing of those titles, by which God has been pleased to reveal himself, is selected as that by which the penitent is to address Him. And one, surely, better calculated to remove apprehension from the mind of the sorrowing child, could not have been selected; for what confidence does not the name of Father raise in our minds? what love, what pity, what compassion, does it not convey? and yet, great as is the love, and the pity, and the compassion of the most tender, the most forbearing, of earthly parents; and great as may be the patience which he exercises towards his disobedient and erring child; greater far, even than this, is the patience and forbearance of our Almighty Parent to the best, the most upright, amongst us, since he bears with our sins for a season, not willing that any should perish, but that all should come to repentance. God is not only our Father by creation, since, "in Him we live, and move, and have our being,"* but by regeneration, he having "begotten us again to a lively hope through our Lord Jesus Christ;"† accordingly, we are instructed by our blessed Saviour to address Jehovah as our Father;‡ and St. Paul, quoting the words of Jeremiah, applies the promise to Christians, "I will be a Father unto you, and ye shall be my sons and daughters," saith the Lord Almighty.||

That the endearing title of Father might not create in our minds an unbecoming degree of boldness, we address God as an Almighty and most merciful Father,—Almighty, because able to do all things—who created the universe by His word—who sustains it by His providence, and who could again destroy it in a moment by His power;—as He whom only we should fear, and who alone is able to destroy both soul and body in hell; and most merciful, because he bears with our sins, he stays the hand of justice, he gives us time to return to the paths of obedience, and in penitence to seek for pardon and forgiveness. We address God, therefore, as an "Almighty and most merciful Father," and acknowledge that "we have erred and strayed from his ways like lost sheep."

The ways of God are, in many parts of Scripture, described as the Laws which he has revealed for our guidance. Thus Abraham is blessed with the promise of Messiah, because God knew that he would "command his children and his household after him to keep the way of the Lord, and to do justice and judgment;" the Psalmist likewise declares God had rewarded him because he had "kept the ways of the Lord and had not wickedly departed from his God,"¶ and in the 119th** the expression is frequently used in this sense. We need not, Christian brethren, any lengthened arguments to convince you that you have broken these Divine precepts: for there is not one amongst us who can in truth declare, "I have kept my heart clean."

From these righteous ways we have departed by "erring and straying," as the Confession well expresses it. By the first of which we are to understand those sins which are unintentional and unpremeditated, those which though we may account them trifling, are not less at variance with the Divine commands: such as evil thoughts—those which arise in the mind involuntarily, and a hasty expression which is uttered without consideration. Yet these, and every other departure from the strict way of God's commandments, are faults for the which we are answerable. In these we are said to have erred, to have wandered from the narrow way which leadeth unto life, and to have pursued a crooked and devious path. By the second, by having strayed, we are to understand those direct, and positive, and known departures from the Divine precepts, such as drunkenness, unchastity, profane-swearing, sabbath-breaking, envy, malice, hatred, pride, covetousness, a contempt of the sacrifice of Christ's death in the Lord's Supper, and every other duty which is commanded in God's revealed word, be it what it may.

The distinction, therefore, between erring and straying from God's ways is clear; and earnestly, and affectionately would we warn you, beloved brethren, against

* Acts: xvii. 28. † I. Pet.: i. 3. ‡ Matt.: vi. 9. § II. Cor. vi. 18.
 ¶ Gen.: xvi. 19. || Psalm; xlii. 21. ** 3.—15.—37.

accounting those sins trifling, which you know are at variance with the revealed law of Jehovah; and, influenced by a feeling of pride and self-love, endeavour to blind yourselves to your spiritual state, and only consider those grievous transgressions, which the world esteems to be such, without any regard to that law by which you must hereafter be judged.

To render the Divine care of us more striking, and our folly more prominent, we are taught to declare that "we have erred and strayed, like lost sheep. This figure is frequently used in the sacred volume. In the 119th Psalm* the inspired writer declares that he had "gone astray like a sheep that was lost;" while the evangelical prophet, foretelling the sufferings of the predicted seed of the woman, dwells upon the cause of his sorrows and afflictions, and having asserted "with his stripes we are healed," adds, "All we, like sheep, have gone astray."† The Redeemer, also, has himself taught us that he came to seek for those sheep who had wandered from the pastures of holiness.‡

The allegory is most descriptive of man. There is not another creature more open to danger in those countries where wild beasts abound than the sheep, none more apt to stray, none more unlikely of itself to return to its pastures; and are not we, spiritually, as helpless, as apt to stray, and as unable as they are, to return to the pastures of holiness, except we are sought for by the great Shepherd of the sheep? Oh, may we hear His voice and be saved!

We, therefore, having erred and strayed from God's ways like lost sheep, proceed to confess that "we have followed too much the devices and desires of our own hearts." Every day this humbling truth, that "the thoughts of man's heart are only evil continually,"§ is forced upon us—every day we stand self-convicted of following our own corrupt ways,—of quenching that Spirit who would lead us into all truth,—of disobeying his voice,—of setting at nought his direction, and following whither our own corrupt appetites lead. There seems to be a distinction here intended between "the devices and desires;" and if we reflect for a moment it will appear that such is correct. To devise, is to contrive, to manage, so as to accomplish an object; to desire, is to covet, to wish for a thing. The one is the passion, the other is the contrivance by which that passion is to be gratified. Thus, when men wish to gratify any particular appetite or inclination, they too soon devise means by which to accomplish their object. Are we not often, aye, every day, guilty of this, and must we not acknowledge that we have followed too much the devices and desires of our own hearts?

St. James has said, that "every man is tempted when he is drawn away by his own lust and entices;"§ and St. John has declared, that "sin is the transgression of the law."¶ The next confession, therefore, which we make, and one which springs immediately from the last, is, that we have offended against God's holy law.

The King of kings has revealed laws to his people which are holy, just, and good; and alas! all have broken them, not only in thought, but in word and deed. And that not any may escape the humiliating but wholesome truth, we proceed to acknowledge that we have offended against God's holy law, first, by having, "left undone those things which we ought to have done, and secondly, by "having done those things which we ought not to have done."

To omit the fulfilment of any duty that is enjoined, is surely a sin. No one, we presume, will venture to assert that it is not a sin to absent themselves from the public service of God—to neglect the duty of family prayer—to set at nought the holy Sacrament of the Lord's Supper, or to omit any other duty which God has commanded them to observe. These, and every other of a similar character, are termed sins of omission. These, however, are not the only transgressions;—How many sins have we not committed?—How often have we not violated a known and positive precept?—How frequently have we not done amiss, and dealt wickedly? These are called sins of commission. Those, therefore, that we have left undone, and which we ought to have done, and those that we have done, and which we ought not to have done, constitute together the sins of mankind: while, therefore, we pronounce these words with our lips, our hearts should trace the errors and the sins of which we have been guilty, as well as the duties which we have neglected to fulfil, that we may indeed pour out our hearts before Him whose eye penetrates

*176. †Isa.: liii. 6, ‡ Luke: xv. 3-7. § Gen.: vi. 5. § Jas. - i. 14. ¶ I. John: iii. 4.

the hidden recesses of our minds, who will not be mocked, and accept as sincere the mere lip-service of his creatures.

Guilty therefore as we are before God, well may we exclaim "there is no health in us"—that, like the Israel of old, "the whole head is sick and the whole heart faint;" that "from the sole of the foot, even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores."* Yes! the whole spiritual frame is full of disease, and alas! there is little desire in the generality of mankind to attain to a sounder health. Few will come to the Saviour in that purity of faith—that deep humility—that desire to receive the sincere milk of the word that they may grow thereby.† No! the medicine to heal their souls must be applied just how and when they please, and to suit their corrupt tastes, as if the medicine, which strikes at the pride of the human heart, which would render man sensible of his sinful state, which would lay bare his spiritual wounds, and disclose the diseases of his heart, ever could be palatable to a creature so swollen with pride and so carnally wise as he is. And yet the mind must be brought low, there must not be any ideas of man's purity retained in the heart; we must not, with the Unitarian, feel that there is "a preponderance of virtue, even in characters contaminated with the grossest vice,"‡ but rather, with St. Paul, that all have sinned and come short of the glory of God.¶

Oh, when you acknowledge, as on reflection you must, that "there is no health in you," flee to your Saviour, the Physician of the soul, to apply the divine medicine of his redeeming blood, adopt the petition of the Psalmist, "Heal my soul for I have sinned against thee;"§ for there is none other who can save but Him, he alone can heal, he alone can deliver you.

Thus guilty, thus full of disease, be not overwhelmed with desponding thoughts, seek not to escape from the vengeance of Almighty power, for there is no place where the workers of iniquity may hide themselves. While, therefore, we confess ourselves miserable sinners, while we feel the weight and burthen of our transgressions, and are sensible that of ourselves there is no deliverance, we shall with the deepest humility ask for mercy—we shall joyfully embrace the invitation of our divine Saviour, "Come unto me all ye that labour and are heavy laden, and I will give you rest."** We shall not dwell upon anything that we have done, we shall rather acknowledge ourselves unprofitable servants,†† and throw ourselves upon the Divine mercy; we shall come as criminals pleading for pardon, and seeking for life; and we shall exclaim, in the words of our venerable Church, "But thou O Lord have mercy upon us miserable sinners."

In the same spirit of devotion we are next enjoined to beg that God will exercise his mercy by sparing those who "confess their faults." As criminals who are deserving of the severest sentence of the law, we sue for time, we ask to be spared, we implore that the just sentence of the righteous Judge may not be inflicted upon us. We seek not to justify our faults, nor to hide from the heart-searching Jehovah the many sins of which we have been guilty; we stand self-convicted and self-condemned; we ask, therefore, for pardon, on the full assurance of those many promises which proclaim mercy to those who confess their sins. Such was David's confidence, "I acknowledged my sin unto thee, and thou forgavest the iniquity of my sin;"‡‡ such was the case of the repentant prodigal,¶¶ and such must be our contrition, if we would obtain pardon; "for except we repent we shall all likewise perish."

It is much to be deplored that mankind do not reflect upon this condition of pardon, and that they do not generally labour to prove their own ways and acknowledge their transgressions, for else they cannot obtain pardon and justification, nor can they unite in the petition that follows, "Restore thou them that are penitent;" for how can we pray to be restored to our Father's love when we are insensible we have lost it, when we know not that we have fallen away and been guilty of sin? Every transgression separates between us and our God—sin, first defaced the beauty of the human mind—that still pollutes it, and therefore it needs to be restored. The mercy of God alone can do this, he alone can renew us in the Spirit of our mind; he only can cleanse us from the moral pollution of sin, and restore the soul to its original beauty, and the sacred, inestimable, privileges which it has lost.

* Isa. i. 5. 6. † I. Pet. ii. 2. ‡ Belshaw's Review: p. 14—38. ¶ Rom. : iii. 23. § Psalm : xli. 4.

** Matt. : xi. 28. †† Luke : xvii. 10. ‡‡ Psalms : xxxii. x6. ¶¶ Luke : xv. 18—32. §§ Luke : xiii. 5.

It was in this spirit that David, after he was sensible of his faults, and truly penitent, prayed, "Restore unto me the joy of thy salvation;" and we too, being penitent, without which our prayers will not be accepted, must seek to be restored to the love of God, and the favour, and the mercy, and the hope which were originally given.

But we have not any claim on the Divine mercy, we have not any right, in ourselves, to anticipate this restoration to the love and favour of Jehovah.—No! all is built—all must rest—upon the promises declared unto mankind in Christ Jesus, our Lord, for in Him centres the Word of unfailing truth, he is the Lamb, slain from the foundation of the world,* the divine Seed of the woman,† who should bruise the head of sin,—the predicted sacrifice, who died for the salvation of all who will accept him as Jehovah, our righteousness,‡ and believing in him as the very Son of God, will plead, in the fullness of faith, his merits, his satisfaction, his precious blood, as the foundation of their trust, and their hope of pardon.

Having, therefore, acknowledged our sins, and implored mercy, through Christ Jesus our Lord, we are next led to seek for strength for the future. We, therefore, pray, not for our own sakes, or on account of our deservings, but for the sake of Him, through whom alone we are taught to ask,|| and in whose name only we can hope to be heard. In his name, therefore, as our Advocate and Intercessor, we implore mercy, and pray, "Grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of His holy name."

From the very period that the sincere Christian thus acknowledges his faults, and cries for mercy, he will, of course, be anxious to show the sincerity of his repentance; from that moment, therefore, he will seek to have an interest among them that are sanctified; there will be no desire to indulge yet a little longer, no endeavour to retain the darling vice, to compromise his duty between God and the world. No! from the instant that the sincere Christian makes this confession, he will throw himself upon the Divine mercy, he will depend upon the help of the Spirit, and labour to give some evidence of his contrition; he will, therefore, watch, lest he should offend. And how can he more effectually do this than by living a godly, righteous, and sober life?" A godly life, one animated with a desire to advance the glory of God, by making his laws the guide of his conduct; to wait upon him in prayer, and all those sacred duties which are our highest privilege:—a righteous life, one marked by those acts of kindness, of charity, and of justice, to our neighbours, making that golden precept, "Whatsoever ye would that men should do to you, do ye even so to them," the rule of our conduct;—and a sober life, one unpolluted by intemperance, unchastity, or any of those passions which debase the soul; and thus, following the words of the Apostle,§ will the sincere Christian live soberly, righteously, and godly, in this present world,¶ not from any vain ideas which those enthusiasts entertain who lead lives of penance and mortification, attaching virtue to them, but to shew forth the glory of God, to extend His kingdom upon earth, and to evidence the vitality of His faith by its fruits, good works.

This solemn and essential confession having been made by all, every one will audibly, but in that subdued tone which best becomes guilty creatures, seal the whole by pronouncing "Amen," again bearing testimony to the truth of their unfeigned sorrow for sin, reiterating their cries for mercy, and seeking for pardon and restoration to the Divine favour, through Jesus Christ; for this does the word Amen, in this place, mean.

How full, how sufficient for every purpose of public worship, is this confession; how scriptural in its doctrine; how admirably adapted to lead us in sincerity to the throne of grace! Never then, my Christian brethren, fail of being present at this most important part of the service of God; it is essential to the acceptance of your prayers; and well may we conclude that they who fail in this, or repeat the words with irreverence, and without thought, are still devoid of the Spirit of Grace, their hearts are not yet renewed, their eyes are still holden from the truth, they are still dead in trespasses and sins. Earnestly do we pray that God will impart to you the Holy Ghost, that you may feel the weight of your sins, that your hearts may be enlightened, and that you may diligently seek for mercy, and obtain pardon and justification, through Jesus Christ our Lord.

* Rev. : xlii. 8. † Gen. : iii. 15. ‡ Jer. : xxiii. 6. § John : xvi.—23. ¶ Matt. vii. 12. ¶ Titus ii. 12

Sayings and Doings of Old Time.

THE FIRST MARTYR OF THE REFORMATION—JOHN ROGERS.

THE first called to take up his cross was John Rogers. He had been brought up in Cambridge, and afterwards became chaplain of the factory at Antwerp, where he fell into the company of Tindall and Coverdale, and helped them to produce that translation of the Bible which goes by the name of Matthew's translation. He thence removed to Wittenberg, where he had the charge of a congregation for many years, till Edward's accession having rendered it safe for those who held his opinions to return to their native land, he repaired thither with his wife and children, (for he was married) and was soon preferred by Ridley to a prebend of St. Paul's, and to the divinity lectureship in that cathedral. Thus was he in a situation to attract the attention of Mary, and to be smitten by her evil eye. Accordingly, he was soon brought before the council to answer for his doctrine; and having been first confined to his house, where he remained half a year, and from which he took no pains to escape, he was afterwards, by the tender mercies of Bonner, committed to Newgate, and lodged amongst the common desperadoes of a gaol for twelve months more. In his examinations before Gardiner and the council, he played his part with the intrepidity of one who felt strong in the righteousness of his cause, and with a force of reasoning which it required the scoffs and brutal laughter of his judges to smother, for answer it they could not. Kneeling on his knees, he reminded them of their own acquiescence in the laws of Henry and Edward; one amongst them, and he the chief, having been the open advocate of the king's supremacy as opposed to that of the pope. He defended his own marriage, as being originally contracted in a country where marriage was permitted to priests; and said that neither did he bring his wife into England, till the laws of England permitted it too. With regard to service in an unknown tongue, and the doctrine of the mass, he stayed himself upon Scripture; Gardiner exclaiming against him, that "he could prove nothing by Scripture, for that Scripture was dead, and must needs have a lively expositor." But all was in vain, for they were bent to have his life; and having been on several successive days brought before his judges, that some semblance of justice might not be wanting, he was at last condemned; and on the 4th of February, in the year 1555, being Monday, in the morning he was warned suddenly by the keeper's wife of Newgate, to prepare himself for the fire. He had been sound asleep, but being at length awakened, and bid to make haste—"then," said he, "if it be so, I need not to tie my points;" and so was he had down to Bonner to be degraded, of whom he craved one petition, that he might talk a few words with his wife before his burning; but this poor consolation was denied him; and being led to Smithfield by the Sheriffs, singing the Miserere as he went, his wife and eleven children, one at the breast, meeting him by the way, his pardon still offered him at the stake, on condition of his recantation, he bore himself through this most trying temptation of all with a stout heart, and bravely washed his hands in the flame as he was burning, gave up his spirit to God! Notwithstanding the care which had been taken to remove his writings, during his confinement in prison, he had contrived to evade the vigilance of his keepers; and it was supposed, that when he wished to have a word with his wife, before he was put to death, it was to tell her where they were secreted. If so, however, it was needless; for when she and her son afterwards visited his cell, and were on the point of going away, the latter chanced to cast his eye towards a dark corner, under a pair of stairs, and there perceived a black packet of papers, which on examination turned out to be an account of his trial, written in his own hand, wherein was contained, as well as many of the details already given, a very touching prayer, begging of God to sustain him, and all others in the like case, through their great need, and importuning all "to be good to his poor and most honest wife, being a poor stranger: and all his little souls, hers and his children. Whom, (he adds,) with all the whole faithful and true Catholic congregation of Christ, the Lord of life and death, save, keep, and defend, in all the troubles and assaults of this vain world, and bring at the last to everlasting salvation, the true and sure inheritance of all crossed Christians. Amen, Amen." So perished the first champion of the Reformed Church; and it

has been observed, in reference to their leader, that of those who underwent the fiery trial, married men and the parents of many children, met their deaths the most courageously.

THE INQUISITION.

THE Inquisition was instituted by Pope INNOCENT III. about the year 1200. The following is a general table of the number of victims of the Inquisition in Spain, under forty-five Inquisitors-General, between 1481 and 1820:—

Between		Burnt alive.	Burnt in effigy.	Gallies, or Impd.
1481 and 1498	under the Inquisitor-Generalship of Torquemada.....	10,220	6,840	97,371
1498 ... 1507	under that of Deza	2,592	829	32,952
1507 ... 1517	Cardinal de Ximenes	3,564	2,232	48,059
1517 ... 1521	Adrian de Florencio	1,620	560	21,835
1521 ... 1523	(an interregnum)	324	112	4,481
1523 ... 1538	under that of Maurique	2,250	1,125	11,850
1538 ... 1545	Tabera	840	420	6,520
1546 ... 1556	Louisa, and during the reign of the Emperor Charles V.....	1,320	660	6,600
1556 ... 1597	during the reign of Philip II.	3,990	1,845	18,450
1597 ... 1621	Philip III.....	1,840	692	10,716
1621 ... 1665	Philip IV.....	2,852	1,428	14,080
1665 ... 1700	Charles II.....	1,632	540	6,512
1700 ... 1746	Philip V.....	1,600	760	9,120
1746 ... 1759	Ferdinand VI.....	10	5	170
1759 ... 1788	Charles III.	4	0	56
1788 ... 1808	Charles IV.....	0	1	42
Total		34,658	18,049	288,214

PAPAL EXCOMMUNICATION.

THE following is a copy of an excommunication, found amongst the papers of Philip Dunn, a Roman Catholic Bishop, who resided in the county of Wicklow.

“By authority of God, the Father Almighty, and the blessed Virgin Mary, of St. Peter and St. Paul, and of all the Holy Saints—

“We excommunicate Francis Freeman, late of the city of Dublin, but now of Sackmill, in the county of Wicklow, that in spite of God and St. Peter, in spite of all the Holy Saints, and in spite of our Holy Father the Pope, God's vicar here on earth, and in spite of our Right Rev. Father in God, Philip Dunn, our Diocesan, and the worshipful Canons, &c., who serve God daily, he hath apostatized to a most damnable religion, full of heresy and blasphemy. Excommunicated let him be, and delivered over to the devil as a perpetual malefactor and schismatic. Accursed let him be in all cities, and in all towns, in fields, in ways, in yards, in houses, and all other places, whether lying or rising, walking or running, leaning or standing, waking or sleeping, eating or drinking, or in whatsoever thing he does besides: we separate him from the threshold and all good prayers of the church, from the participation of the Holy Jesus, from all sacraments, chapels, and altars; from holy bread and holy water, from all the merits of God's holy priests, and all holy men; and from all cloisters, from all pardons, privileges, grants, and immunities, which all the holy Fathers, the Popes, have granted to them; and we give him over to the power of the fiend, and let him quench his soul, when dead, in the flames of hell-fire, as the candle is now quenched and put out; and let us pray to God that his eyes may be put out in this world as his candle is; and let us pray to God, our Lady, St. Peter, and St. Paul, that all the senses of his body may fail, as now the light of his candle is gone out, except he comes, on sight hereof, and openly confesses his damnable heresy and blasphemy, and by repentance, as much as in him lies, make satisfaction to God, our Lady, St. Peter, and St. Paul, the worshipful the company of this Church: and, as the staff of this holy cross now falls down, so may he, unless he recants and repents.

“PHILIP DUNN,

“BRYAN MOORE, *Register.*”

Correspondence.

[The Editor wishes it to be distinctly understood, that he does not consider himself at all responsible for the statements or opinions of his Correspondents.]

To the Editor of the Churchman.

DEGENERACY OF THE PRESENT TIME.

SIR,—Infidelity, in its zeal against the Christian religion, when arguing, or rather, weaving sophistries, to render plausible the supposition that man stood in no need of a revelation, has always upheld the sufficiency of human reason; boldly (and we will anticipate, by saying, unwarrantably) asserting that its own unassisted efforts are adequate to the discovery of truth, and even the attainment of *moral perfection*! Yet it is remarkable that the advocates of such a system generally counterfeit the Christian standard of morality, whilst they malignantly disclaim the original, and deny the divine obligation which accompanies it. It is notorious, that never any sceptic moralist or philosopher has succeeded in proposing a more admirable rule of conduct, than that offered by the Gospel dispensation. The Bible is the only source whence deistical writers have derived all that is wise or *reasonable* in their speculations. What they have considered the unaided and independent results of rational perception, are, in reality, the *a priori* conclusions of revealed truth; unwittingly, indeed, appropriated, and at the same time, disguised by wilful perversion, as well as corrupted by that innate spirit of depravity, which, we maintain, will more or less develop itself among the votaries of reason. "Unitarianism" is essentially the religion of reason! Its professors reject what they cannot comprehend; and by contracting the sphere of action, weaken the energies and the efficacy of faith. Besides, our own time, and our own country, have witnessed propositions, which, if received, would have gone far to prepare the mind of the people for the introduction of pristine idolatries and superstition. Principles have been broached in Christian Britain, of a direct tendency to overthrow the system of revealed truth, by substituting the crude notions of rational (we had almost said Pagan) philosophy. An attempt has been made, and partially succeeded, to abolish the Bible from the seminaries of our youth, under the specious plea of blending all shades of difference in one harmonious whole, and grafting on the "sectarian" spirit of the age that boasted unanimity, which, it is averred, "liberal" principles and enlightened reason will produce. And what, we would ask, is this but masked hatred of our holy religion? Should this man expunge one law from the statute book, and that, another, according to his own particular fancy, is it to be supposed that the constitution itself, would remain uninjured? And what is the Bible but the text-book of Christianity? Woe betide the man who shall impiously attempt to drivel down the sacred pages of inspiration to suit the vitiated taste of a degenerate age! Whole, entire, and unmutilated, it was the bequest of our Protestant forefathers; unsealed by their holy exertions, it was secured by their steady zeal and unflinching integrity. Let the annals of France, in the 18th century, be studied attentively by those who, swollen with pride and the conceit of wisdom, would exalt man, fallen and demoralized man, to an equality with his infinite Creator; would impugn the excellence of revelation, by daring to denounce it as superfluous; and who, in furtherance of the interested designs of Atheism or Socinianism, would flatter the unruly propensities of the sinful creature, by magnifying his intellectual endowments. The subject is not only too extensive, but too important, to be compressed within the limits of a single letter; and though we esteem it worthy of further consideration, and in a more popular form than hitherto presented, we confess our own inability to bring it before the notice of your readers in a comprehensive and satisfactory manner. If yourself or some of your Correspondents would take the matter in hand and contrast the principles of heathen morality with the pure precepts of revelation, example might serve better than argument to bring down certain proud spirits to the level of humility. Many and voluminous works have, we are aware, been compiled against *Rationalism* in all its branches; few of them, however, fall within the range of ordinary individuals, or are readily adapted for general circula-

tion. This, we should imagine, would not be inconsistent with the design of your zealous publication for, as the visible Church is founded on revelation, every attempt to strengthen and consolidate the basis must certainly be of some advantage to the superstructure. It is undeniable, that there exists at the present day a strong disposition in favour of the efficacy of human reason. Philosophy has been degraded to the level of the multitude—with the best of motives, we allow, but surely with lamentable result. The consequences which were judged likely to attend an unlimited right of discussion, without a due sense of our merely comparative intelligence, have proved such as many with great reason anticipated. A universal tendency to scepticism and doubt—an increasing apathy to the vital doctrines of revealed truth—a vain and overweening sense of the importance of human knowledge, conspire to make all “reasonable” persons tremble for the maintenance of social order and the security of our holy religious knowledge, without an acknowledgment of responsibility in one of the most powerful engines with which Satan propels the vast machinery of moral evil. The most inveterate enemies of Christianity were found—not among unlettered savages—not among the naked barbarians of the isles of the west—No; but among the haughty Romans—the “*rerum deminos*,” who, on the wings of victory, had gained “the height of arts” and proudly occupied the eminence of imperial splendour—among the polite and learned Athenians, who, puffed up with excess of wisdom, where attempting to fathom the universe, and penetrate the secrets of futurity, and who ridiculed the simple truths of the Gospel, sublime as they are, yet unrecommended by any of that meretricious glare and dazzling eloquence which perverted genius and falsely refined taste had joined in introducing into philosophical writings. Well might the unconverted heathen exclaim, should he witness our backslidings—Whence comes it that so many philosophising Christians exist? Science, we involuntarily answer, has been abused—its discoveries have been applied to unworthy purposes. The pride of reason—the pride of intellectual supremacy is incompatible with Christian humility. Can we “by searching find out God?” The attempt is useless, nay more, the design is impious. Poor worm of earth, sink into original dust, sink into the earth, nor dare aspire to that heaven thy crimes have forfeited, except through the mediatorial efficacy of a Redeemer.

Remember that Reason taught Plato to allow of illicit indulgences; he who has been honoured with the epithet of “Divine,” authorised that crime which drew down the showery fire on the cities of the plain! Reason sullied the chaste design of the primitive Church with the tinsel ornaments of Babylon! It was Reason that instigated the incarnate fiends of the French triumvirate publicly to disavow their belief in a Supreme Being, and as a fit supplement to such reckless impiety, to enact the bloody scenes of the reign of terror. It is Reason (*O tempora, O mores!*) that has put forth the Socialist’s expurgated Bible! Unhallowed mockery! Would to God that ruined man were sensible of his utter insignificance; the Christian virtues would then blossom and flourish as the rose in the garden of the world. May Divine Grace humble the hearts of the proud, and convince the vain philosopher, exulting in natural endowments, of his own unworthiness and entire dependence on a superior Power!

C. C. C. C.

NATIONAL EDUCATION.

DEAR SIR,—Amongst the multitude of topics that have been discussed in the pages of “*The Churchman*,” I have often thought one question was not brought forward in a sufficiently prominent view—I mean that of “*National Education*.” To enter upon a detail of its principles might perhaps be unnecessary, as they are too well known to require any explanation, but, I apprehend, the generality of people are not aware of their ultimate tendency and design. Contemporary periodicals have indeed indulged in general censure; but we have met with few that really struck at the root of the system, and grappled the subject with energy and with success. Now if some of the able contributors to your excellent Magazine would unmask the traitorous counsels of the Brougham school of philosophy, it could not fail of effect, from the wideness of your present circulation. If any of the following observations should be considered applicable to the point, they are submitted for insertion, as a preliminary step to future investigation on the part of yourself

or Correspondents. The supporters of the proposed Educational measure taunt us with introducing the scriptures into our schools for the unworthy purpose of "Sectarian Comment," not of instruction in Christian morality. Such a motive we indignantly disclaim; but when listening to the sacred injunction, "earnestly contend for the faith," when we observe the admonitory tone of many of the epistles, and how many prophetic declarations apply to modern religionists—duty, our very profession as Churchmen, compels us to point out such passages to the youthful reader, and show their unavoidable application, not with any uncharitable feeling, but with an earnest desire for the pupil's improvement, that "he may be able to give a reason for the hope that is in him;" and above all, that precept, aided by the force of example, may produce a deeper and more permanent impression! Such is our object, and are not we warrantable in maintaining it? If that be "Sectarian Comment," we avow ourselves bent on its continuance. "Educate, educate!" has been the gathering cry of parties in the present century; and to the shame of man be it recorded, intellectual improvement has been degraded into the mere instrument of revolutionary schemes. The fact is notorious, the design less obvious, and more unwillingly acknowledged. The proposers of this universal system of mental exaltation are exceedingly careful to veil their insidious purpose from the candid enquirer. Under the specious name of moral regeneration, they conceal a mighty movement of democratic agency. Popular knowledge has been made the stalking-horse to popular aggrandizement; and how? by destroying that equal balance without which it is impossible for social order to exist. Such of the operative classes as have been enabled to obtain the poisoned draught from a polluted source, have become for the most part imbued with false notions of equality. The mis-read dupe learns to regard his original station as a merely accidental circumstance, the remedy for which he possesses in himself, and which it is only necessary to use to ensure success; so he begins to view the state of his superiors with envy, and his own with dissatisfaction. He individualizes his attainments, if I may be allowed the expression, and considers superficial acquirements in literature as the indisputable passport to distinction and importance. And that solid acquirements are so, no one will venture to deny: the claim was never yet disallowed; real talent is seldom "born to blush unseen," despite of the poet's pathetic lamentation. Though the shadow may, the substance rarely escapes observation. Facilities were not wanting to cultivate native genius, nor opportunities to display it, even before the neological professors of the present day struggled into ephemeral notice. Again, literary and scientific pursuits are indeed productive of a refined and peculiar gratification; but they are, at the same time, dependent on, and inseparable from, a dignified leisure. The last, however, is unattainable by three-fourths of the community! Speculative engagements are therefore inconsistent with the ordinary avocations of the labouring classes; besides, it is generally observable that letters, though they humanize the feelings, at the same time heighten the sensibilities. It would be a cruel charity, then, to bestow a gift on the child of adversity, or of toil, which would only serve by the force of contrast to place in a stronger light the inconveniences of his own personal situation. Such mistaken kindness might awaken inordinate desire, and render the recipient painfully alive to a sense of his own inferiority;—and here, be it remembered, by the mention of inferiority we mean to imply the absolute necessity of distinctions in rank, and a consequent scale of importance, in opposition to the Lyeurgian system of democratical faction. We maintain, and make no secret of our opinion, that there must be a gradation, some being depressed, others proportionably exalted in station; nor does this argue a consequent inutility in the multitude: the lowest foundation-stone, as well as the pebble that joins the interstices of a building, is as indispensable to the solidity of the structure as the pillared wall that lifts the solid roof. Men, ever prone to extremes, and controvertists, whose besetting sin is exaggeration, may brand such sentiments as those of bigotry and aristocratical prejudice. Still we feel and acknowledge the mutual dependency, not only of the lower on the superior orders, but of equals on each other—a dependency, however, which we wish to see exhibited, not in arrogant encroachment on the one hand, and servile compliance on the other, but in universal benevolence and mutual obligation. Nor is such a happy consummation to be viewed as a moral impossibility. Reason, guided by the word of God, and without the extraneous aid of scientific discovery, is adequate to its

realization. We would not foster intellectual pride, but encourage humility of deportment; not inflame popular ambition, but diffuse a sense of responsibility to God and man: not flatter general passions with interested views, but, with a sincere desire for the general good, sedulously endeavour to inculcate a sound principle of action, and so counteract not only insidious designs without, but evil workings within—the pernicious effects of inherent depravity. And this is to be effected solely through the medium of Christian instruction; by the diffusion of knowledge based on the system of revealed truth; never, never, we repeat, by the propagation of Paine's Atheistical reveries, not under the patronage of the ex-Chancellor, or the hydra-headed societies that under the name of philosophy infest every corner of this party-shaken empire. In conclusion, we would say, that where the communication of knowledge, and with it an unlimited right of discussion, induces an unwarrantable idea of importance, inconsistent with the actual situation of the receiver, and is, above all, productive of a disposition to scepticism and doubt, we unhesitatingly pronounce it inexpedient. Let us look around and see whether any such effects be visible; so let us judge of the cause, and denounce or support National Education.

R. H. N.

Poetry.

STANZAS.

ADDRESSED TO THE MOST REV. THE ARCHBISHOPS, AND THE RIGHT REV.
THE BISHOPS OF THE UNITED KINGDOM.

Stand boldly forth, and guard our holy shrines,
That faith sent forth amid Mount Sinai's
thunder,
When, through the forked lightning's crimson
lines,
Jehovah's voice burst forth in fearful wonder.
That faith for which ten thousand martyrs
bled,
Oh guard a trust left by the holy dead.
For time has turned our ancient steeples grey,
A thousand storms have round them roared
in vain,
The Atheist's scorn glanced harmlessly away,
They shook not at the Sceptic's deep-laid
train.
Time, tempests, malice, evils, cunning skill,
Have left their firm foundations firmer still.
Oh! guard our Church, and there you guard
the Crown.
For 'tis by these our country's cause is
bound,
And the same blow that strikes our altar down,
Will hurl a nation's freedom to the ground.
Stand boldly forth, in me your country calls,
For with her Church she stands or with it falls.

Yours is no gory war with sanguine blade,
Or broad blown banner rustling in the wind;
The tongues of martyrs shout forth in your
aid,

A faith which fire and faggot could not bind,
Blazes before you like a beacon light,
The flaming pillar leading on aright.

Oh! deem not that our Queen will turn away
From that true faith which she is sworn to
guard,

Or quiet stand and see our Church decay,
When at the gates the foe is pressing hard.
Lift up each voice, they shall not sound alone,
Millions of tongues will shout for Church and
Throne.

To you we look, in you we put our trust,
Our faith, our hope, our rights, our sacred
all;

And we conjure you, by that holy dust
Which moulders under many a grey church
wall,

That ye hold firm the solemn charge that's
ven,
Scaled by the blood of those approved by heaven.
J. B.

THE UNIVERSITIES.

"Those most renowned habitations where, through the goodness of Almighty God, all commendable arts and sciences are with exceeding great industry hitherto (and so may they ever be studied,) proceeded in, and profest."—*Hooker*.

And did thy prayer ascend to heaven in vain,
Wise, holy, matchless *Hooker*! Shall the
ground [sound
That felt thy steps; the walls that heard the
Breathed from thy lips, be subject e'er again
To men intent the altar to profane?
At which our fathers worshipped? Shall
the mound [around,
By Saints and Martyrs rais'd thy bowers

Be levell'd to the dust till nought remain?
No! still thy Oxford owns thy forceful
prayer,
Still feels thy spirit and obeys thy call:
Swift to her side her choicest youth repair,
Full of high daring, hope immortal, all
Resolved their mother's weal or woe to share,
And in her noble cause to stand or fall!

THE DYING INFANT.

PALE, motionless, and silent, lay
 An infant on its bed,
 While on its face the smile of peace,
 A beautiful halo shed;
 And on that face a mother gas'd,
 With looks of wild despair,
 Conscious that death's restless hand
 Had fixed the signet there.

She saw alone the hastening hour
 When to her fond caress,
 No more she might those ruby lips,
 With tenderest rapture press;

But saw not in that placid smile,
 The brighter vision seal'd,
 Which on her darling's spirit broke,
 To her yet unreveal'd,

For near the couch an angel spread,
 His pure ethereal wings,
 Imparting to that spotless soul
 Unutterable things;
 And whisper'd soft of anguish spar'd,
 Of bliss immortal given,
 And all its new-born senses fill'd
 With dreams of opening heaven!

Reviews.

The Practical Works of the Right Rev. Jeremy Taylor, D.D., Chaplain in Ordinary to King Charles I., and some time Lord Bishop of Down and Connor. In eight volumes. Rickerby, London.

At this time of day to enter into the merits of the works of Jeremy Taylor, would be as an attempt to prove that the sun shines. No truth is more universally confessed than this;—that in the works of that “image of a preacher” are contained wisdom and the most profound learning, in a strain of piety so deep and humble, and in a style so lucid, so grave, so elevated, and yet so simple, that the learning is brought down to the understanding of the least tutored, and the piety elevated to attractiveness for the most refined.

What language can be more explicit, what teaching more plain, than the catechetical exercise, quaintly, but not inappropriately, entitled, the *Golden Grove*? For the introduction to which, nevertheless, its estimable author suffered imprisonment at the hands of the “*Voluntary Principle*,” as it was exemplified in the Puritanism of the Cromwellian government.

His style, and the objects he had in view in his sermons, are described in what he would have called “a breviate of the case” in his introduction to *Worthy Communicants*.

“My purpose is not to dispute, but to persuade,—not to confute any one, but to instruct those that need,—not to make a noise, but to excite devotion,—not to enter into curious, but material inquiries, and to gather together into an union all those several portions of truth, and differing apprehensions of mysteriousness, and various methods and rules of preparation, and seemingly opposed doctrines, by which even good men stand at a distance and are afraid of each other.”

The same principle is evolved and elaborated in his most important work, the *Liberty of Prophesying*. The freedom and perfect toleration which the Church of England inculcates, were never more clearly exemplified than in the manner and matter, as well as in the tendency and object, of this attempt to reconcile sects. While Taylor was thus preaching with inspired eloquence peace and good-will towards men in the name of the persecuted Church of England, what then did the possessors of power, the men who had convulsed a nation and murdered a king under the specious pretext of liberty of conscience? A second time did they seize on and imprison Jeremy Taylor, and that for an opinion! Such are the tender mercies [of popular sway—such the consistency of the religionists who clamour against all attempts to controul or direct the minds of men in the way of religion. “I have lived,” he says, in his epistle dedicatory to Lord Vaughan, prefixed to his *Holy Living*, “I have lived to see religion painted upon banners, and thrust out of churches; and the temple turned to a tabernacle, and that tabernacle never ambulatory, and covered with skins of beasts, and torn curtains, and God to be preached not as the God of Peace, but as the Lord of Hosts.”

In that day of persecution, when he was dependent on the support afforded him by Lord Carberry, he published his *Holy Dying*, and addressed it to the memory of his Lordship's deceased wife. In publishing the work, he says:—

“I shall measure the success of my labours, not by popular noises, or the sentences of curious persons, but by the advantage which good people may receive. My work here is not to please the

speculative part of men, but to minister, to practice, to preach to the weary, to comfort the sick, to assist the penitent, to reprove the confident, to strengthen weak hands and feeble knees, having scarce any other possibilities left me of doing alms, or exercising that charity by which we shall be judged at doomsday."

His Select Sermons are the most eloquent and suggestive of exhortations, and at the same time the most illustrative of commentaries: they should be read yearly by every pious Churchman with the Bible—the great fount from which they flow. There is little controversy, for, as he says, in his dedication to Lord Hutton, prefixed to his *Life of Christ*.

"When interest divides the Church, and the calentures of men breathe out in problems and unactive discourses, each part, in pursuance of its own portion, follows that proposition which complies with and binds in all the flextures of its temporal ends; and while all strive for truth, they hug their own opinions, dressed up in their imagery, and they dispute for ever; and either the question is indeterminable, or, which is worse, men will never be convinced. For such is the nature of disputings, that they begin commonly in mistakes, they proceed with zeal and fancy, and end not at all but in schisms and uncharitable names, and too often dip their feet in blood."

We must conclude with quoting his picture of the Church of England as it was before its destruction by the Puritans, and of its state when these reformers had the upper hand—when Taylor himself was thrice imprisoned, and every good man persecuted. What a lesson to the men of our day who seek the destruction of the Church.

"But never did the excellency of the Episcopal government appear so demonstratively and conspicuously as now; under their conduct and order we had a Church so united, so orderly, so governed; a religion so settled; articles so true, sufficient, and confessed; canons so prudent, and so obeyed; devotions so regular, and constant; sacraments so adorned and ministered; churches so beauteous and religious; circumstances of religion so grave and prudent, so useful and apt for edification, that the enemies of our Church, who serve the pope in all things, and Jesus Christ in some; who dare transgress an institution and ordinance of Christ, but dare not break a canon of the pope, did despair of prevailing against us and truth, and knew no hopes but by setting their face against us, to destroy this government: and then they know they should triumph without any enemy: so Balaam the son of Beor was sent for to curse the people of the Lord, in hope that the son of Zippor might prevail against them that had long prospered under the conduct of Moses and Aaron.

"But now, instead of the excellency of condition, and constitution of religion, the people are fallen under the harrows and saws of impertinent and ignorant preachers, who think all religion is a sermon, and all sermons ought to be libels against truth and old governors; and expound chapters, that the meaning may never be understood; and pray that they may be thought able to talk, but not to hold their peace; they caring not to obtain any thing but wealth and victory, power and plunder. And the people have reaped the fruits apt to grow upon such crab-stocks; they grow idle and false, hypocrites and careless; they deny themselves nothing that is pleasant, they despise religion, forget government, and some never think of heaven; and they that do, think to go thither in such paths which all the ages of the Church did give men warning of, lest they should that way go to the devil.

"But when men have tried all that they can, it is to be supposed they will return to the excellency and advantages of Christian religion; as it is taught by the Church of England; for by destroying it, no end can be served but of sin and folly, faction and death eternal."

The appearance of the present edition, so soon after that of Mr. Valpy, is a proof of the popularity of these works. This edition is in eight volumes, in which the subjects are well divided. The *Life of Taylor*, written by the Rev. George Croley, including sketches of the times in which he flourished, is a very valuable essay; and the work is got up in a way highly honourable to the publisher, Mr. Rickerby. It is a work with which no library can possibly dispense.

The Judgment of the Anglican Church (posterior to the Reformation) on the Sufficiency of Holy Scripture, and the value of Catholic Tradition: with an Introduction, Notes, and Appendix, by the Rev. John Fuller Russell, S.C.L. of St. Peter's College, Cambridge, and one of the Assistant Ministers of St. Peter's, Waltham, Surrey. London: A. H. Baily and Co. Cornhill.

THE fact that the learned Editors of the "Tracts for the Times," have recommended the above volume to Theological Students in the same list with *Bishop Bethell's Treatise on Baptismal Regeneration*, *Bishop Beveridge's Sermons on the Church*, *Rose's Sermons on the Commission of the Clergy*, and *Newman's History of the*

Arians, renders it almost unnecessary for us to add our testimony to the value and importance of Mr. Russell's labours. His design has been to exhibit the doctrine of the later English Church with reference to the sufficiency of Scripture and the value of Tradition, and for this purpose—

“ Citations respecting these important subjects have been made from the Canons, Articles, and other Formularies which the Anglican Church has, from time to time, authoritatively published. These quotations are copiously illustrated by others, from the writings of distinguished men who were concerned in the composition and promulgation of the above Formularies,—from the works of their friends and contemporaries, and of other theologians, their great successors in the Priesthood. The authorities cited extend in an unbroken order from 1556 to 1747; and among them will be found the decisions (not merely of ‘a few’ of our, ‘ancient divines’—but) of our Reformers, Martyrs, Bishops, and Confessors—our most illustrious Champions against heresy and schism—those, in a word, to whom universal consent has assigned the rank and honour of Doctors and Masters of the Anglican Church.”

The quotations from the Formularies of the Church, and the works of her standard Divines, occupy 248 pages of Mr. Russell's volume, and have been selected and arranged with great judgment. Among them is the declarations of the Convocations of 1571, 1603, and 1640; of the Commissioners of the Savoy Conference of 1661; of Cranmer, Ridley, Farrar, Coverdale, Philpot, Jewel, Hooker, Andrews, Chillingworth, Laud, Hall, Pearson, Hammond, Ussher, Taylor, Barrow, Patrick, Beveridge, Bull, Waterland, &c. The “Introduction” comprises, in about forty pages, the substance of the above citations. Mr. Russell proves, that while the Church maintains, against the Romanists, that Holy Scripture is the record and touchstone of doctrinal truth, she, at the same time, regards all Primitive Catholic Tradition—(as tested by the rule of St. Vincent, “antiquity, universality, and consent”)—with religious respect and veneration. He next exhibits the Church's decision concerning the indefectibility of the Church Catholic, and *true* general councils. He then shews *what* Traditions are truly Catholic, and concludes with an earnest appeal to the Clerical and Lay Members of the English Church to acknowledge, unreservedly, the principles of their spiritual Mother.

The “Appendix” contains a very able defence of the “High Church theory of dogmatical authority,” in answer to the *Dublin Review*, by a friend of the Author. the Rev. W. J. Irons, M.A., Minister of St. Peter's, Walworth.

FINE ARTS.

WE have lately experienced a highly intellectual treat in a visit to the magnificent Paintings of “the Temptation of Adam and Eve,” and “the Expulsion from Paradise,” now exhibiting at Exeter Hall. These are Paintings of a superior order, both for execution and in feeling. The persuasive eloquence of the beautiful countenance of Eve in the Temptation, and the manly brow of Adam, hesitating between his duty to the high command of his Maker, and the winning persuasiveness of her who

“ Infused
Sweetness into his heart, unfelt before,
And into all things; from her air inspired
The spirit of love and amorous delight.”

struck us on our first entrance with silent admiration. There is deep poetry of conception, too, in the subtle ray from the mouth of the serpent instilling cunning arguments into the ear of Eve. “The Expulsion” inspires us with feelings of a different kind: “the sky lowers and mutters thunder,” whilst Eve, with a countenance full of terror, looks to Adam for comfort—his reflects only alarm—and the tempter, assuming his true form, is aiding the elements in the work of ruin. We would earnestly recommend to all who have an hour to devote to pure enjoyment, to go and see for themselves, and we assure them that they will not regret having thus spent their time.

. In order to make room for the interesting details of the Procession and Religious Ceremony of the Coronation of her Majesty Queen Victoria, we are compelled to postpone several Notices of Books intended for this number of the Churchman.

Miscellanea.

CORONATION OF HER MAJESTY QUEEN VICTORIA.

PROCEEDING FROM THE WEST DOOR OF WESTMINSTER ABBEY INTO THE CHOIR.

The Prebendaries and Dean of Westminster.

Officers of Arms.

Comptroller of her Majesty's Household.

Treasurer of her Majesty's Household.

Her Majesty's Vice Chamberlain, and Lord Steward of the Household.

Lord Privy Seal. Lord Chancellor of Ireland. Lord President of the Council.

Archbishop of Armagh, Archbishop of York, and Lord High Chancellor
Archbishop of Canterbury.

Her Royal Highness the Duchess of Cambridge.

in a Robe of Estate of Purple Velvet and wearing a Circlet of Gold on her head.

Her Royal Highness the Duchess of Kent,

in a Robe of Estate of Purple Velvet, and wearing a Circlet of Gold on her head.

Her Royal Highness the Duchess of Gloucester,

in a Robe of Estate of Purple Velvet and wearing a Circlet of Gold on her head.

St. Edward's Staff

The Golden Spurs

The Sceptre with the Cross

borne by the

borne by the

borne by the

Duke of Roxburghe.

Lord Byron.

Duke of Cleveland.

The Third Sword

Curtana

The Second Sword

borne by the

borne by the

borne by the

Marquis of Westminster.

Duke of Devonshire.

Duke of Sutherland.

Black Rod.

Deputy Garter.

Lord Willoughby d'Eresby, as Lord Great Chamberlain of England.

His Royal Highness the Duke of Cambridge, in his Robes of Estate, with baton as Field Marshal.

His Royal Highness the Duke of Sussex, in his Robes of Estate.

High Constable of Ireland, Duke of Leinster. High Constable of Scotland, Earl of Errol.

The Earl Marshal

The Sword of State,

Lord High Constable of England,

of England,

borne by

Duke of Wellington,

The Duke of Norfolk

Viscount Melbourne.

with his staff and baton as

with his Staff.

Field Marshal.

The Sceptre with the Dove,

St Edward's Crown,

The Orb,

borne by the

borne by the

borne by the

Duke of Richmond.

Duke of Hamilton.

Duke of Somerset.

The Patina,

The Bible,

The Chalice,

borne by the

borne by the

borne by the

Bishop of Bangor.

Bishop of Winchester.

Bishop of Lincoln.

THE QUEEN

in her Royal Robe of Crimson Velvet,
furred with Ermine,
and bordered with Gold Lace:
wearing the Collars of her Orders;
on her head
a Circlet of Gold.

Ten
Gentlemen-at-arms
with their
Standard Bearer.

Bishop of
Bath and Wells.

Ten
Gentlemen-at-arms
with their
Lieutenant.
Bishop
of Durham.

Her Majesty's Train borne by the Ladies Adelaide Paget, Frances Elizabeth Cowper, Anne Wentworth Fitzwilliam, Mary Augusta Frederica Grimston, Caroline Amelia Gordon Lennox, Mary Alethea Beatrix Talbot, Catherine Lucy Stanhope, and Louisa Harriet Jenkinson.

The Lord Chamberlain of the Household. The Groom of the Robes.

The Duchess of Sutherland, Mistress of the Robes.

Marchioness of Lansdowne, first Lady of the Bedchamber.

Ladies of the Bedchamber, viz.—Countess of Charlemont, Lady Lyttleton, Lady Portman, Marchioness of Tavistock, Countess of Mulgrave, Lady Barham.

Maid of Honour, viz.—Hon. Margaret Dillon, Hon. Miss Cavendish, Hon. Miss Lister, Hon. Miss Spring Rice, Hon. Harriet Pitt, Hon. Caroline Cocks, Hon. Matilda Paget, Miss Murray.

Women of the Bedchamber :—Lady Harriet Clive, Lady Theresa Digby, Hon. Miss Brand, Lady Gardiner, Lady C. Barrington, Lady Charlotte Copley, Viscountess Forbes, Hon. Mrs. Campbell.

The Gold Stick of the Life Guards in Waiting. The Master of the Horse.

Captain-General of the Royal Archer Guard of Scotland.

Captain of the Yeoman of the Guard.

Captain of the Band of the Gentleman-at-Arms.

Keeper of Her Majesty's Privy Purse.

Ensign of the Yeoman of the Guard. Lieutenant of the Yeomen of the Guard.

Exons, Clerk of the Cheque, and Twenty Yeomen of the Guard.

The Prebendaries, entering the choir, ascended the theatre, and passed over it to their station on the south side of the altar, beyond the Queen's chair.

The Lord Steward of the Household passed to his seat as a Peer; and the Vice-Chamberlain, Treasurer, and Comptroller of her Majesty's Household passed to their seats.

The Lord Archbishops of York and Armagh, and the Lord Chancellor of Ireland passed to their seats.

The Dean of Westminster, the Great Officers of State, viz., the Lord High Chancellor, the Lord President of the Council, Lord Privy Seal, the Lord Great Chamberlain, the Lord High Constable, the Earl Marshal, with the Lord Archbishop of Canterbury ascended the theatre, and stood near the great south east pillar thereof.

The Princesses and the attendants of their Royal Highnesses were conducted by the Officers of Arms to the Royal Box.

The Princes of the Blood Royal went to their seats, as Peers, conducted by the Officers of Arms; and the Noblemen who carried the coronets, and the trainbearers of their Royal Highnesses, to the places provided for them.

The Queen, having ascended the theatre on the south side of her Throne, went to her Chair of State on the south-east side, being the Recognition Chair, and after her private devotion (kneeling on her faldstool), took her seat; the Bishops, her supporters, standing on each side; the Noblemen bearing the four swords on her Majesty's right hand, the Sword of State being nearest to the Royal Person; the Lord Great Chamberlain and the Lord High Constable on her left; the other Great Officers of State, the Noblemen bearing the Regalia, the Dean of Westminster, Deputy Garter, and Black Rod, standing near the Queen's chair; the Bishops bearing the Bible, the Chalice and Patina, stood near the pulpit, and the Trainbearers, the Lord Chamberlain of the Household, and the Groom behind her Majesty.

The Master of the Horse, the Gold Stick, the Captain-General of the Archer Guard of Scotland, the Captain of the Band of Gentlemen-at-Arms, and the Captain of the Yeomen of the Guard, passed to their seats as Peers, and the keeper of her Majesty's Private Purse to a seat provided for him.

THE RECOGNITION.

Upon the conclusion of the anthem, the Archbishop of Canterbury advanced from his station at the south-east pillar, and, together with the Lord Chancellor, the Lord Great Chamberlain, the Lord High Constable, and the Earl Marshal, preceded by Deputy Garter, moved to the east side of the theatre where the Archbishop make the recognition, thus :—"Sirs, I here present unto you Queen Victoria, the undoubted Queen of this realm; wherefore, all you who are come this day to do your homage are you willing to do the same?" and repeated the same at the south, west, and north sides of the theatre; during which time her Majesty stood up by her chair, and turned towards the people on the side at which the recognition was made; the people replying to each demand with loud and repeated acclamations of "God save Queen Victoria;" and, at the last recognition, the trumpets sounding and the drums beat. The bearers of the regalia during the recognition remained standing about her Majesty.

The Officers of the Wardrobe then spread a rich cloth of gold, and laid a cushion on the same for her Majesty to kneel on, at the steps of the altar.

The Archbishop of Canterbury now proceeded to the altar, put on his cope, and stood on the north side. The Bishops who read the Litany also vested themselves in their copes.

THE FIRST OFFERING.

The Queen, attended by the two Bishops her supporters, and the Dean of Westminster, the Great Officers, and the Noblemen bearing the regalia and the four swords going before her Majesty, passed to the altar. Her Majesty, kneeling upon the cushion, made her first offering of a pall or altar-cloth of gold, which was delivered by an Officer of the Wardrobe to the Lord Chamberlain, by his Lordship to the Lord Great Chamberlain, and by him to the Queen, who delivered it to the Archbishop of Canterbury; by whom it was placed on the altar. The Treasurer of the Household then delivered an ingot of gold, of one pound weight, to the Lord

Great Chamberlain, who having presented the same to the Queen, her Majesty delivered it to the Archbishop, to be by him put into the Oblation basin.

Her Majesty continuing to kneel, the prayer, "O God, who dwellest in the high and holy place," &c. was said by the Archbishop. At the conclusion of the prayer her Majesty went, attended as before, to the chair of state, on the south side of the area.

The regalia, except the swords, were delivered by the several Noblemen who bore the same to the Archbishop, and by his Grace to the Dean of Westminster, to be laid on the altar; the Great Officers of State (with the exception of the Lord Great Chamberlain), and the Noblemen who had borne the Regalia deposited on the altar, going to the respective places appointed for them; the Bishop of Durham standing on the right hand of her Majesty, with the Noblemen carrying the swords on his right hand; the Bishop of Bath and Wells on her Majesty's left hand, and near him the Lord Great Chamberlain.

The Noblemen bearing the swords (except the sword of state) continued to stand on the south side of the area until the inthronization.

THE LITANY

Was then read by the Bishops of Worcester and St. David's, kneeling at a faldstool above the steps of the theatre, in the centre of the east side thereof, the choir reading the responses. At the conclusion of the Litany, the Bishops resumed their seats on the bench along the north side of the area.

THE COMMUNION SERVICE,

Previously to which the choir sung the Sanctus—"Holy! Holy! Holy! Lord God of Hosts!" The Archbishop then began the service, the Bishop of Rochester reading the Epistle, and the Bishop of Carlisle the Gospel. The service being concluded, the Bishops returned to their seats.

THE SERMON

Was preached by the Bishop of London. During the sermon her Majesty continued to sit in her chair on the south side of the area, opposite the pulpit, supported on her right hand by the Bishop of Durham, and beyond him, on the same side, stood the noblemen carrying the swords; on her left the Bishop of Bath and Wells, and near him the Lord Great Chamberlain. The Archbishop of Canterbury took his seat in a purple velvet chair, on the north side, Deputy Garter standing near him. The Dean of Westminster standing on the south side of the area, east of the Queen's chair, and near the altar.

THE OATH.

The sermon being concluded (and her Majesty having, on Monday, the 20th day of November, 1837, in the presence of the two Houses of Parliament, made and signed the declaration), the Archbishop of Canterbury, advancing towards the Queen and standing before her, ministered the questions prescribed by the service; which having been answered by her Majesty, she arose from her chair, and, attended by her supporters and the Lord Great Chamberlain—the sword of state alone being borne before her Majesty—went to the altar, where, kneeling upon the cushion placed on the steps, and laying her right hand on the Holy Gospels, tendered to her Majesty by the Archbishop, took the Coronation Oath, kissed the book, and to a transcript of the oath set her royal sign manual, the Lord Chamberlain of the Household holding a silver standish for that purpose, delivered to him by an officer of the Jewel Office.

The Queen then returned to the chair where her Majesty had sat during the sermon, on the south side of the area, the following hymn was sung by the choir, the Archbishop reading the first line, "Come, Holy Ghost, our souls inspire," &c.

THE ANOINTING.

Upon the conclusion of the hymn, the Archbishop read the prayer preparatory to the anointing, "O Lord, Holy Father, who by anointing with oil, didst of old make and consecrate Kings, Priests, and Prophets," &c. At the conclusion of this prayer the choir sang the anthem, "Zadok the Priest and Nathan the Prophet," &c. At the commencement of the anthem the Queen arose from her chair, went before the altar, and, attended by her supporters and the Lord Great Chamberlain, the sword of state being borne before her, was disrobed of her crimson robe by the

Mistress of the Robes, assisted by the Lord Great Chamberlain, which was immediately carried into St. Edward's Chapel by the Groom of the Robes.

The Queen then sat down in St. Edward's chair, covered with cloth of gold, and with a faldstool before it, placed in front of the altar, when her Majesty was anointed; four Knights of the Garter, viz., the Duke of Rutland, the Marquis of Anglesea, the Marquis of Exeter, and the Duke of Buccleuch (summoned by Deputy Garter) holding over the Queen's head a rich pall or cloth of gold, delivered to them by the Lord Chamberlain; and the anthem being concluded, the Dean of Westminster took from the altar the ampulla containing the consecrated oil, and, pouring some into the anointing spoon, the Archbishop anointed her Majesty on the head and hands, in the form of a cross, pronouncing the words, "Be thou anointed," &c.

The Queen then kneeling at her faldstool, the Archbishop, standing on the north side of the altar, pronounced the prayer after the anointing, when her Majesty resumed her seat in St. Edward's chair; the Knights of the Garter returned the pall to the Lord Chamberlain and went to their seats.

THE SPURS.

After this the Dean took the spurs from the altar, and delivered them to the Lord Great Chamberlain, who, kneeling down, presented them to her Majesty, who handed them to be laid upon the altar.

THE SWORD.

The Viscount Melbourne, carrying the sword of state, now delivered it to the Lord Chamberlain, and, in lieu thereof, received from him another sword in a scabbard of purple velvet, which his lordship re-delivered to the Archbishop, who laid it on the altar, and said the prayer, "Hear our prayers, O Lord, we beseech thee, and so direct and support thy servant, Queen Victoria," &c.

The Archbishop then took the sword from off the altar, and, assisted by the Archbishops of York and Armagh, with the Bishops of London, Winchester, and other Bishops, delivered the sword into the Queen's right hand, saying "Receive this kingly sword," &c.

OFFERING OF THE SWORD.

The Queen, rising up, went to the altar, where her Majesty offered the sword in the scabbard (delivering it to the Archbishop, who placed it on the altar,) and then sat down in St. Edward's chair; the sword was then redeemed for one hundred shillings by Viscount Melbourne, who received it from the Dean, and carried it during the remainder of the solemnity, having first drawn it out of the scabbard. The Archbishops and Bishops who had assisted during the offering returned to their places.

THE INVESTING WITH THE MANTLE.

The Queen then standing, her Majesty was invested by the Dean with the imperial mantle, or dalmatic robe of cloth of gold.

THE ORB.

The Queen then sitting down, the Archbishop having received the orb from the Dean, delivered it into the Queen's right hand, saying "Receive this imperial robe and orb," &c. Her Majesty then returned the orb to the Dean, who placed it on the altar.

THE RING.

The Lord Chamberlain of her Majesty's Household then received from the officer of the Jewel Office the ruby ring, delivered the same to the Archbishop, who put it on the fourth finger of the Queen's right hand, saying, "Receive this ring," &c.

THE SCEPTRES.

The Dean then brought to the altar the Sceptre with the Cross and the Sceptre with the Dove, and delivered them to the Archbishop.

In the meantime, the Duke of Norfolk, as Lord of the Manor of Worksop, approaching the Queen and kneeling, presented to her Majesty a glove for her right hand, embroidered with the arms of Howard, which her Majesty put on.

The Archbishop then delivered the Sceptre with the Cross into her Majesty's right hand saying, "Receive the Royal Sceptre," &c.; and then the Sceptre with the Dove into her left hand, saying, "Receive the Rod of Equity," &c.; and th

Lord of the Manor of Worksop supported her Majesty's right arm, and held the Sceptre, as occasion required.

THE CROWNING.

The Archbishop standing before the altar, and having St. Edward's Crown before him, took the same into his hands, and consecrated and blessed it with the prayer, "O God, who crownest thy faithful servants with mercy," &c. Then the Archbishop came from the altar, assisted by the Archbishops of York and Armagh, with the Bishops of London, Winchester, and other Bishops, the Dean of Westminster carrying the Crown; and the Archbishop placed it on her Majesty's head, when the people, with loud and repeated shouts, cried, "God save the Queen," and immediately the Peers and Peeresses present put on their Coronets; the Bishops their Caps; and the King of Arms their Crowns; the trumpets sounding, the drums beating, and the Tower and Park guns firing by signal.

The acclamation ceasing, the Archbishop pronounced the exhortation: "Be strong and of a good courage," &c. The choir then sung the following anthem: "The Queen shall rejoice," &c.

THE HOLY BIBLE.

The Dean, taking the Holy Bible from the altar, delivered it to the Archbishop, who, attended and assisted by the same Archbishops and Bishops as before, presented it to the Queen, saying, "Our gracious Queen," &c. The Queen then returned the Bible to the Archbishop, who gave it to the Dean, to be by him replaced on the altar, the Archbishops and Bishops returned to their seats.

THE BENEDICTION AND TE DEUM.

The Archbishop then pronouncing the benediction, the Bishops and the Peers followed every part of the benediction with a loud Amen. The Archbishop then, turning to the people, said "And the same Lord God Almighty grant," &c. The *Te Deum* sung by the choir, at the commencement of which the Queen removed to the recognition chair on which her Majesty first sat, on the south-east side of the Throne; the two Bishops her supporters, the Great Officers of State, the Noblemen carrying the swords, and the Noblemen who had borne the Regalia, coming from their respective places, and attending her Majesty.

THE INTHRONIZATION.

Te Deum being ended, the Queen ascended the theatre and was lifted into her throne by the Archbishop, Bishops, and Peers around her Majesty, and, being so enthroned, all the great Officers of State, the Noblemen bearing the swords, and the Noblemen who had borne the other Regalia, stood around the steps of the Throne, when the Archbishop, standing before the Queen, pronounced the exhortation, "Stand firm and hold fast," &c.

THE HOMAGE.

The Exhortation being ended, her Majesty delivered the sceptre with the cross to the Lord of the Manor of Worksop, to hold the same on her right hand, and the sceptre with the dove to the Duke of Richmond, to hold the same on her left hand during the Homage.

The Archbishop then knelt before the Queen, and for himself and the other Lords Spiritual, pronounced the words of homage, they kneeling around him and saying after him. The Archbishop then kissed her Majesty's hand, and the rest of the Lords Spiritual did the same, and then retired.

Then the Dukes of Sussex and Cambridge, ascending the steps of the throne, and taking off their coronets, knelt before the Queen; and the Duke of Sussex pronounced the words of homage, the Duke of Cambridge saying after him. Their Royal Highnesses then severally touched the crown upon her Majesty's head, and kissed her Majesty's left cheek, and then retired. The Dukes and other Peers thereupon performed their homage, the senior of each degree pronouncing the words of homage, and the rest of the same degree saying after him, and each Peer of the same degree, successively touching her Majesty's crown, and kissing her Majesty's hand, and then retiring. The Peers bearing the swords when going to perform their homage, delivered them to Noblemen near them to hold during that ceremony. At the conclusion of the homage, the Queen received the two sceptres from the Dukes of Norfolk and Richmond.

During the performance of the Homage the choir sang the anthem: "This is the

day which the Lord hath made," &c. and the Treasurer of her Majesty's Household threw about the medals of the Coronation.

THE HOLY SACRAMENT.

After the anthem, the Bishops of Carlisle and Rochester, who had read the Epistle and Gospel, received from the altar, by the hands of the Archbishop, the patina and the chalice, which they carried into St. Edward's Chapel, and brought from thence the bread upon the patina, and the wine in the chalice. Her Majesty then delivered the sceptres to the Dukes of Norfolk and Richmond, and descended from her throne, attended by her supporters, and assisted by the Lord Great Chamberlain, the sword of state being borne before her, and went to the altar, taking off her Crown, delivered it to the Lord Great Chamberlain to hold; and then knelt down. Then the Bishops delivered the patina and chalice into the Queen's hands; and her Majesty delivered them to the Archbishop, who, having said the prayer, "Bless, O Lord," &c., reverently placed the same upon the altar, covering them with a fair linen cloth. The Queen still kneeling, made her

SECOND OFFERING,

(a purse of gold,) which the Treasurer of the Household delivered to the Lord Great Chamberlain, and he to her Majesty, from whom the Archbishop received it. The Archbishop then said the prayer, "O God who dwellest," &c. Her Majesty then went to her chair on the south side of the area, and knelt at her faldstool.

When the Archbishop and the Dean, with the Bishop's assistants—namely, the Preacher, and those who had read the Litany, and the Epistle and Gospel—had communicated, her Majesty approached the altar, and received the Sacrament, the Archbishop administering the bread, and the Dean of Westminster the cup.

The Queen then received the Crown from the Lord Great Chamberlain, and put it on, and repaired to her throne, receiving again the Sceptre with the Cross in her right hand, and the Sceptre with the Dove in her left, being there supported and attended as during the enthronization.

The Archbishop then proceeded with the Communion Service, at the end of which the choir sung the anthem, "Hallelujah, for the Lord God Omnipotent reigneth," &c., and the same being concluded, the Archbishop read the final prayers and pronounced the blessing.

The service being concluded, her Majesty, attended by the two Bishops her supporters, the Great Officers of State, the Noblemen bearing the four swords before her, and the Noblemen who had carried the regalia, then lying upon the altar, descended into the area, and passed through the door on the south side into St. Edward's Chapel; the Noblemen who had carried the regalia, receiving them from the Dean of Westminster as they passed into the Chapel; the organ and other instruments all the while playing.

Her Majesty being in the Chapel, and standing before the altar, delivered the Sceptre with the Dove, which her Majesty had borne in her left hand, to the Archbishop, who laid it upon the altar there.

Her Majesty was then disrobed of her Royal Imperial mantle, or robe of State, and arrayed in her Royal robe of purple velvet, by the Lord Great Chamberlain.

The Archbishop then placed the orb in her Majesty's left hand.

The Noblemen who had carried the gold spurs, and St. Edward's staff, delivered the same to the Dean, to be by him deposited on the altar in the Chapel.

Her Majesty then proceeded out of the choir, and to the west door of the Abbey, the Queen wearing her crown, and bearing in her right hand, the Sceptre with the Cross, and in her left the Orb; their Royal Highnesses the Princes and Princesses wearing their coronets. The four swords were borne before the Queen in the same manner as before. The Dean and Prebendaries, and the Bishops who had carried the Bible, the Chalice and the Patina, remained in the choir. The Noblemen who had severally carried the Crown, the Orb, the Sceptre with the Dove, the Spurs, and St. Edward's Staff, walked in the same places as before; those who had staves and batons carrying the same; all Peers wearing their Coronets; and the Archbishops and the Bishops supporting her Majesty wearing their Caps; and the Kings of Arms their Crowns.

Her Majesty, and the Princes and Princesses of the Blood Royal, returned to the Royal Palace with the same state as in their proceeding to the Abbey.

ON PROVIDENCE.—It seldom happens that we hear the varied circumstances of life attributed to the right cause; the general idea seems to be, that we are subject to a capricious fortune which is called "luck," and denominated either "good" or "ill," according to the appearance it may assume to the short sighted mortal who fancies he is swayed by it. But it not unfrequently occurs, that the event which was considered such an extraordinary instance of "good luck" at the commencement, turns out, in the end, the most disastrous in its consequences. We have heard of industrious and worthy people, who, from an unexpected piece of good fortune, such as a prize in the lottery, or a legacy from an unlooked for quarter, have been rendered idle, dissipated, and worthless, and have ended their days in a workhouse. Others, again, have been forced to acknowledge, from after experience, that the very circumstances which they considered the most unfortunate, have ultimately proved their greatest blessings. We know a man at this time, who, for many years was striving to alter the situation in which providence had placed him; the effort did not certainly appear an unworthy one, as in all human probability he was spending the best of his days to very little purpose; many were the opportunities which apparently presented themselves to him to better his condition, but, as it then seemed a perverse fortune marred every attempt, and disappointed every hope; he was frequently heard to complain of his "ill luck;" but we have every reason to believe, if he was now questioned on the subject, he would state his conviction that an all-wise, though inscrutable Providence, was working for his benefit, though he knew it not, and murmured at its decrees. How beneficial it would be for us if we could view the changing occurrences of time in a more rational, we may say, a more Christian manner; if we could only believe that every event, however apparently unimportant, was ordered by Omniscience for some good purpose. If we could but possess sufficient trust in the wisdom and mercy of our great creator, we should, however dark and inexplicable the present may appear, look to the future, even in this life, to clear away the difficulty and brighten the prospect, just as the tempest-tossed mariner through the darkest night, waits with certainty for the return of day, to enable him to enter his destined haven.

WHAT IS RELIGION?—The *Atheist* replies—A Nonentity.

The *Deist*, a recognition of the power, wisdom, and goodness of the Creator, and a becoming sense of the dignity of human nature, and of its capability, by its own inherent goodness and independent powers, of attaining to the highest degree of moral excellence, and thereby purchasing eternal happiness.

Creeds of the *Socinian*, *Roman Catholic* and all *nominal Christians*, substantially the same as the last, but nominally differing from that and from each other by some very nice shades of distinction.

Creed of the real Christian.—First, that degree of the knowledge of God, for which the possession of his natural faculties renders every man accountable, since even the "ox knoweth his owner, and the ass his master's crib,"—that is to say, a firm belief in the eternal and infinite power, wisdom, and goodness of God as a Creator. Secondly—A firm belief in the revealed doctrine of the universal and total depravity of human nature since the fall of Adam, and of man's consequent liability to eternal perdition, and utter incapability of paying any part of the price of his own redemption. Exalted love and gratitude towards God the Father, because "He so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Faith in the Redeemer's finished work, as the only procuring cause of salvation; and in the alone efficacy of the Holy Spirit to produce holiness of heart and purity of morals.

Let those who propose, or advocate schemes or plans for the promotion of religion, define what kind of religion they mean; and let this fact be universally borne in mind, that in the present philosophical age, we meet with those who can expatiate eloquently upon the wisdom, power, and goodness of God as a Creator, who even altogether reject that revelation, wherein all the Divine attributes, and the most interesting views of them are displayed in the most inestimable and important of his works—the redemption of the world by our Lord and Saviour Jesus Christ.

RELIGION.—Let masters of families promote religion in their households. This is the way to have obedient servants and dutiful children. Piety is the firmest basis of morality; secure God's claims and you will not miss your own.

DREADFUL SUPERSTITION.—Mr. Richard Knill, a zealous agent of the London Missionary Society, at a meeting held lately at Leeds gave a thrilling and dreadful account of a superstition which has lately been discovered to prevail in a part of the Madras presidency, India, where the farmers are in the habit of fattening and killing boys, and cutting their flesh from their bones whilst they are yet alive, and sending a piece of their flesh to each of their fields or plantations, that the blood may be squeezed out of it on the soil before the child dies—this being done with the view of making the soil more fertile! Twenty-five boys amongst the finest that could be found, were discovered by the British soldiery in one place under the care of the priests fattening for slaughter; and in another place fifteen were found! [Travellers see wonders.]

NOTICES TO CORRESPONDENTS.

In consequence of the Biographical Sketch of the Bishop of Exeter occupying ten pages, and the interest excited by her Majesty's Coronation, we have been induced to give FOUR ADDITIONAL PAGES, notwithstanding the introduction of a larger quantity of small new type, in order to insert an account of the religious services of that—to all true Churchmen—important and interesting ceremony.

A few Proof Impressions of the BISHOP OF EXETER'S PORTRAIT have been struck off on large Paper, price Two Shillings and Sixpence.

The Numbers of THE CHURCHMAN for February and March have been reprinted, so that complete sets may now be obtained.

"Z."—"S. T. V."—"V. A."—"T. M."—"R. B." and "X. Y. Z." arrived in due course.

Our OXFORD Correspondent will see the reason for dividing his valuable article—the remaining portion shall appear next month.

"A YOUNG CHURCHMAN" has our thanks for his good wishes and zeal in our behalf. We rejoice to learn that THE CHURCHMAN has been instrumental in making him a Churchman.

We shall be happy to hear from our Friend at Versailles—he was expected to call at our Office last month.

We hope to hear again from TOPSHAM, if possible, by the 10th of the month.

"R. H. N.'s" former packet came safe, and we are obliged to him. It ought to have been acknowledged in our last number.

"CORNEILLE" will perceive we have made use of one of his papers; the others will appear as often as we can arrange for them.

"AUGUSTINE'S" Letter shall appear early—perhaps next month.

"H. T. T." is accepted, and we shall be happy to hear from him again.

"AMICUS'" Exposé is under consideration; as also the Communication from "A LAY MEMBER OF THE CHURCH OF ENGLAND."

We must again trespass on the patience of our POETICAL CONTRIBUTORS, as only a small portion of our Magazine can be appropriated to their favours.

**.* It is particularly requested that all Communications for THE CHURCHMAN be addressed, post paid, to "THE EDITORS," (and not by name) at the Office, 342, Strand, London.*

ADVERTISEMENTS.—THE CHURCHMAN (with one exception) has, during the last three years, had the largest circulation of the Church Magazines; and it is hoped will exceed in number the Methodist Magazine (17,000) among Wesleyans, and the Evangelical Magazine (14,000) among Congregational and other Dissenters. Advertisements of Livings, Curacies, New Churches, Institutions, Anniversaries, New Books, Schools, Teachers, Apprentices, and other Situations, Medicines, Sales, and Miscellanies, for insertion in THE CHURCHMAN for August 1st, must be sent to Painter's Printing and Publishing Office, 342, Strand, by Friday, the 27th inst.; if from the country, post free, with an order for payment in London.

Communications for insertion, and books for review, in the forthcoming Number of THE CHURCHMAN, should be sent to the Office not later than the 15th of the month.

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THE CHURCHMAN.

"FEAR GOD : HONOUR THE KING."

AUGUST, 1838.

Original Papers.

THOUGHTS ON THE LATE CORONATION.

"And all the people shouted, and said, 'God save the King.' . . . But the children of Belial said, How shall this man save us?"—1 Sam x. 24 and 27.

THE ceremonial of inauguration and induction into an important office can never be made too solemn. In the transaction of ordinary business, to which two individuals are parties, the strictest and most binding rules are observed ; and it is regarded as something akin to folly for a man to make a bargain, or take an employment, or confer an office, without rigorous attention to the practised and established forms which prudence, sagacity, and the laws, have in such cases made and provided.

If this be the case in ordinary circumstances, how much more fitting it must be that all due solemnity should be given to a contract between a sovereign, and his people—how absolutely necessary it is to dignify by acts of public ceremonial, and to consecrate by the sacred observances of religion, the solemn compact which the monarch of a great people and the people themselves form for mutual rule, and for their common guide in their relations with each other. When the priests and interpreters of the law expound, alike to the ruler and the ruled, "the manner of the kingdom."

Objections have been urged against the Coronation observances, and these objections are either general or specific.

The general objections are of a political character ; the specific assume, at least, the name and garb of religious objections.

A Churchman's view of the Coronation ceremonial may serve to shew that the objections urged against it, whether religious or political, are less sound than specious.

We are not about to enter on a controversy with those whose chief objection to a coronation is, that a king or queen must be a party ; they who object to the corner-stone of the constitution are not very likely to become readers of *The Churchman*. The first great Dissenter was driven into revolt by jealousy of supreme power, and by the mad ambition of grasping for himself that greatness which, in other hands, he deemed sufficient to justify rebellion : and so it has been with his disciples—with

the "sons of Belial," from the beginning until now; they hate power because it is necessary to order and subordination,—and they court power because they would use it to subvert and overthrow. With those, therefore, who prefer republican to monarchical institutions, we have no controversy.—If they would practically enjoy the blessings of their own precepts, there is in the *unindebted* and *United States*—a republic, *par excellence*, in which liberty is of *one* colour, and where Lynch law and the Bowie knife settle all disputes, whether public or personal.—If, however, as is not improbable, our anti-monarchist be, notwithstanding, too much a lover of freedom to be happy among slaves, and too great an admirer of law to see without emotion the decrees of justice superseded by brute force and the wanton tyranny of an excitable mob.—If the sight of senators poignarding each other in the senate-house offend him; or if touched by the consideration that a multitude of lawless desperadoes may defy or rob the government with impunity; or a great moneyed corporation overawe its members and impede its march—he desire to try a further experiment, there are neighbouring republics of different mould. Surely he may in Mexico, whose coasts are now blockaded by the ships of France; or in Bolivia, where internal broils have scarcely ceased to fester; or in still distracted Chili or Peru, find that happiness and order which he considers as the necessary result of democratic principle and popular rule. If, however, a more moderate course of government, founded on the influence of the many, should have attractions for him who groans under the supposed weight of the constitution of England, let him try the air of Portugal, where a tolerated Queen asserts the mockery of sovereignty, and the happy people enjoy the triumphs of a new revolution once a month! There is Spain, too, where a civil war has brought into play the powers of the people in many a frightful shape, and the land is desolated from one point of the compass to another, where the antagonist parties seem to have in view, as their chief ground of contention, to demonstrate that the "liberal" principle can be as cruel as tyrannous, and as insatiate as the "despotic;" for, whatever may be the abstract question of right, there is nothing to choose between the partizans of Isabella and the supporters of Don Carlos, as far as regards their cruelty, injustice, and rapacity.

Such are the facts to which we would refer the discontented; the happy contrast of England's position after her Revolution—for her Reform has wrought a Revolution,—need hardly be pointed out; and that her firmness and stability are owing to the form and character of her government cannot be doubted, seeing that in Holland, in France, in Belgium, in proportion as that constitution is imitated or approached, due regard being had to the character of the people, in that very ratio have the separate governments acquired stability and firmness; and they have become weak and uncertain exactly in proportion as they have deviated from their English model.

If, then, the monarchical form of government be found best adapted to the English people, the preservation of whose liberties is dependent on its mixed character, which secures the greatest possible freedom consistent with order and stability; then, that mode of succession which combines most equally the elements of hereditary right and popular election must be the best adapted to the feelings of the people and the spirit of the monarchy. The English kings have been elective since the failure of the House of

Tudor, for the dynasties have been changed at the pleasure of the people ; and to popular election, much more than to hereditary right, the House of Brunswick owes its elevation to the throne of England. "The accident of birth," to use the profane phraseology of the age, gives a claim to the throne : but that claim is not valid until sanctioned by the approval of the people, and that sanction is solemnly accorded in the Coronation ceremony.

The peers and others are distinctly asked by the Archbishop, "if they are willing to perform their homage, or service, to the sovereign ?"

"Sirs," said the most venerable the Archbishop of Canterbury, at the late coronation, "I here present unto you Queen Victoria, the undoubted Queen of this realm; wherefore, all you who are come this day to do your homage, *are you willing* to do the same ? And the Queen was made to stand up for recognition in the presence of all the people, turning herself to each of the four points as the Archbishop repeated the words of presentation, and the people made the recognition. The reply was—"God save Queen Victoria !" Immediately after this, lest human pride should usurp the bosom of the called of God, the Queen was led to the altar, where, humbly, she knelt and offered up an oblation, a circumstance which could not but remind her of the King of kings to whom all the sovereigns of the earth owe tribute. The exalting and purifying anthem, "Holy, holy, holy, Lord God of hosts," followed by the humble prayers of the Litany, in which the Queen, with her people, prays for mercy, and that God will hear her, was surely calculated to impress yet deeper a sense of dependence on God, and a conviction of the hollowness of earthly greatness. This was followed by a sermon ; and then the Queen's declaration, signed on her accession, was produced to be confirmed before the people. The Archbishop, in the name of the people, asked the Queen questions, which, with her Majesty's answers, we subjoin :*

Archbishop.—"Madam, Is your Majesty willing to take the oath?"

Queen.—"*I am willing.*"

Archbishop.—"Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the dominions thereunto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same?"

Queen.—"*I solemnly promise so to do.*"

Archbishop.—"Will you to your power cause law and justice, in mercy, to be executed in all your judgments?"

Queen.—"*I will.*"

Archbishop.—"*Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law. And will you maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the Doctrine, Worship, and Discipline and Government thereof, as by law established within England and Ireland, and the territories thereunto belonging ? And will you preserve unto the Bishops and Clergy of England and Ireland, and to the Churches there committed to their charge, all such rights and privileges as by law do, or shall appertain to them, or any of them ?*"

Queen.—"ALL THIS I PROMISE TO DO."

The Queen then went to the altar, laid her hand on the Holy Gospels, and thus, in the presence of God and man, with the mouldering bones of her predecessors beneath, and the eyes of her living subjects above and

* Extracted from Painter's Coronation Records, just published.

around her, she solemnly bound herself, upon the peril of her soul, to observe, with the strictest faith, the laws of England; the laws which are above the crown, and by which the monarch must rule or cease to sway the sceptre, in the following words :

"THE THINGS WHICH I HAVE HERE BEFORE PROMISED, I WILL PERFORM, AND KEEP.
SO HELP ME GOD."

Is there anything in this spectacle—anything in this ceremony, inconsistent with popular rights? Is it wise or even rational in the friends of the people to object to this binding down of the hand of power by obligations the most sacred?

The Queen not only took the oath *visâ voce* before so many witnesses, but, for greater security, her Majesty was required to sign, with her own hand, in that solemn presence, a transcript of the words of the oath. And the choir sang, immediately, "Come Holy Ghost, our souls inspire," &c. The antique ceremony of anointing is proper to the occasion, not only because the king, and judge, and priest, are, by the nature of the English Constitution, united in the kingly office, but because of the sacredness of the symbol, for which we have the authority not only of prophets and law-givers, but of Christ himself. Besides, the time of the anointing shows its object: the sovereign has been recognised and hailed by the the people—he has humbled himself before the Church—he has sworn to observe the laws, and he may now be anointed and set apart as the chosen of the people and the selected of the Lord. The form of the cross is preserved here as in baptism, not as an idolatrous observance, or as a recognition of any virtue in the blessed sign, but as a memorial of the sufferings of Christ, which is again intended to impress the earthly sovereign with the necessary feeling of his infinite lowliness; to draw his mind from the pomps and vanities of the world; and by recalling the crown of thorns, the sceptre of a reed, and the robe of mockery, to show the real worthlessness and emptiness of imperial state.

The spurs, the swords, the mantle, the orb, and the ring, the two sceptres (one with the cross, and the other with the dove), are too powerfully and expressively emblematic to need comment, they seem to prepare the way for the "round and type of sovereignty"—the crown. And here, again, the sovereign is reminded that his equals are around him: the peers and peeresses put on their coronets, and recal to the royal mind that he is not to rule of his own will or alone, but that he has peers who have rights and privileges inferior only to his own, and that they also claim to be recognized of the people and the crown. No sooner was the Queen crowned than the Bible was brought before her, and then was pronounced a blessing, and "We praise thee, O God," was chaunted by the choir. She was then placed in the throne, having conformed to all the ceremonies and rites required on her part of the compact; it now became the duty of the people to perform theirs. The spiritual peers first, on the part of the Church, pledged their faith to their sovereign in the form of words called the Homage; the princes of the blood and the temporal barons next did suit and service; and then again the Queen was made to descend from her throne, to proceed to the altar, to kneel at her *faldstool* and take the Holy Sacrament, as the binding pledge and chief solemnity of this most sacred occasion. Thus it appears that the great object held in view by those who constructed the

Coronation ceremony, was the binding together of the sovereign and the people, and more especially the fencing and guarding, by every sacred and solemn means, of the supremacy of the laws and the rights of the people. But, exclaims some economist, we object not to the ceremony, but to its expense. Such a one should have seen London before and on the day of the coronation; should have seen the industrious busily employed in anticipation of that event, and the poor families fed out of the superfluities of the rich. Immense sums of money changed hands in consequence of the coronation. Every vehicle was engaged for weeks, windows and house-fronts were let for large sums, of which the greater portion passed from the middle class to the operatives, employed in preparations. Every hotel was full, and full too of persons who could well spare what they laid out. The preparation of robes, coronets, &c. occupied many hands for many weeks, and, but for the mistaken economy which dimmed the splendour and curtailed the usual course of the coronation ceremony, the rich would have contributed still more largely to the support of the industrious in consequence of the contemplated display.

If splendour itself be an objection, and it be argued that simplicity would answer a better purpose; that the compact between queen and people could have been made in a drawing-room, without the costly accompaniments of state and grandeur, let the objector consider for whose enjoyment were that state and grandeur? Surely not for the delight of those who took part in the pageant, but of them who looked on. Again, if sobriety of hue and quaker-like simplicity of manner, were always commendable, how is it that we have splendid dawns and glorious sunsets? Why should nature lavish colour, and form, and every attribute of grace and beauty, on a flower? Surely, being prompted to follow nature in our works, and beholding in nature the blending of brilliant hues with shapes of loveliness; when trees and mountains change their suits with the season, and every passing gale reveals new beauties in the clouds and on the waves, surely there may, in such case, be seasons of rejoicing for men also, when gay apparel and festive looks suit with the occasion. Even holiness disdains not an outward beauty. Ceremonies and festivals for solemn occasions were not only common to the wisest among the wise of antiquity, they were prescribed to the Jews by the Law of Moses, and sanctioned by the practice of the Saviour.

If any eye then be offended at the grandeur of such a display, let him consider the lilies how they grow: if any cautious mind condemn the expensiveness of such a celebration, let him not forget that it is an outpouring of wealth from its recesses, to be spread in fertilizing streams among the industrious poor: if any zealous Protestant take offence at signs and symbols, let him remember that they speak in parables to the people, and are preserved for their antiquity and appropriateness to such solemnity: if the serious-minded regard as trifling the mere ceremony, let him remember that the ceremonial is the attribute and accompaniment—the substance and observance itself is a compact of the most sacred character; and let him who fears for the liberties of the people, by what he calls the worship of the prince, look more carefully into the Coronation service, and he will find that its impositions lie heaviest on the sovereign, and that its construction is intended throughout to impress on him the awfulness of his obligations, the

sacredness of his engagements, and the nothingness of his power! Objections may remain: but, with the "sons of Belial" we decline controversy, reminding them that in the history quoted at the head of this article, they who, as friends of the people, scornfully asked at the coronation of Saul, "How shall this man save us?" were afterwards demanded by the people, who said unto Samuel, "Who is he that said, 'Shall Saul reign over us?' bring the men, that we may put them to death;" and that the renewing of the kingdom was the people's work.

THE CHURCH OF ENGLAND INDEPENDENT OF THE CHURCH OF ROME IN ALL AGES.

[Continued from page 234.]

FROM the charges of Bledri and Joseph, Bishops of Llandaff, to their Clergy, in which they are enjoined to teach the reading of the Scriptures, we infer that the British Church regarded the Bible as the sole rule of faith. This is further corroborated by an old Welsh translation, which was much used in the principality in the fourteenth and fifteenth centuries, where these words occur:—

Disciple.—"Ought men to obey such clergymen (*as lead bad lives*)?"

Teacher.—"So far as they enjoin what is right they ought to be obeyed, as it agrees with the word of God, and not as it agrees with their own will."

With respect to Transubstantiation, the same book furnishes the following observation:—

Disciple.—"In what manner are they (*the elements*) his flesh and blood?"

Teacher.—"The holy man says, that they are certainly the same body that was born of the Virgin."*

What deserves particular notice here is the former part of the answer, "the holy man says," which is not in the original composition, but added by the Welsh translator, to make the Latin author responsible for that doctrine as to which he evidently had his doubts.

Paschasius Radbert, who was Abbot of Corby, in France, in the ninth century, was the first that broached the doctrine of the transubstantiation in the sacrament; and it is remarkable that John Erigena, a member of the College of St. David's, was amongst the first to denounce it. The historian Mosheim considers John as by far the most explicit and powerful of Radbert's opponents, not betraying the least inclination to a belief in the corporeal presence. The book written by our countryman on the subject was condemned by the Papists in the council of Vercelli, A. D. 1150, as containing heretical sentiments!

Griffith ap Jenan ap Llewelyn Fychan, who flourished between the years 1470 and 1520, expressed his views of the holy communion in the following verses:—

"The night before he suffered,
Jesus ordained a heavenly commemoration of
his death;
And with His commissioned apostles,
Whose society He highly loved,
He took pure consecrated bread,
And returned thanks to His Father.
Then, as He distributed bread to each,
He thus sorrowfully said:—

'This, which is nominally bread,
Through true faith is my body.'
After that the Holy Person
Handed to them ruddy wine,
Saying, 'Drink ye all of this;
For, as death will come to me
Through the pain of my expiatory blood,
This wine is my blood;
Which shall be profusely shed

* Collect: Cambr. App. p. 343.

(A sorrowful tale) on a thick and long cross,
To obtain for all mankind
The remission of all their sins and transgressions.
Indeed every time that you shall take the bread
and wine

You will have in remembrance
My death and passion until I come.
Therefore, after my sufferings,
Do ye this in remembrance of me."

As to the practice of invoking the saints and angels, it does not appear that it was ever recognised as an article of faith by the Church of Britain. That it was not so from the beginning, is evident from the extracts already quoted out of the writings of Taliesin, Llywarch the aged, and his son. We may here add some of the sentiments of Cattwg the wise on the subject:—

"He that wishes for counsel, let him ask of the wisest;
He that can praise, let him praise the highest;
He that wishes for riches, let him ask of the richest;
He that wishes for health, let him ask of the greatest physician;

He that desires what is good, let him ask of the most generous;
He that desires protection, let him ask of the most powerful;
He that desires mercy, let him entreat the most merciful Supreme;
He that would pay his respects, let him address them to God above all."

Again,

"Put thy trust in no one but in God thy Lord."*

It is true that the bards after the ninth century addressed the saints and angels in their poems; but it is highly probable that they did so more by way of embellishing their poetical effusions, than from any belief that they could really satisfy their desires. A similar practice is still followed by modern poets, of supplicating the assistance of the heathen deities at the opening of their poems. As a specimen of the taste of our modern Welsh bards for such a mythological style, the following translation is subjoined:—

"O come, kind *Euterpe*,
And thou *Calliope*, whose aid I always enjoy;
O come prompt *Clio* and *Erato*,
And thou all successful *Thalia* come,
Come grand pillar ancient *Apollo*,

Ye *Muses nine*, all united come,
And render assistance with *Jupiter* at your head,
To enable me to suppress deep envy."

Their religious odes, notwithstanding, are chiefly addressed to God and Christ, and display throughout correct notions of the fundamental doctrine of the atonement. Could any one who breathed out his soul in prayer after the following manner, sincerely and consistently believe that a mere creature could aid in his reconciliation with God?

"O Lord and Creator of heaven,
And the golden treasure of Mary,
Whose people we are,
Who art our foot and hand,
Our precious weapon,
And our joy;
Hear a multitude
Of sinners;
Hear our vast importunities,
And forgive us
Our imperfect foresight
And our indolent sloth;
Our vain sayings
Our angry sentences
And our apathy;
Our amassed wealth,
Our presumptuous error,
And our transgression.

Our invectives,
Our wiles,
And our discords;
Our vain pride,
Our arrogance,
And our iniquity.
Thou art our Ruler
And our Emperor,
In the highest.
Thou art our Lord,
Thou art our treasure,
Thou art our transgression.
Thou hast redeemed us,
Thou hast formed us,
Thou art our Maker.
Thou in everything
Approaching very near us,
Knowest not how to refuse."

Even in an ode written expressly in honour of St. Cadfan, by a bard of the thirteenth century, we meet with these decisive words:—

* *Myf. Arch.*: vol. iii.

† *Rice Jones*.

‡ *Griffith Gruc. A. D. 1340*.

" And by permission I will laud Cadfan ;
The guardian of the battle deserves praise,
It is right to celebrate a lord that is a benefactor,

Yet one God is to be praised, there is but one De-
fender."

And again,

" In Meirion, the famed land of praise,
I will magnify the Supreme God and will pray to Him."

Griffith ap Jenan ap Llewelyn Fychan, before alluded to, positively affirms—

" Neither can a golden-headed angel, [to us,
Nor a multitude of saints, be of any benefit
Nor can any living being

Succour us on our way to heaven ;
None, except one with his sacrifice,
Who has given us grace and strength."

It is, therefore, probable that the British Church has always been of opinion that " invocation of saints is a fond thing vainly invented, and repugnant to the word of God."

One of the dangerous errors of the Church of Rome is, that man can do such good works as God must, from justice* reward : but at the College of St. David's, in the ninth century, a very different doctrine was taught, and we have no reason to suppose that it was ever abandoned in the Church of Wales throughout the succeeding ages. It was this,—

" God is under no obligation to anyone, but all are under obligation to Him."†

The Church of Rome likewise maintains that a man can do more good than is required of him, and that what he does so " besides, over and above God's commandments," goes to make up the deficiency of others, who may have fallen short of their duty. Against this doctrine the Church of Britain has strongly protested, both before and after the Reformation, for she remembered the saying of her Lord,—“ When ye shall have done all those things which are commanded you, say, we are *unprofitable servants*."

" Three things which a man should do always and incessantly : good works, procure knowledge, and subdue his passions ; for how much soever he will do of these things he can never do enough and what he ought."‡

Our Christian ancestors have left in their writings clear traces of their belief that " the blood of Jesus Christ cleanseth from all sin." They could not, therefore, consistently hold the doctrine of purgatory, where man himself is to pay the penalty of such sins as were not atoned for by the Son of God. They allude to heaven and hell as the only two states reserved for man after death.

" There are only two sensible states,
Two after death of equal duration :
One is the wise country of heaven, Adam's abode of splendid foundation ;
The other is hell of steel-like impulses."

says Llywarch Brydydd y Moch, who flourished between the years 1160 and 1220.

The Papists assert that St. Patrick believed in purgatory ; but a treatise ascribed to him completely overthrows the supposition that he had any notion of another place beyond the grave besides heaven and hell. His words are these :—

" There are three habitations under the power of Almighty God ; the highest, the lowest, and the middle : of which the highest is called the kingdom of God, or the kingdom of Heaven ; the lowest is called hell ; the middle is named the present world or terrestrial globe. These extremes are quite contrary to each other, for what fellowship can there be between light and darkness, between Christ and Belial ? But the middle has some resemblance to the extremes, for in this world there is a mixture of bad and good men together, whereas, in the kingdom of God there are none bad,

* Ex Condigno,

† Myf. Arch. : vol. iii.

‡ Myf. Arch. : vol. iii.

but all good; and in hell there are none good, but all bad. And both these places are supplied from the middle; for of the men of this world some are taken up to heaven, others drawn down to hell; and thus like to like are joined: good men to good, bad to bad, just men to just angels, wicked men to wicked angels; servants of God to God, servants of the devil to the devil. *The blessed are invited to the Kingdom prepared for them from the beginning of the world; the cursed are expelled into the everlasting fire prepared for the devil and his angels.*"*

Exactly the same views were entertained by Taliesin upon the subject when he said—

"The Lord of heaven caused every good;
He caused the *present world* for the progeny of Adam;
He caused *Paradise* to be a receptacle for such as are good;
And *hell* for the wicked, to destroy them."†

THE UNITY AND INFALLIBILITY OF THE CHURCH OF ROME.

Is it unity to be united by the outward name of the Pope? Where is the unity of the heart? Who is certain that the Pope judges aright? Unless there be certainty there is no unity. Under the Pope there is the appearance of external unity, but within it is rent asunder by the utmost confusion of error—it is the slave of every device of satan. We can prove to the Papists that many sects and divisions have sprung up in their church. Let them look to their Dominicans and Franciscans, their Jansenites and Jesuits, their Thomists and Scotists, their Nominalists and Realists, their Corneilists and Doualists. Look to the great western schism that took place in the fourteenth century, and continued upwards of seventy years, when there was one Pope at Rome and another at Avignon, in France, excommunicating each other. We find Pope against Pope for a series of years; Stephen VI. abrogated the decrees of his predecessor, Pope Formosus, drew his body out of his sepulchre, cut off his fingers, because they had been used in ordination, and threw them into the Tiber: alleging as a reason, that he obtained Peter's chair by perjury. Romanus, the next Pope, abrogated all the decrees of his predecessor, Stephen. Geuebrard, a Roman Catholic writer, informs us that "for nearly one hundred and fifty years, about fifty Popes, namely, from John the 8th to Leo the 9th, revolted altogether from the virtue of their predecessors, being rather apostate than apostolic." Pope Gregory says, "that whosoever calls himself the Universal Priest, or desires to be so called, in his arrogance, is a forerunner of Antichrist.‡ Pope Gregory VII. tells us that "the Roman Pontiff alone is rightly called Universal.|| St. Bernard, in the 13th century, complains thus,§ "We cannot now say: as is the people, so is the priest; for the people are not so bad as the priests." And again, "The Bishops to whom the Church of God is now committed, are not teachers but seducers, not pastors but impostors, not prelates but Pilates." Bellermino says,¶ "Should the Pope enjoin the practice of vice, and prevent the observance of virtue, the Church is bound to believe that vice is virtue and virtue vice, under pain of mortal sin. In the 16th century, in the Council of Lateran, under Julian the Second, it is declared, that "Oppression, rapine, adultery, incest, and all pestilent vices, did confound all sacred and profane things; and that the

* Hales' Essay: p. 193. † Myf. Arch.: vol. i. p. 96.

‡ Lib. vi. Ep. 30. § Lib. ii. Ep. 55. § Convo. S. Pauli. Ser. 1.

¶ Bellermino de Rom. Pont. Lit. 4, cap. 5

same beat St. Peter's ship so impetuously, that it was almost drowned." The character of the Council of Trent is drawn by one of its members, Duditheus, Bishop of five churches, who writing to the Emperor Maximilian II. gives this account :—" We daily saw hungry and needy Bishops come to Trent ; youths for the most part which did begin to have beards, given over to luxury and riot ; hired only to give their voices as the Pope pleased. They were unlearned and simple, yet fit for their purpose in regard of their impudent boldness." Nicholas de Clemangis, an Archdeacon in the Church of Rome, in the fifteenth century, writes thus :—" What is it, think you, to be drunk with the cup of Babylon, but from long conversation with her to be so infected with the contagion of her, that following the erring herd, you willingly embrace false things for true, perverse for righteous, mad things for sound, and to desire rather to be mad with the multitude, than to be wise alone with danger and derision ? He that is different in manners from them, ought not to live there, where the plague of corruption hath so prevailed as to inflict all men with its contagion." Further, to the Roman Church, he says, " What thinkest thou of thine own prophecy, the revelation of St. John ? Dost thou not think they do at least, in part, belong to thee ; thou hast not surely so wholly lost all shame as to deny this ; look, therefore, into it, and read the damnation of the great whore sitting upon many waters, and there contemplate the famous facts and future ruin.* The Roman Church has so plainly acknowledged that Pope Honorius did advance the error of the Monothelites, that, in the ancient breviary, she declares that he was condemned with the other Monothelites for maintaining the doctrine of the will. * * * This will stand for certain, that Honorius was condemned, and justly too, as an heretic, by the sixth Council.†

The Franciscans held the immaculate conception of the Virgin Mary, the Dominicans denied it. The Council of Constance, the Pope's legate concurring, decreed that a Council was above the Pope.‡ That of Constance deposed three Popes, and set up another while the Councils of Florence and Trent decreed that the Pope is above the Council. The Council of Chaleedon decreed, that equal honour should be paid to the Bishops of Rome and Constantinople. On the contrary, the Pope is now called God's supreme vicar. The Council of Basil, once œcumenical, afterwards became, we are told, a schismatical conventicle.§ The fifth Council, assembled at Constantinople, was held in defiance of Pope Vigilius ; yet it has been received by his successors ; and in fine throughout " the Church " as an œcumenical Council.||

The Italians believe in the infallibility of the Pope ; the French hold the contrary opinions.¶ The French Church receives the Council of Constance in toto, others do not. The Council of Ephesus anathematizes any who should add to the Nicene creed. Is not Pius IV., who has added thereto so many articles, distinctly condemned, as well as all who make use of this creed ? Yet this is the creed adopted by Roman Catholics at this day!!! Pope Sextus V. issued an edition of the Bible, and pronounced anathema against any person who would dare alter it in the

* Declarat. defect. Virorum Eccles. † Dupius Eccles. Hist. vol. ii. p. 16. edition 3.

‡ Bellarmine de Rom. Pont. i. ii. c. 2. § Bellarmine de Eccles. Mil. c. 16.

¶ Vide Baron. in Justiniano et Vigilio, tom, vii, et Sirmuna Prefat. in Secund.

¶ Butler's Rom. Catholic Church, p. 121 to 124.

least particle; did not Pope Clement VIII., notwithstanding this awful denunciation, revise and correct this infallible edition? No fewer than 2,000 variations from the text of the sixtine edition, were published by Clement VIII. Here we have Pope against Pope; Council against Council. The Church of Rome contradicts herself, inasmuch as two contradictions cannot be true; the Church of Rome cannot be infallible. Still the Church of Rome will call herself unchangeable. Her Councils have decreed, and her divines have taught almost every variety and contradiction in religious dogmas which ever existed. During one century seventeen Councils decreed that Christ is a mere creature; thirteen decreed that he is a demi-god or half divine; and fifteen decreed that he is the supreme God. The Council of Lateran, A.D., 1058, under Pope Nicholas II., decreed that "Christ is in a sensible manner broken by the hands of the Priest, and ground by the teeth of the faithful," and cursed all who would not sensibly break and grind him; the Council of Lateran, A.D., 1059, (only the next year), under the same Pope, Nicholas II., decreed that "breaking Christ sensibly with the hands, and grinding him with the teeth, is grossness, heresy, and cannibalism," and cursed all who should not think otherwise. All parties believe that the decrees of General Councils are of authority equal to the word of God, and all are sworn to teach every thing on pain of anathema or damnation. One party follow one set of councils, and another party follow an opposite set of councils; and no power on earth can discover to them whether party is in the wrong. This is ROMISH UNITY and INFALLIBILITY.

THE CHURCH—ITS EXPEDIENCY.

OUR present Establishment is *expedient*; because if it were removed, either some Protestant, or Popish, or Jewish, or Mahometan, or Pagan church, would necessarily rise upon her ruins: none of which could possibly be so congenial with the frame of our civil government, nor with the habits and feelings of Englishmen, as that episcopal form which, whilst it "raises its mitred front in courts and parliaments," enters with its humble feet the tenement of every cottager in the land. Let it not be objected that amongst the clergy there have always been men of heterodox principles, and corrupt morals; nor let the Church be blamed that there have been and are such exceptionable characters, since every care is directed by law to be taken to prevent such unworthy persons from obtruding into the sacred office. All that man can possibly do, hypocrites will doubtless creep into the Church, and overthrow the faith of some. Is it not a fact, that in every age of the world, and in all religious communities, many have been called by the providence of God to the ministry who were never chosen by his grace? Under the Jewish dispensation, there were sons of *Belial* in the priesthood. "I have chosen you twelve," said our Lord to his Apostles, "but one of you is a *devil*;" and in St. Paul's days there were *many false teachers* in the Church. If the expediency of the Establishment be denied on the ground that some of its ministers are heterodox, cold, indifferent, careless, and unfaithful in the discharge of their sacred functions; this is only to argue from the *abuse* of an institution every way calculated in itself to promote the sal-

vation of men. It is further *expedient* that a nation should be provided with a standard of orthodoxy and a scriptural form of worship. For it is obvious that where the minister is unsound in his doctrines, he will be *heretical* in his prayers, if left to conduct the public service at his own discretion. How wisely then did our Reformers determine in composing, and the legislature act, in enrolling our excellent Liturgy amongst the laws of the land. Although it is frequently objected that the constant repetition of the liturgical form of prayer and praise, is dry, tedious, and uninteresting; yet every experienced person who will candidly examine the state of his own mind, will be constrained to acknowledge that there is no want of spirituality in the public service of the Church, but a great deficiency of devotional feeling in his own breast, which prevents the elevation of his soul to heaven, and fastens it down to the earth.

And let it be remembered that in worshipping God, we are to regard, as he does, the dispositions of the mind, rather than the *manner* in which we express our desires. Did any peasant ever leave our Church and complain that he had been offering up his prayers and thankgivings in an *unknown* tongue? Did ever a polished scholar of the most exquisite refinement turn away with disgust from our puerile, unchaste, irrational Liturgy? No. There is every thing in it to charm the scholar and improve the man. "A small church or sect may do without a form for awhile; but a national Liturgy is that which preserves a relic of the true faith among the people in a large empire, when the priests leave their articles and confessions of faith."—(Dr. Buchanan). The Church of England is as a light set upon a hill, warning every one who comes near it against the dangers of "all false doctrine, heresy, and schism," and faithfully directing them how they may safely attain the haven of eternal rest.

The Reading Desk.

THE LITURGY OF THE CHURCH OF ENGLAND.*

WHEN the Church of England first began to reform from the corruptions and innovations of Popery, there was not the slightest objection made to the lawfulness and expediency of a prescribed form of prayer. Her doctrine, discipline, and worship, were then settled in the manner most agreeable to the general rules of Holy Scripture, and the faith and practice of the primitive Church. No one esteemed the injunction, by the authority of the governors of the Church, of a fixed Liturgy, as a Popish imposition, as exercising ecclesiastical tyranny over conscience, or as a stinting of the Spirit. It was evident, even to demonstration, that those miraculous gifts bestowed on the Church in the days of the Apostles, were now entirely withdrawn. The assistance which the Holy Spirit gives us in our prayers, is to inspire us with the graces of faith, hope, love, contrition, and all those devout affections and holy dispositions which render our petitions an acceptable sacrifice to God. There is no immediate suggestion of the matter or words of our devotions. The public worship of God is too important and sacred, to be trusted with or left to the sudden impulse of every private pastor. As the nature of our prayers and praises is always the same, a prescribed form is a great help to a steady and regular devotion. Extemporaneous effusions are more likely to impose on the imagination than to affect the heart. They are more apt to inflame our

* The Liturgy of the Church of England Illustrated; with its History from the period of its compilation, just published by Mortimer.

sensitive passions than to inspire that holy fervour with which the heart of every pious Christian burns, when addressing himself to God. Bishop Walker, in his Life of Archbishop Whitgift, says,

"The Liturgy we can examine. We can learn its import, and prepare ourselves for its use,—prepare ourselves so as to add the *spirit* of prayer to the *form* which we know. The united Church of England and Ireland claims to be a part of the Catholic Church, or Spouse of Christ,—the mould in which the heirs of immortality are begotten, nurtured, and prepared for their heavenly inheritance. It is a remarkable fact, well worthy of the most serious reflection, that the Church of England, reformed by the most soberminded, learned, and judicious divines of that most remarkable age, stands *now* as she stood *then*, the same in doctrine and discipline,—the acknowledged bulwark of pure, true, and undefiled religion, against Popery, fanaticism, and all the various degrees of infidelity;—while unity of faith and discipline cannot be predicated of any other Church of the Reformation which we know; while of most of them, the direct contrary must, with equal grief and indignation, be acknowledged."

The Church had then escaped from the tyranny of the see of Rome. It was inconsistent with the professed opposition of the Church of England to that tyranny, to invest every private minister with such an absolute authority over the consciences of his flock, as to make them entirely dependent on his arbitrary fancy in their public devotions. This species of tyranny the Papists themselves never imposed on us. Had our Reformers condemned the use of liturgies, they would have condemned the practice of the whole Catholic Church in all ages. They would have condemned the practice of the apostolic age itself, and run into the wildest extravagancies of enthusiasm and fanaticism.

King Edward VI. appointed a committee of select divines to review the offices then in use, inspect the ancient liturgies, and compose one uniform and perfect order for the whole service of the Church. It was ordered to be published in the vulgar tongue, that all men might know the conditions of their communion with the Church. The Commissioners for this necessary and excellent work were—Archbishop Cranmer; Nicolas Ridley, bishop of Rochester, afterwards of London; Thomas Goodrich, bishop of Ely; Henry Holbech, bishop of Lincoln; John Skip, bishop of Hereford; Thomas Thirlby, bishop of Westminster, afterwards of Ely; George Day, bishop of Chichester; John Taylor, dean, afterwards bishop of Lincoln; Richard Cox, chancellor of Oxford, and dean of Christ Church and Westminster, afterwards bishop of Ely; William May, dean of St. Paul's; Thomas Robertson, archdeacon of Leicester, afterwards dean of Durham; Simon Heynes, dean of Exeter; and John Redmayne, master of Trinity College, Cambridge.

These learned bishops and divines met together in September, 1548. They laid it down as a general rule, that they would not alter any thing for the sake of novelty; but endeavour to reduce every thing to the primitive standard of the first and purest ages of Christianity. They commenced by a careful inspection of all the Missals, Breviaries, Rituals, Pontificals, Graduals, Psalters, Antiphonals, and all the other service-books then in use. These they compared with the primitive liturgies. Whatever they found in them consonant to the Holy Scriptures, the doctrine and worship of the primitive Church, they retained and improved. The corruptions and superstitious innovations of later ages, they discharged and rejected. When the book was finished, they all subscribed it, except Dr. Day, bishop of Chichester. He had all along shown strong disaffection, and now refused to subscribe or approve of it. Edward received the Liturgy with great satisfaction, and recommended it to Parliament. An act was accordingly passed, commanding it to be used in all churches and chapels. Penalties were denounced against those who refused to officiate by it, obstructed others in the use of it, or spoke in derogation of any thing contained in it. "Thus," says Mr. Wheatly, "was our excellent Liturgy compiled by martyrs and confessors, together with divers other learned bishops and divines; and, being revised and approved by the archbishops, bishops, and clergy of both the provinces of Canterbury and York, was then confirmed by the King and the Three Estates in Parliament, A.D. 1548, who gave it this just encomium, viz. which at this time, BY THE AID OF THE HOLY GHOST, with uniform agreement, is of them concluded, set forth," &c.

(To be Continued.)

Sayings and Doings of Old Time.

ST. ATHANASIUS.

ATHANASIUS, whom by the space of forty-six years, from the time of his consecration to succeed Alexander, Archbishop in the Church of Alexandria, till the last hour of his life in this world, the Arians never suffered to enjoy the comfort of a peaceable day. The mind of Constantine poisoned against him. Constantius, Constantine's successor, his scourge and torment by all the ways that malice armed with sovereign authority could devise and use. Under Julian no rest given him; and in the day of Valentinian as little. Crimes there were laid to his charge many; the least whereof, being just, had bereaved him of estimation and credit with men while the world standeth. His judges evermore the self-same men, by whom his accusers were suborned. Yet the issue always on their part shame, on his triumph. Those bishops and prelates, who should have accounted his cause theirs, and could not, many of them, but with bleeding hearts and with watered cheeks, behold a person of so great place and worth constrained to endure so foul indignities, were sure, by betraying their affections towards him to bring upon themselves those molestations, whereby if they would not be drawn to seem his adversaries, yet others should be taught how unsafe it was to continue his friends. Whereupon it came to pass in the end, that (very few excepted) all became subject to the sway of time; other odds there was none amongst them, save only that some fell sooner away, some later from the soundness of belief; some were leaders in the host of impiety, and the rest as common soldiers, either yielding through fear, or brought under with penury, or by flattery ensnared, or else beguiled through simplicity, which is the fairest excuse that well may be made for them. Only in Athanasius there was nothing observed throughout the course of that long tragedy, other than such as very well became a wise man to do, and a righteous to suffer. So that this was the plain condition of those times. The whole world against Athanasius, and Athanasius against the whole world, half a hundred years spent in doubtful trial which of the two in the end would prevail, the side which had all, or else the part which had no friend but God or death—the one a defender of his innocency, the other a finisher of his troubles. Now although these contentions were cause of much evil, yet some good the Church hath reaped by them, in that they occasioned the learned and sound in faith to explain such things as heresie went about to deprave. And in this respect the Creed of Athanasius, first exhibited unto Julius, Bishop of Rome, and afterwards (as we may probably gather) sent to the Emperor Jovinian for his more full information concerning that truth which Arianism did so mightily impugn, was both in the east and west churches accepted as a treasure of inestimable price by as many as had not given up the very ghost of belief.—*Hooker.*

THE MURDEROUS EFFECTS OF THE CONFSSIONAL.

DURING the last three years I discharged the duty of a Romish clergyman, my heart often shuddered at the idea of entering the confessional. The thoughts of the many crimes I had to hear, the growing doubt upon my mind that confession was an erroneous doctrine, that it tended more to harden than reclaim the heart, and that through it I should be rendered instrumental in ministering destruction to your souls, were awful considerations to me in the hours of my reflection. The recitals of the murderous acts I had often heard through this iniquitous tribunal had cost me many a restless night, and are still fixed with horror upon my memory. But, my friends, the most awful consideration is this—that through the confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still from the *ungodly injunctions of secrecy*, in the Romish creed, lest, as Peter Dens says, *the confessional should become odious, I dared not give the slightest intimation to the marked out victims of slaughter.* But though my heart now trembles at the recollection of the murderous acts, still duty obliges me to proceed, and give one instance of the cases alluded to.

The case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all

of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention of becoming an accomplice to so diabolical a design. But alas! all advice was useless; no dissuasion could prevail, his determination was fixed, and his only reason for having disclosed the awful machination to his confessor seemed to have originated from a hope that his wicked design would be hallowed by his previous acknowledgment of it to his priest. Finding all my remonstrances unavailing, I then resorted to stratagem. I earnestly besought of him to mention the circumstance to me out of the confessional, in order that I might apprise the intended victim of his danger, or caution the conspirators against the committal of so inhuman a deed. But here ingenuity itself failed in arresting the career of his satanic obstinacy. The conspirator's illegal oath, and his apprehension of himself becoming the victim of brutal assassination, should he be known as the revealer of the conspiracy, rendered him inflexible to my entreaties; and awful to relate—yes, awful, and the hand that now pens it shudders at the record it makes—a poor inoffensive man, the victim of slaughter, died a most cruel death by the hands of ruthless assassins.

Oh, my dear Protestant countrymen, you will now naturally ask, whether am I, or the perpetrators of the bloody deed, most to be censured—I who knew the murderers and the murdered previous to the act—I who had met the intended victim in the public streets but a short time antecedent to his death? But, my friends, the prejudices of my early life in favour of the doctrine of auricular confession, and the influence of subsequent education, instilling into my mind the inviolability of that iniquitous tribunal, must plead before my God and the public as my only apologies for the concealment of the diabolical conspiracy. And now, you Romish priests, I ask you, could the Lord Jesus institute a doctrine so monstrous in its practice, and so subversive of the principles of humanity? a doctrine that beholds the dagger pointed at the human heart, but hushes the warning voice that would apprise the devoted victim of his danger?

Oh, my Roman Catholic countrymen, why not awaken from your lethargic slumbers—why not arise from the mystic spells that bind you, and cast off that unnatural yoke, which would dare to unite your God in an unholy alliance with such monkish blasphemy? Should any unacquainted with Romanism question the veracity of these statements let him consult history, and he will find many similar facts. Did not the Romish priest, the Rev. Mr. Garnet, the provincial of the Jesuits, justify his concealment of the gunpowder plot on the pretext of its being revealed to him at the confession? Did not Father D'Aubigny, the French Jesuit, put forward a similar plea of justification for concealment, when the assassin Ravallac (that stabbed Henry IV.), in 1610, acknowledged to him in the confessional his plan of regicidal murder? But why need I refer to such circumstances, as every priest who has acted in the capacity of a confessor must admit the fact of similar cases frequently coming before him in the confessional?—*The Rev. Mr. Nolan's Pamphlet.*

Correspondence.

[The Editor wishes it to be distinctly understood, that he does not consider himself at all responsible for the statements or opinions of his Correspondents.]

To the Editor of the Churchman.

OFFICE OF THE NAME OF JESUS.

SIR,—I do not know whether the plan of your Magazine admits a contribution like the following; but, if so, I shall be obliged by your insertion of it. It has long been my opinion that our Church was *stript too bare* at the period of its Reformation from popery, in respect of Liturgical forms as well as in some others. Should the oppression of the State, or rather of an antichristian Ministry and Parliament, drive her to again *govern herself*, it is possible that this evil may be remedied; that clothed with her old ritual beauties, she may not see her children driven to the world, to satisfy the claims of the imagination. It is in contemplation of such a likelihood that I propose to make your readers acquainted with

one, perhaps more hereafter, of the services of the Roman Breviary. It is generally inferior to the Parisian, which has been brought into notice in many numbers of the *British Magazine*; but it contains some offices of exquisite beauty. Such is the following for the Festival of "the Name of Jesus," observed on the second Sunday after Epiphany, except when that Sunday is Septuagesima, and in that case transferred to the twenty-eighth of January. The *Name of Jesus* stands also in our *Kalendar*; but, alas! we have no Offices in honour of that glorious and beloved name which sounds so sweetly in every Christian ear.

I am, Sir your obedient servant,

AUGUSTINE.

OFFICE OF THE NAME OF JESUS.

At First Vespers.—*Anthem*. Whosoever shall call on the name of the Lord shall be saved.—*Psalm cx.* Whosoever &c.

Anthem. Holy and reverend is his name: the fear of the Lord is the beginning of wisdom.—*Psalm cxl.* Holy, &c.*

Anthem.—I will rejoice in the Lord, I will joy in my God Jesus.—*Psalm cxli.*

Anthem.—From the rising of the sun unto the going down of the same the Lord's name is to be praised.—*Psalm cxlii.*

Anthem. I will offer the sacrifice of thanksgiving, and will call upon the name of the Lord. *Psalm cxvi.* v. 10.

TEXT.

Philip ii. Brethren, Christ humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow.

HYMN.†

Jesus! thy memory doth impart,
The sweetest, truest joys of heart;
And more than honey rarest stored,
Thy glorious presence doth afford.
Nought is e'er sung more sweet and dear,
More pleasant nought to speak and hear:
No thought more aids the soul to fly,
Than Jesus, Son of God Most High.
Jesus! the hope of mourner's meek,
How kind art thou to souls that seek,

How good to all who ask for thee!
O what, when found, then must thou be?
No tongue avails to speak and tell,
No words can e'er express so well;
He who has tried alone can know,
What 'tis to love our Jesus so.
Be Jesus! now our joy and Lord,
And after this our great reward;
In thee may all our glory be,
Throughout a blest eternity!

Vers. Blessed be the name of the Lord—Alleluia.

Respond. From this time forth and for evermore. Alleluia;‡

Anthem before and after the Magnificat. He that is mighty hath magnified me, and holy is His name.

COLLECT.

O God, who hast appointed thy only begotten Son to be the Saviour of mankind, and madest him to be called Jesus, mercifully grant that we may have the fruition of His glory in heaven, whose holy name we honour upon earth; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

Doxology to the hymns of the minor hours.

Who wert of maiden born for us,
Jesus, to thee be glory paid,—

One with thy Sire and Spirit; thus
Still sound the lay when world's shall fade.

At Matins.—*Invitatory*. The wonderful name of Jesus, which is above every name, O come let us worship.

Psalm xc. |

O come, let us sing unto the Lord; let us make a joyful noise to the God of our salvation: let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. The wonderful name of Jesus &c.

* In *Double Offices*, such as this, each anthem is sung entire both before and after its Psalm: in inferior Offices, only the first words of the anthem are sung before, and the whole after.

† The Hymns in this Office are attributed to St. Bernard.

‡ The *Alleluias* are omitted throughout the Office if the Feast be celebrated after Septuagesima.

§ We have here given the ninety-fifth Psalm divided as in the Breviary, that we might shew our readers how the *Invitatory* is uniformly sung with it. This Psalm with proper *Invitations* is never omitted except on the next three days before Easter, and on the Epiphany; on which festival the Psalm is sung in the course of *Matin* Psalms.

For the Lord is a great God, and a great King above all gods, because in his hands are all the corners of the earth, and the strength of the hills is his also.—O come, let us worship.

The sea is His, and He made it; and His hands prepared the dry land: O come, let us worship, and fall down; let us kneel before the Lord our Maker; for He is the Lord our God, and we are His people and the sheep of His pasture. The wonderful, &c.

To-day if ye will hear His voice, harden not your hearts, as in the day of provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works. O come, let us worship.

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, for they have not known my ways; unto whom I swear in my wrath, that they should not enter into my rest. The wonderful name, &c.

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen. O come, let us worship. The wonderful name of Jesus, which is above every name, O come, let us worship.

HYMN.

Jesus thou admirable King!

Thine all triumphant grace we sing
Thy glories every tongue would tire,
Sole object of our heart's desire.

Whene'er those hearts thou visitest,
Then truth is clearest seen and best;
And this world's sweets consume and fade,
Before the flame thy love hath made.

Jesus! thou sweetness of the soul,
From whom its living waters roll;

The joy that from thy presence flows,
No shadow and no measure knows.

All, then, confess our Jesus' grace,
And seek his wondrous love to trace;
With fervent hearts his way pursue,
And let each step your fire renew.

Thee, Jesus, still our tongues would speak,
And hearts express all pure and meek;
Our souls thy heavenly name would love,
Both here and with the blest above.

In the First Nocturn.

Antheus.—O Lord, our Lord, how wonderful is thy name in all the earth.—*Psalm viii. beginning with v. 2.*

At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.—*Psalm xix.*

Praise the Lord, and call upon his name: make mention that his name is exalted.—*Psalm xxv.*

Vers.—For thy name's sake, O Lord, be merciful unto my sin;

Respond.—For it is great.

Lesson I. Acts iii. 6.—Respond. Behold thou shalt conceive and bring forth a son, and shalt call his name Jesus; for he shall save his people from their sins. *Vers.*—His name was called Jesus, which was so named of the angel before he was conceived in the womb; For he shall save his people from their sins.

II. Acts iii. 9—16. Respond.—Blessed is thy name, O God of our fathers; who, though thou hast been wroth, wilt remember mercy, and in the time of affliction forgivest sin. *Vers.*—And blessed be the name of thy Majesty for ever, who only doest wondrous things, and in the time of affliction forgivest sin.

III. Acts iv. 5—12. Respond.—I will praise thy name continually, and I will magnify it with thanksgiving. *Vers.*—I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High, and I will magnify it with thanksgiving. Glory be to the Father, and to the Son, and to the Holy Ghost. And I will magnify it with thanksgiving.

In the Second Nocturn.

Antheus.—They shall remember thy name from one generation to another.—*Psalm xlv.*

O magnify the Lord with me, and let us exalt his name together.—*Psalm xvi.*

All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.—*Psalm lxxxvii.* *Vers.*—Deliver us, O Lord, for the glory of thy name. *Respond.*—And be merciful to our sins for thy name's sake.

IV. (S. Bernard's fifteenth Sermon on the Canticles.)—Not idly does the Holy Spirit compare the name of the bridegroom to oil, when he represents the bride thus crying to the bridegroom, Thy name is like oil poured forth. For oil gives light, feeds, and anoints. It cherishes fire, it nourishes the flesh, it soothes pain: it is light, food, medicine. See now the same thing also concerning the name of the bridegroom. It gives light when preached, it feeds when reflected on, when invoked it soothes and anoints. Let us run over them one by one.—Whence, thinkest thou, was there in all the world so great and so sudden a light of faith, unless from the preaching of the name of Jesus? Is it not in the light of this name that God has called us into his marvellous light? so that to us enlightened, and in that light seeing light, Paul may well say, Ye were sometimes darkness, but are now light in the Lord.

Respond.—Let them that know thy name put their trust in thee. For thou Lord hast not forsaken them that seek thee.

Vers.—Arise, O Lord, help us, and deliver us, for thy name's sake. For thou Lord hast not forsaken them that seek thee.

Lesson v.—This name the Apostle was commanded to bear before kings and nations, and the children of Israel; and he bore this name as a light, and enlightened the country, and cried everywhere, 'The night is far spent, the day is at hand; let us cast away therefore the works of darkness, and put upon us the armour of light; let us walk honestly as in the day.' And he shewed to all the light upon his candlestick, announcing in every place Jesus and him crucified. How that light shone and penetrated the eyes of all beholders, when issuing as lightning from the mouth of Peter it gave strength to the feet and ankle bones of one lame man, and enlightened many spiritually blind. Did he not scatter this fire when he said, 'In the name of Jesus Christ of Nazareth rise up and walk?'

Respond.—We will give thanks unto thy great name, for it is terrible and holy.

Vers.—Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. For it is terrible and holy.

Lesson vi.—Nor is the name of Jesus light only, but it is also good. Art not thou strengthened as oft as thou rememberest it? What can so impress the mind of him who meditates on it? What so repairs the wearied senses, strengthens virtues, causes good and honest manners to flourish, cherishes chaste affections? All food of the soul is dry if it is not steeped in this oil. It is tasteless if it is not seasoned with this salt. If thou write, I find no savour if I read not Jesus there. If thou dispute or confer, I find no savour unless Jesus sound there. Jesus is honey in the mouth, melody in the ear, joy in the heart. But he is also medicine. Is any of us saddened? Let Jesus come into his heart, and thence spring up into his countenance. And behold at the risen light of that name, all that is cloudy is dispersed, and a tranquil sky returns. Does any one fall into crime? Does he run moreover toward the snare of death by despairing? Will he not if he invoke the name of life, immediately again breathe life's breath?

Respond.—Let all rejoice in thee, O Lord: they shall ever shout for joy, and thou shalt dwell among them; and all shall make their boast in thee, Who love thy name.

Vers.—O Lord, they shall walk in the light of thy countenance, and in thy name shall they rejoice all the day, Who love thy name.

In the Third Nocturn.

Anthems—Sing unto the Lord, and bless his name: be telling of his salvation from day to day.—*Ps. xcvi.* According to thy name, O Lord, so 'is thy praise unto the ends of the earth: thy right hand is full of righteousness.—*Ps. xcvi.* Sing unto God, sing praises to his name; make way for him that rideth upon the heavens; the Lord is his name.—*Ps. xcvi.*

Vers.—Ascribe unto the Lord glory and strength.

Respond.—Ascribe unto the Lord the glory due unto his name.

Lesson vii. Of the holy Gospel according to St. Luke. (ch. 2.)

At that time, when eight days were accomplished for the circumcision of the child, his name was called JESUS, &c.*

First Homily of S. Bernard, on the Circumcision.

Great and wonderful mystery! The child is circumcised and is called Jesus. What is the meaning of this connexion? Circumcision surely seems to belong to one who is to be saved, rather than to a Saviour; and it better becomes a Saviour to circumcise than to be circumcised. But see here the Mediator between God and men, even Him who from his very birth unites human things with divine things, lowest with those that are most high. He is born of woman, but of one whose pregnancy and delivery are consistent with maiden honour. He is wrapt in swaddling clothes, but they are honoured with a mention in the angelic praises. He is hidden in a manger, but a radiant star from heaven discovers him. So also his circumcision proves the reality of that human nature which he took on him, while the name which is above every name declares the glory of his majesty. He is circumcised as the true son of Abraham, he is called Jesus as the true Son of God.

Respond—I found trouble and sorrow, and I called upon the name of the Lord.

Vers.—The name of the Lord is a most strong tower: I hoped in him and have been helped: And, &c.

Lesson viii.—Neither after the likeness of those before him, does Jesus my God bear this name empty or in vain. There is in him no shadow of a great name, but its truth. The Evangelist witnesses that the name came from heaven; for it was given by the angel before he was conceived in the womb. Attend to the depth of this expression. As soon as Jesus is born he is called Jesus by men, who was called Jesus by the angel before he was conceived in the womb. And this because he is the Saviour of angels and men; of men from his incarnation, of angels from the beginning of creation. His name, it is said, was called Jesus, which was so named of the angel. In the mouth, then, of two or three witnesses, is every word established; and that incarnation which was briefly told in the Prophet is more clearly read in the Gospel.

Respond.—I will wait for thy name, O Lord, because it is good in the sight of thy saints.

* The first words only of the Gospel of the day are read at Matins, as it is read entire in the Communion service.

Verse.—That we may give thanks unto thy holy name, and triumph in thy praise, Because it is good, &c.

Glory be to the Father, and to the Son, and to the Holy Ghost: Because, &c.

The ninth Lesson is of the second Sunday after Epiphany, or if the feast be kept on the twenty-eighth of St. Agnes.

We praise thee, O God: we acknowledge thee, &c.

At Lauds.—Anthems.—Thy name is as ointment poured forth: therefore do the virgins love thee.—*Ps. xciii.** Be ye sure that the Lord he is God, whose name is to everlasting.—*Ps. c.* My soul thirsteth for thy holy name, O Lord.—*Ps. lxxiii and lxxvii.* Blessed be thy holy and glorious name, and to be praised and magnified for ever. O all ye works of the Lord, &c. Young men and maidens, old men and children, praise the name of the Lord; for his name only is excellent.—*Ps. cxlviii, cxlix, cl.*

Text as at First Vespers.

HYMN.

Jessu! the angel's glorious Lord,
What sweetest song thy names afford;
As honey in the mouth thou art,
And heaven's best nectar in the heart.

They hunger still, thy love who know;
Who drink, must farther onward go:
Thenceforth their roving hearts are blest
With Jesus their delight and rest.

O Jesus, whom I chiefly prize,
Hope of the soul that heavenward sighs;

Thee pious tears for ever seek,
For thee still cries the heart that's meek.

Ever with us, O Lord, abide,
And be thy light our spirit's guide;
Chase far the darkness of the mind,
And with thy sweetness fill mankind.

Jesus! thy virgin mother's boast,
The friend of man diseas'd and lost;
To thee be praise, thy name confess,
Thy kingdom be for ever blest.

Verses.—Our help is in the name of the Lord.

Respond.—Who hath made heaven and earth.

Antiphon at the Benedictus.—He gave himself that he might deliver his people, and make himself an everlasting name. Alleluia.

At Tierce.—*Text as at Lauds.*—*Respond.*—Blessed be the name of the Lord. Alleluia, alleluia. Blessed, &c.

Verses.—From this time forth and for evermore. Alleluia, alleluia.

Glory be to the Father, &c. Blessed, &c.

Verses.—Ascribe unto the Lord glory and honour. Alleluia.

Respond.—Ascribe unto the Lord the glory due unto his name. Alleluia.

At Lent.—Text. *Phillip. ii.*—At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Respond.—Ascribe unto the Lord glory and honour. Alleluia, alleluia. Ascribe, &c.

Verses.—Ascribe unto the Lord the glory due unto his name. Alleluia, alleluia. Glory, &c. Ascribe unto the Lord the glory, &c.

Verses.—Magnify the Lord with me. Alleluia.

Respond.—And let us exalt his name together. Alleluia.

At Nones.—Text. *Coloss. iii.*—Whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks unto God even the Father through him.

Respond.—Magnify the Lord with me. Alleluia, alleluia. Magnify, &c.

Verses.—And let us exalt his name together. Alleluia, alleluia. Glory, &c. Magnify, &c.

Verses.—Our help is in the name of the Lord. Alleluia.

Respond.—Who hath made heaven and earth. Alleluia.

At second Vespers all as in the first, except anthem at the Magnificat.—Thou shalt call his name Jesus, for he shall save his people from their sins. Alleluia.

RESPONDING ALOUD IN PUBLIC WORSHIP.

SIR,—I have taken the liberty to address you upon a subject, which I conceive to be very contrary to the professions of a true Christian, which is the practice of not joining in the Responses and Psalms of our Church. Whether you, or any of your Correspondents have touched upon the same, or no, I am ignorant; but I was impelled to speak inasmuch as the congregation of which I am a member are particularly addicted to it. This I hope will be a sufficient excuse for my presumption. Whence doth this gross neglect proceed? Doth it proceed from a feeling of self-sufficiency, as though we had nothing to ask for, nothing to thank God for? No! it cannot be; for never yet lived the man, so perfectly free from sin, that he could set temptation at defiance—never yet lived the man who could

* These Psalms are constantly used at the lauds of Sundays and festivals.

rely upon his own strength; even the apostles themselves, we read, when the hour of trial came, "forsook Jesus and fled." Besides, if a man felt that he required no assistance in this world of trial, wherewith would attendance at Church profit him; or why enter the Church at all? Therefore it cannot be that man is self-sufficient. Doth it proceed from pride? We are all prone to indulge this passion, but surely could not let it so far prevail over us, that we should esteem God's holy commands degradatory to us! No; this is too sinful to be supposed. Whence then doth it proceed? It is to be feared that it proceeds from sheer inattention, and want of spirit in devotion, from a wandering upon other subjects; from an attention to earthly things, when our every thought and word should be God's. It may be asked, is it not possible to be sincere in our devotions without uttering them audibly? True, but why not shew to others our piety, that they may be instructed thereby; for scripture says "Let your light so shine among men that they may see your good works, and glorify your Father which is in Heaven." Why then be secret? One might think that we lived in the land of persecution, where spies wandered about to torment every one that even ventured to pray. Such is not the case; on the contrary, we all of us have power to worship without fear, we are not obliged to flee to the caves of the rocks, to the depths of the forests, and there celebrate the praises of our God, as our forefathers were. How then can we dare to say, that we have been up to the Temple of our God to pray, when we esteem the task of replying to those very prayers too laborious, too burdensome? Besides it may be said of us by the ever watchful dissenters, that we are *ashamed* of our creed. Is this the case? God forbid! Why then give the dissenters a cause for finding fault, for we well know (at least should know) that they will seize hold of every thing that will detract from the purity of the Church and further their own designs. It behoves us, then, to conduct ourselves in a manner worthy the high calling of Christians; and to shew our enemies, that we have one true and only God, whom we serve, and of whom we are not ashamed. Sir, it is my heartfelt conviction, that if Churchmen took that interest in the Church, which for its own welfare it demands, it would present a picture so beautiful to the sight, so pleasing to the eye, that it would be the means of drawing much strength to our side, by turning many from the corrupted path of dissent, to the only and safe path of Religious Truth. Dissent is now an enemy of no trifling magnitude, every day adds to its strength; it is therefore the duty of Churchmen not only to profess, but to act the Christian. For if but half the zeal were employed which is so repeatedly professed, the result would be indeed glorious, for dissent would be hid in eternal obscurity, and the blessed light of true Christianity would shine with tenfold splendour upon this land; and every heart would be ready to exclaim, with David, "I was glad when they said unto me, let us go up into the house of the Lord."

If the above may be allowed the privilege of appearing in your very valuable, periodical, I should feel particularly happy; for happily it might attract the attention of some who are moral characters, yet very deficient in this one respect, viz., in replying to the prayers and joining in the Psalms and Hymns of our Church; and that this may be the humble means of teaching such the errors of their ways is the earnest and sincere wish of, Sir, your most obedient servant, V. A.

SUNDAY WAKES OR FEASTS.

SIR.—May I request the insertion of this circular in your pages, as we are anxious that our proceedings should be copied in other counties. All the Hereford papers have inserted it gratuitously.

I beg to inform you that a petition against Sunday wakes has been presented by Sir Robert Price in the House of Commons, from the city of Hereford, and on the motion of the Hon. Baronet, ordered to be printed. It was signed by the Dean, the Archdeacon, the Mayor, two deputy lieutenants, several magistrates, forty-four clergymen, and a great number of farmers and tradesmen. A petition against the same evils, numerously signed, from Ross and its neighbourhood, was also presented by the same hon. member.

I hope you have seen the sermon on Sunday wakes, by the Rev. John Venn.

I am, &c.

Sellock, near Ross, June 25, 1838.

ROBERT ARMITAGE.

"**SIR,**—A Society having been formed for the suppression of Sunday wakes or feasts in the county of Hereford, we take the liberty of soliciting your support and co-operation in aid of its designs. It is presumed that scarcely any one can be ignorant of the profanation, drunkenness, debauchery, violence, and occasionally bloodshedding, to which Sunday wakes give rise; and it is hoped, therefore, that every rational friend to the morals and welfare of the lower orders will be disposed to second any well-considered plan for their suppression.

"A Committee has been formed for the general management of the Society, and it will seek to accomplish its object by procuring and disseminating suitable tracts, promoting petitions to the legislature, and by such other means as may appear calculated either to suppress Sunday wakes, or to lessen the evils connected with them.

"Every tract published by this Society will undergo the careful revision of the Committee, and will also be submitted to the approval of the Lord Bishop of the Diocese previous to its circulation.

"We have further to state that the Bishop of Hereford has authorised us to express his sanction of the views and plans of the Society; and that several of the Magistrates and Clergy have already promised it their support.

"Any Magistrate for the county who joins the Society will become one of its Vice Presidents, and as such a member of its Committee; and all subscribers of ten shillings annually will be members of the Society, and entitled to be supplied with tracts at a reduced price.

"Next to the blessing of Divine Providence upon our endeavours to suppress practices so totally hostile to 'peace on earth, and good will towards men,' we look to the active and efficient co-operation of the Magistracy and influential gentry of the county; and we venture to hope that in such a cause it will not be wanting.

"Respectfully requesting that if this Society has your approval, we may be favoured, *as soon as possible*, with the promise of your sanction and support.

"We have the honour to be, Sir,

"Your very faithful servants,

"ROBERT ARMITAGE,
"JOHN VENN,
"W. J. THORNTON, } Hon. Secretaries."

Poetry.

PSALM XCVII.

The Lord Jehovah reigns
Let the earth rejoice and sing,
And ocean's countless isles with strains
Of praise melodious ring.

Think darkness veils his throne
From the eyes of sinful dust,
For his judgment-seat is based alone
On all that is true and just.

His lightening scatters wide
His wrathful vengeance round,
And His name is greatly magnified
And his foes with ruin crown'd.

The world enlighten'd felt,
And the mountains trembling saw,
And earth's high hills began to melt
At the sight of his righteous law.

For He of the earth is Lord
With all her teeming race,
And the starry void wide stretch'd abroad
Reflects her Maker's face.

Oh worship Him ye great,
In Him for help confide,

That ye may shun their wretched fate
Who trust in ought beside.

The church rejoiced to hear,
And the righteous heart was glad
To see thy victories draw near,
And with vengeance thou wast clad.

For thou, O God, art high
Above all mortal ken,
Thy chariot sweeps the lofty sky,
Yet stoops to dwell with men.

Oh ye that love the Lord,
Detest each evil thought,
And God shall scatter wide abroad,
And bring each foe to nought.

For the righteous light is sown,
And the true in heart shall see
That God will condescend to own
The man of low degree.

In the Lord ye saints rejoice,
And you ye righteous sing,
And the loving Saviour's gracious voice
Salvation near shall bring.

E. D.

"REPENTANCE AND HOPE."

I think upon the years gone by
Of years consum'd in vanity,
With many a tear, with many a sigh
In mournful meditation.

Of warnings giv'n, of seasons lost,
Of penitence the bitter cost :—
With fears, with dreary doubts I'm tost
In ceaseless agitation.

Shall I by fasting, or by praying,—
Shall I in dust and sackcloth laying,—
Shall I be God's fierce wrath allaying—
By keen humiliation ?

Oh ! may I win th' eternal rest,
Prepar'd for those who love Thee best,
Behold God's glories with the blest
In heavenly contemplation.

'Tis good to fast, 'tis good to pray—
'Tis good in grief, in dust to lay,—
But these *alone* can ne'er allay
God's wrathful indignation.

By these I ne'er can heav'n attain,
By these I ne'er God's love can gain.
What then for me doth heav'n attain ?
Christ's reconciliation !

To thee, then, Saviour, will I fly,
To thee I'll raise my earnest cry,
To thee I'll breathe my latest sigh
In joyful resignation.

T. M.

Reviews.

Scriptural Knowledge the source of National Stability : a Sermon, preached in St. George's Chapel, Kidderminster, in behalf of the National Society for promoting the Education of the Poor in the principles of the Established Church. To which is added, an examination of the Principles mentioned in the Publications of the Central Society, and embodied in Lord Brougham's Bill. By the Rev. J. A. Baxter, M.A. Assistant Minister. Published by Request. London : Hamilton, Adams, and Co. Kidderminster : Arthur Brough. 1838.

ISAIAH being charged with a message of consolation to Hezekiah when threatened by the invasion of Sennacherib, the prophet said,—“Wisdom and knowledge shall be the stability of thy times, and the strength of thy salvation: the fear of the Lord is his treasure.” On this text the Rev. Mr. Baxter meets the Central Society and the supporters of “*knowledge*” separated from “*wisdom*,” and, as we think, succeeds in impressing his readers with a conviction of the inconsistency of advocating any provision for national education at variance with the principles of the National Church. “Believing her doctrines true,” he says, “her constitution apostolical, and her worship scriptural, how can they consent to legislate on the presumption that these are to be thrown out of consideration. A little reflection must convince them, that our educational institutions should harmonize with our religious establishments—that the school should be a nursery for the church, as the church is for heaven.” This sermon is a very honourable proof that the Rev. Writer is endowed with knowledge and wisdom, and that he is deeply the friend of education; while his able exposure of the sin and folly of those who mistake the end of education, or pervert it to their own purposes, proves him an eloquent advocate in the right cause. The notes are very valuable, and we are not surprised to learn that this powerful discourse was given to the world at the request of those who first heard it delivered.

Hints to the Charitable ; being practical observations on the proper regulation of private charity ; intended principally for those who take an active interest in village economy. By the Hon. and Rev. S. G. Osborne. London : T. and W. Boone. 1838.

THIS useful little work contains a series of letters to the authoress of “*Cottage Conversations*,” &c., intended to convey to the public a practical knowledge of the working of some plans for the amelioration of the condition of the poor, which have been found beneficial in a large country parish. The author justly observes that an immense mass of evil is produced in this country by the indiscriminate and injudicious manner in which many persons are in the habit of relieving the wants of their poorer neighbours, and he advises a course by which the streams that run to waste may be directed into channels of permanent good. “I cannot,” he says, “but esteem that to be a foolish and weak species of benevolence, which would

rather give a shilling unconditionally, than upon a plan, the operation of which may induce habits in the person relieved, tending to make him partially, if not wholly independent of the aid of others." Vice and crime are traced to poverty; but pursue the enquiry, and poverty is seen to spring from waste and habits of extravagance. On the other side, "*giving*," mis-called charity, is often recklessness, and sometimes proceeds from more suspicious motives; so also "*taking*" does not always proceed from want. The first letter, on the establishment, uses, and management, of a Coal Fund, is admirable, and the plan is capable of modification to suit any calculable circumstances. "The Wife's Friendly Society" is treated of in the second letter, which supplies a plan for meeting the wants of the cottager's wife at the most interesting moment of her existence. Then comes the "Benefit Club," the superintendence of which on the part of a gentleman, although it take no money out of his pocket, is a real charity; for it enables the poor man to procure independent support in the hour of illness. The "Loan Fund" must be used with more caution; but when clothes for the daughter to go to service are wanted, or food to fatten the pig, or shoes for the family, &c. then the fund may lend its 10s. with safety; and if the capital be £10, twenty honest cottagers may be assisted at the same time. The sixth letter treats of an "Endowment Society for Children." The seventh gives a view of the whole, and there are added rules for the formation of all these societies in the Appendix. The author proves himself a really benevolent and actively useful man, and we hope his plans will be extensively acted upon, lessening, however, in some cases the sum to be exacted from the poor to be relieved.

The Temple, Sacred Poems and Private Ejaculations, with the Priests to the Temple, or the Country Parson. London: Henry Washbourne. 1838.

AN accurate and beautiful reprint of some of the finest religious poetry in our language. In the volume we have also bound up, "The Synagogue," in imitation of Herbert, and supposed to have been written by Christopher Hervey, A.M. We can hardly conceive a more agreeable present to the religious public than these really invaluable re-publications.

Conversations on the Thirty-nine Articles of the Church of England. By the Rev. Kirby Trimmer, A.B., &c., Curate of Stanhoe, Norfolk.

THE design of these Conversations is to direct attention to the following facts, —namely, that the Church of England is scriptural in her doctrines, charitable in her spirit, primitive in her government; that in her pure Word of God is preached, and the Sacraments administered according to Christ's ordinances: and that "it is contrary to Christian unity to separate ourselves from a Church which follows the doctrines and ordinances of Christ and His apostles, and answers every good end of Christian worship and Christian fellowship." In this design the author succeeds to admiration, and his labours deserve the best support and the thanks of the Churchman.

The Liturgy of the Church of England Illustrated: with its history from the period of its compilation. By the author of the History of the Reformation in Scotland, &c.

The Articles of the Church of England Illustrated, with the History of their Compilation, &c. By the author of the Liturgy of the Church of England Illustrated. London: Mortimer, 1838.

THE former of these works is elaborately noticed in another portion of this present number of *The Churchman*; and the second, from its portable form, orderly arrangement, authentic interpretation, lucid explanation, and simple style, is one of the most valuable books that can be placed in the hands of the young; while there are few among the old who could read it without improvement. The preface is a clear and interesting specimen of historical writing.

The Imagery of Foreign Travel; or Descriptive Extracts from Scenes and Impressions in Egypt, India, &c. &c. Selected and re-published by the Author. London: Longman and Co., 1838.

"He that can summon up at will the imagery of many paths of creation, and of many families of mankind, especially of those where manners the most ancient and customs the most primitive

still obtain, can never want materials for thought, and, I may well add, for thanksgiving. For him the light of living illustration has been poured upon the inspired history of man, and he reads the sacred pages of his bible with a richly illumined commentary, which has been presented to his faithful sight."

The Author, Capt. Sherer, is one to whom these reminiscences may well appear delightful, and he has set an excellent example and done good service to the public by publishing this selection from his early works, which, popular in their day, are now superseded by newer works or are become difficult of access.

We take one extract, as characteristic of the work, on the ruins at Bijanague, with a prospect of Christian India.

"Better, thought I, better the wilderness should lie fallow a week of centuries, than be fertile only in errors and in crimes; than bring forth nothing but the bitter fruits of man's apostacy. It may, it will blossom again, when sown with the seeds of God's blessing. Oh! look around the world and see, since the sword awoke against this city, how many a 'wilderness has become a fruitful field,' and confess, with humility, that the ways of the Most High are past finding out.

"Many millions of people, who acknowledge the light and guidance of Christian revelation, inhabit now the then pathless forests and noxious swamps of America. On the coasts of Africa, Negro and Hottentot have, in small numbers, been restored from the sad effects of the primeval curse, to the dignity of man's highest hope and calling; and, on the vast continent of India, the day-spring from on high has broken in, and partially illumined the darkness of the land. It is, in truth, but the faint and early dawn; but who, let me ask, as walking in his garden he sees those pale and glimmering streaks which succeed to the deep shadows of night, does not believe that morn is come, and that the sun is rising.

"The adamantine chain of caste is that obstacle to the spread of Gospel truth on which many sincere and devout men, whose hearts overflow with Christian love to mankind, look with a sort of hopeless despondency as impassable,—as never to be broken down by human efforts: now, it is to burst open this barrier that I would see human means courageously applied; nor are they, under the Divine blessing, inadequate to the task. A general use of printed (I do not mean religious) tracts in their schools, and a general dissemination of them among the people, will, in fifty years, do much towards the confounding of these base and cruel distinctions, if it be aided by a government which has hitherto showed as great a deference for all the privileges of caste, as if it were fettered by prejudice or fear, and has long shared with the Brahmins the enormous profits arising from the customary offerings at those pagodas, or sacred spots of superstitious resort, whither devout multitudes crowd on pilgrimage, or for some high festival, more or less frequently during their lives, according to the distance and sanctity of the spot, the nature of their vows, or the extent of their means.

"I am aware that I have only stated one of many measures which should be adopted with it; nor am I able, or dare I presume to pursue so deep a subject farther; but I may be permitted to remind both the believing Christian, and the reasoning philosopher, that the formidable chain of caste is as one of cobweb compared to that chain by which high and low, wise and simple, Englishmen and Hindoo, are alike bound, till it pleaseth All-powerful and Pitiful Mercy to set us free."

We cannot find space for an extract from the adventures in Egypt, but must content ourselves with recommending the book itself to our readers.

Coronation Records: the Coronation of Queen Victoria in Westminster Abbey, June 28, 1838; a Historical Chronicle of the Inaugural Rites, State Pageantry, Regalia, Solemn Services, Religious Ceremonies, &c. Demy 8vo. London: Painter, 342, Strand; Simpkin, Marshall, and Co., and Sherwood and Co.

This work, in a small compass, contains a very accurate description of the solemnization of the late Coronation, and a minute detail of the processions and foreign equipages, &c., with the Church service complete, which cannot fail to make it valuable to the nation, but more particularly to the Established Church—it is the true picture of the compact solemnly entered into by the Sovereign with her people—

"To maintain the laws of God—the true profession of the Gospel, and the Protestant Reformed Religion established by law. And to maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, and discipline and government thereof, as by law established within England and Ireland, and the territories thereto belonging. And to persevere unto the Bishops and Clergy of England and Ireland, and to the Churches there committed to their charges, all such rights and privileges as by law do, or shall appertain to them, or any of them."

This must make a Coronation an important service in the view of every consistent Churchman; and the work before us (published at one shilling) should be placed every library throughout her Majesty's dominions.

Miscellanea.

MEETINGS OF CHURCH SOCIETIES.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The following letter from the Bishop of Calcutta was read by one of the Secretaries, at the Monthly Meeting held on the 3rd ult.

Shalimar Garden-House, near Bishop's College,
Feast of the Epiphany, 1838, Saturday.

REVEREND AND DEAR SIR,

1. I CANNOT begin this letter without adverting to the great festival on which I chance to be writing: and earnestly wishing that the Society's labours may be abundantly blessed as a means for the manifestation of Christ to the Gentiles in India. The crisis with us is momentous. The mild paternal sway of the British sceptre has now for twenty years extended to what may be termed the sovereignty of Hindoostan. A profound peace, resembling in some measure that which prepared for the first advent of our Lord in the flesh, has hushed India into tranquillity, since the termination of the Burmese war, for eight or ten years. Improvements in domestic policy, jurisprudence, the use of the native languages, the more equal collection of the revenue, offices open to native talent; education, commerce, intercourse with home; taste for western manners, government, and literature, discoveries in the arts, &c., have been pushed on with an unexampled celerity. Lord Glenelg's new charter of 1834 threw open the flood-gates for India's civilization and illumination. The establishment of steam-vessels on our fine and majestic Ganges has been multiplying the internal facilities for commerce and mutual communication through every part of India; whilst the commencement of a regular mail-despatch from Bombay to England, by the same wonderful mechanical discovery, is bringing on rapidly, as we trust, the time of eastern knowledge, inquiry, and obedience to the faith of Christ.

2. For, contemporaneous with these external aids for the elevation of our prostrate millions of Hindoos, are the exertions of your Society, and those of the Propagation of the Gospel, of the British and Foreign Bible Society for the circulation of the holy Scriptures, of the Church Missionary Society, and others, to impregnate all secular efforts in learning with divine truth, and sanctify the education of youth with the knowledge of the Christian redemption. I need not observe to the venerable Society, that the outburst of mere curiosity in a heathen and Mahomedan people—their mere grasp after human science,—their attainments in the arts, and learning, and wisdom of this world, if that is all, will only resemble the eruptions of a volcano, to bury in ruins the fair fields which stretch around.

3. Knowledge, as introductory to Christianity, I hail with joy; but if divorced from it, with extreme alarm and suspicion.

4. These thoughts are naturally suggested by two paragraphs of your letters of March 20th and August 10th, of this last summer. In the one you favour me with an account of the unanimous resolution of the General Meeting in June, to present a memorial against the continuance of the Pilgrim Tax in India; the other, in which you are good enough to pass a vote for the support of our Mission Schools near Calcutta, and propose certain enquiries to me connected with the subject.

5. The connexion of the British Protestant authorities with the patronage of the basest and most degrading system of idolatry and pollution which the lost spirit of darkness ever perhaps imposed on a fallen world—a system which has contrived an entire code of religious usages, and rewards and punishments, without any one consistent reference to moral good or evil—a code minute, inquisitorial, all-pervasive, in which the anti-social principle of CASTE condemns one half of the human race to be perpetual slaves and menials, and depresses nine-tenths of both sexes into an irrevocable and grinding exclusion from hope—a system founded in an ignorance of the God who made, and the Saviour who redeemed mankind, and going on its course by means of oppression, cruelty, and lust; the support of such a system by the greatest and freest of the Christian nations of Europe, is an anomaly of the most deplorable and glaring character. I scorn to advert to mere argument after the incomparable despatch ascribed to Lord Glenelg, of February, in 1833. It is a case which requires no argument. Let the fact of British

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governors, counsellors, commissioners, magistrates, countenancing, by voluntary measures, the misery and barbarism, and premature and exaggerated ruin of their prostrate subjects, be established (and I believe they cannot be denied); and the duty of a Christian people to protest against the national guilt of such a conduct speaks for itself.

I am not master of the subject in all its details. I am not aware of the particular objections to an immediate abolition of the pilgrim tax which are raised here, as I suppose they are, by the subordinate local authorities. These matters are as much secrets, and very properly so, in India as at home. I proceed on these two broad, and plain, and irrefragable points. The countenance of idolatry, with its attendant horrors, in a Christian state, is *per se*, immoral and sinful. The delay in executing the positive orders from hence embodied in the despatch of February, 1833, if such delay was not inevitable, augments the sin.

6. It would be wrong in me, perhaps, altogether to conceal what I hear in conversation with gentlemen who have lived many years in the vicinity of Pooree and the Temple of Juggernaut, and on whose veracity no doubt can for a moment be cast. They inform me, that of 150,000 pilgrims, who resort annually to the spot, nearly *one-third* perish from various causes, and never return to their homes.

They inform me, that the bands of the pilgrim hunters, as they are termed, swarm all over India, even to the most distant provinces, to collect and drive in before them the deluded pilgrims.

They state, that almost every year the pilgrims of the adjoining provinces are lessening, especially the men; and that the supply is now very much from the more remote places, and chiefly of women.

They tell me that one practice, which does not appear in any public documents, and which may, therefore, not be generally known, is of the most atrocious injustice—the compulsory assemblage of 2,000 poor wretches each year to *drag the idol car*. If this one oppressive act were discontinued, many gentlemen think the whole system of Juggernaut, like the ancient Dagon before the ark, would instantly fall.

7. I have been both at Juggernaut and at Allahabad, (the sacred junction, as it is accounted, of the Ganges and the Jumna), and my mind retains a vivid impression of the grief, and compassion, and horror, I felt for my sad fellow-creatures crushed under the griffin yoke of “the god of this world.” Nor could I believe scarcely, nor can I now, that the petty sophisms of human cowardice and political expediency could chill the glowing benevolence which would strike off the chain and set the captives free.

8. The Society has done well. Be pleased to go on in this and every other work of mercy, and may God prosper your pious endeavours.

9. The question of education is not without its difficulties. I enclose the three answers of our Bengal Missionaries to the inquiry which I requested the Secretary of our Calcutta Committee to circulate. Two are unfavourable to the continuance of the schools as taught by heathen masters, considering the better use to which the money now consumed in the support of those schools might be employed. The third answer does not essentially differ from the two former, though it leans to the advantages which, upon the whole, the schools diffuse. The Society shall hear more fully when I have had time to examine the subject. At present I am singularly hurried. Not only are the two sees of Madras and Bombay vacant, and pouring upon me their inevitable currents of business; but I have lost my right hand, as it were, in the necessary retreat home, on sick leave, of my son-in-law and chaplain, Mr. Bateman, and the non-arrival of the Rev. J. Pratt, a son of my old friend and tutor, who has engaged to come out as his successor. I already owe one severe illness (my first in India) to the absence of my chaplain, and my being compelled to do deacon's service, as well as my own, on board the vessel which carried me, in September last, to Ghazepore; and I every day and hour am crippled in the discharge of my duties from the same cause. A Secretary to the Calcutta Diocesan Committee, in connexion with your Society, is also wanting—Mr. Boys and Mr. Bateman being both gone. Your venerable Society shall duly receive, however, the details I now omit, when my new chaplain arrives.

10. A thousand thanks to your venerable Society for the munificent grant of 200*l.* for the Barripore Mission House. The bills were drawn in September last,

on the receipt of your letter of March. If it were possible for me to transplant some of the pious members of your board to the different scenes of labour which your bounty has fed, and to show you what I have myself witnessed, you would, I am sure, rejoice in extending still your beneficence to India. It was only the last week that I entered the little bamboo-church of Raggapore, near Janjera, fifteen miles from Calcutta, for which I appropriated 250 rupees from your former grant. The head man of the village was forward to show me the pretty structure: he is himself a Christian convert, now of six years' standing. "Such," I said to Mr. Jones, "was the cathedral of Canterbury, in the first ages perhaps." The Society will be glad to learn, that Mr. Jones, (one of the Propagation Missionaries,) having contrived to save 9*l*. from the 25*l*. thus committed to him, united with other sums to turn a Hindoo pagoda into a Christian Church at Soojh'nabe'ri'a (another of his twenty villages, in which he has eight or nine hundred souls, young and old, under Christian instruction in different stages). The conversion of the chief man of the village led to his presenting the pagoda to the Rev. Missionary, who has thrown out a bamboo verandah, and made it, perhaps, the first heathen temple where the name of Christ is proclaimed. My excellent Archdeacon, who was with me and Professor Withers, at the time, was so struck with the scene, that he promised Mr. Jones an old pulpit, which was formerly used in the Mission Church, Calcutta—a most appropriate and acceptable gift—which will fill Soojh'na-be'ri'a with joy.

11. I rendered an account to the venerable Society of nearly the whole of the last vote of 500*l*. entrusted to my care, when I wrote in April: that vote was of the date of March, 1835. I find I had then a balance in my hands of 731 rupees. This I have thus distributed, with some variation from what I intended, suggested by circumstances. (1.) Danapore Church, 200 rupees. (2.) Burrissaul Schools, 200 rupees. (3.) Ghazeepore Church 100 rupees. (4.) Chittagong Church 100 rupees. (5.) Madras Church at Thomé 150 rupees. (6.) Translation Society at Cawnpore 200 rupees. (7.) Singapore, for books, 200—1,150 rupees, or about 115*l*. sterling, which exceeds, by a little more than 400 rupees, the amount of the grant already given me, and will go on to the balance of the next, whenever you may feel at liberty to make it.

12. On the position of the Book and Tract department, I am not able to speak, from the absence of the Secretary. The Cawnpore Translation Society have completed a translation into Hindostanee of Bishop Porteus's "Evidences of Christianity," which is just come up to Bishop's College press. Others, I hope, will follow. The Singapore depôt has been so well managed as to remit 500 rupees in payment for books. There is a demand all over India for books of religious instruction. The Queen's regiments, in different parts, though furnished with station libraries, are still in want of Christian elementary works. I rejoice to learn, from the Society's letter of March last, that "the Tract Committee of the Society continue their labours with great assiduity; and that you trust that such new tracts as may hereafter be recommended by the Committee to the Board, and may from time to time be forwarded to Calcutta, will meet with my approbation." I am quite unworthy of such an appeal. I am only one of an immense body of the Prelates, Presbyters, and members of the Society of our Reformed Apostolical Church. I have no right whatever, nor have I the least disposition, to sit in judgment on books and tracts, except so far as my own diocese may be concerned in the practical result. Your venerable Society is secure of my approbation, poor and undeserving of notice as it is, just in proportion as your publications approach nearer the fine, noble, catholic spirit of our English Reformers. Nothing is of service in India but what is pregnant with the immediate gospel of Christ in all its simplicity, all its grace, all its spirituality, all its holy tendencies. We have to rouse the torpid Christian, removed for years from the regular ordinances of the Church perhaps; we have to recall the wandering prodigal; we have to instruct the native convert, awakening to Christ from a darkness deep as the grave; we have to train souls for heaven, in the midst of all the incentives to the grossest idolatry and sensuality that oriental habits can present. For all this, the doctrine of Christ Jesus our Lord is the remedy; and the tracts which best exhibit that adorable object, as the ground of a penitent's hope, the source of grace and life and salvation, the exemplar of all holiness and joy, and the one and

only Mediator between God and man, are the most acceptable, and the most likely to be beneficial. I must confess that I have not yet read the tracts and books in later arrivals; but I was very much gratified, some time since, with those which had been transmitted to Calcutta. Surely, surely, there is a line of devotional, orthodox, catholic theology, common to all enlightened Protestant Christians of our Church, and standing on the broad bottom of our Articles, and Homilies, and Liturgy, which will commend itself to the judgment of almost every pious and competent reader; spiritual and evangelical, strong upon clear, cautious upon doubtful matters—fully directed at the conscience of man—opening the extent of his corruption and guilt—calling him to heartfelt sorrow and contrition for sin—raising by the offer of justification of faith only—comforting and strengthening by the doctrine of the Holy Ghost—guiding in practice by the details and principles of Christian morals—neither undervaluing the conjoined testimony of ancient writers, to facts and doctrines; nor superseding, under their venerated names, the supreme and undivided authority of the inspired word of God. But I beg forgiveness for thus speaking; my pen runs away with me when I begin to write on the grace and love of my only Master and Saviour; and I am desirous to see all the Societies of our Apostolical Church more and more closely united in the old doctrines of the gospel, and the sweet and brotherly spirit of mutual forbearance and charity, by which they are best commended. God is the author of grace. His benediction rests, now more largely, now less, on different Churches, and different subdivisions of the same Churches, according to their fervor of prayer and fidelity in His truth and salvation. Wide intervals will prevail, as they ever have prevailed, in opinions, upon a variety of subordinate, though not unimportant, matters; and yet one blessed platform of doctrine and discipline has contained together all the pious members of our Church. The older I grow, and the more extensive my sphere of duty, the more am I persuaded of the efficiency of the few grand points of Christianity, and of the practicableness of working with my brethren educated in different schools of theology, and using different phrases, with simplicity of heart. My own course will soon be finished. Our noble Anglican Church, the glory of the Reformation, and the chief bulwark of Christianity in Europe, is now sorely beset by Papists and Infidels on the one hand, and separatists and heretics on the other. Human governments seem to be deserting her. Never, therefore, was she more loudly called to union within herself. Blessed are those peacemakers who sacrifice any thing but truth to her stability and safety. God is purifying her indeed. May she come out more spiritual, devoted, active, than ever, in “promoting Christian knowledge,” both at home and abroad. I shall continue to co-operate with your Society throughout the dioceses of India. I have just formed a *dépôt* at Singapore. An association was also established at Nusseerabad, 1,100 miles from Calcutta, amongst the field encampments, as I passed through. Another at Candy, in Ceylon, has just been announced to me. The Translation Society at Cawnpore may be a source of eminent usefulness. The Bishop's College Syndicate is eager to take a larger share in the same good work. The loss of Dr. Mill necessarily now cripples its exertions, but we hope for his powerful help from home; and we look forward to Mr. Malan's oriental fame, though so young, as opening, after a series of years, an endless vista of translated copies of the Scriptures, Prayer-books, and religious books, for the gaping eager eyes of millions in India. Could your Society make me another grant, I should like to devote 100*l.* at once to the cheap circulation of fifty or sixty copies of Dr. Mill's Sanscrit Life of our Lord; an extraordinary production; the first indeed in India in which the sacred language and poetical measure of the Shatras have been employed to open the mysteries of the gospel, and yet so expensive (20 rupees a copy, and unavoidably so; it will form a very thick octavo volume,) as to place it wholly out of the reach of the Brahminical students. The curiosity of the native scholars to use the book is intense. As I was passing by Thunassar, in the Upper Provinces, five Brahmins came by night to my Pundit's tent, attracted by a boy who had come to me during the day, and had heard I was learning Sanscrit, to enquire the truth of the report: they were shown Dr. Mill's *Christa Sangita*; they could read it with fluency. They disbelieved the author to be an European; when assured of the fact, they declared he must be an angel: nor were they satisfied without sitting down and making my Pundit read to them till break of day from the wonderful book; for so they termed it. I would have given the world to have

had copies by me, but I had only the one from which my Pundit (a son of Anund Messuh, of Kurnaul,) read.

But I must conclude, by begging the benefit of the Society's prayers, and by commending myself to the indulgent consideration of the Right Rev. and Rev. and other members of your venerable Society, in my honest, but feeble, and doubtless often mistaken, endeavours to promote the cause of genuine Evangelical Christianity, according to the Articles and other formularies of our Episcopal Protestant Church in Central Asia.

I am, Rev. Sir, your most obedient and faithful.

D. CALCUTTA.

P. S. I receive with great gratitude the assurance of the Houra, Tallygunge, and Barripore Schools, being jointly supported by your venerable Society, and that for the Propagation of the Gospel; this will enable us to weigh well the grave question to which I have alluded in section 9, above.

This letter having been read, it was agreed, upon the recommendation of the Standing Committee,—That a grant of £500 be placed at the disposal of the Bishop of Calcutta, towards carrying on the designs of the Society in India.

An application was made by Lieut.-Col. Gawler, Governor of South Australia, respecting the wants of that colony with respect to Church accommodation. The Board agreed to place £250 at the disposal of the Governor for the purposes stated in his letter. The following other grants were made:—

The Dublin Society for Promoting Christian Knowledge, Books.....	
to the amount of	£250
For building a Church, School, and Parsonage, near Albany, Cape.....	
of Good Hope	200
Towards Erecting a School of Industry for Girls in Cape Town	50
Books for Highland Emigrants to Canada	30
Besides many other smaller grants.	

Seventy-five new members were admitted at this meeting.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

A PUBLIC Meeting of this Society was held on the 22nd June, at Willis's Rooms, King-street, St. James's. There were present, the Archbishops of Canterbury, York, and Armagh; the Bishops of London, Durham, Winchester, Lincoln, Bangor, Exeter, Hereford, Ripon, Salisbury, Gloucester and Bristol, Rochester, Llandaff, and Nova Scotia. The Earls of Harrowby, Harewood, Chichester, and Bandon; Viscounts St. Vincent and Sandon; Lords Bayning, Bexley, and Bolton; Justices Parke, Patteson, and Coleridge. Sirs J. Graham, T. D. Acland, W. Heathcote, R. Inglis, T. Cochrane, C. Hunter, and Mr. Gladstone. Archdeacons Lyall, Watson, Hamilton, and Robinson; Rev. Drs. Hook, Short, Dealtry, D'Oyly, and Acland, &c. The Archbishop of Canterbury presided.

The Secretary read the following Report:

THE SOCIETY for the PROPAGATION of the GOSPEL has been induced to call this meeting of its members and friends, chiefly by the conviction that a crisis has occurred in the religious affairs of the British Colonies. They were the scene of the Society's earliest labours. They have engaged during many years a principal share of its attention. Even now they constitute the most extensive field of its operations; and the opening prospect of a provision for their spiritual wants is looked upon with the deepest interest.

No one can deny that these wants have been neglected: Great Britain has planted colonies in America and Australia, and peopled these immense territories with her sons and daughters; she has paid a large price for the freedom of the negroes; established a mild parental authority over Hindostan, and transported many thousand convicts to the shores of New South Wales; but throughout the course of these mighty operations she seems almost to have forgotten that she was a Christian nation; that the emigrants whom she sent forth were the children of Christian parents, and had need of instruction in God's Holy Word, and of participation in all the ordinances of religion; that by the acquisition of authority over heathen tribes she contracted a sacred obligation to impart unto them the saving truths of the Gospel.

It cannot be said that this duty was altogether overlooked. It was acknowledged

by the erection of episcopal sees, first in North America, and subsequently in the East and West Indies, and in Australia. It was acknowledged by Acts of the Imperial and Local Legislatures, providing for the future maintenance of clergymen in various colonies; by Parliamentary grants, voted during many years, for the express purpose of maintaining the colonial clergy until the lands allotted to them became productive or valuable. But while we appeal to these acts as so many distinct recognitions of the duty of the mother country with respect to the religious interests of her colonies, we are bound, at the same time, to declare that they were little more than recognitions. They were not followed up. There was no systematic care for the education or religious instruction of the settler, of the emigrant, or the convict, much less of the Negro, or the Hindoo. They were left in most cases to chance. What was done for them by Government, or by charitable institutions, was done slightly and incompletely. There was no plan according to which the growing demand for churches and clergymen might be supplied. And when the tide of emigration set most strongly upon the coast of British America, no provision whatever was made for the spiritual wants of men who went forth from their native country in search of employment, who were assisted out of the public purse in removing from a land where labour was superabundant to a land where it was scarce, and were placed with their families in uncultivated forests, without schools, without churches, without clergymen, without the ordinary means of edification and consolation which they had possessed and valued at home, and from which they never intended to part.

Such is the condition of our agricultural emigrants, and of a large proportion of British colonists; and the acknowledged greatness of the evil calls for a vigorous effort to remove it. The spiritual destitution of the more remote settlers in the Canadas, in Nova Scotia, and in New Brunswick, has been described, both in the Reports of this Society and other well-known publications. The dreadful condition of the dwellers on the southern shore of Newfoundland has been forcibly described by Archdeacon Wix. The abolition of slavery in the British empire has directed attention to the urgent necessity for the general education of the Negroes. In the East Indies the gradual acquisition of European knowledge is preparing the way for the downfall of the Brahminical superstition, and for the reception of Christianity. While the parliamentary reports upon transportation, and upon the condition of the Aborigines in our colonies, have presented a picture of the demoralization and misery in Australia, upon which it is painful to look.

These are the circumstances which invite the attention of the British people to the provision made in their name for the spiritual wants of its colonies and dependencies. Even now the case is not generally understood. The distance of the scenes, the pressing claims of the manufacturing and town population at home, prevent many persons from making themselves masters of the strong points in the appeal on behalf of our colonial fellow-subjects. But allowing for these difficulties, there is a strong and growing conviction that something must be done; that things must not be suffered to remain where they are; that this country will be deeply sinful before God, if it permit the dependencies of the empire to grow up in practical atheism, and in all the wickedness necessarily resulting from such a state. There is an earnest desire to adopt measures which may abate the moral nuisance, and no longer allow it to be said that a nation, which boasts of moral and religious advancement, is the mother and nurse of other nations destined possibly to fill a large space in the history of the world, but brought up without the fear or knowledge of God; insensible to the hopes, the blessings, the promises, and the restraints of Christianity.

While this is the state of things at home, it is encouraging to observe that a corresponding sense of what is required for the religious welfare of the colonies has been excited among the colonists themselves. Great efforts have been made in the Canadas, in Nova Scotia, and in New Brunswick, under the able direction of the late lamented Bishop of Quebec, the Bishop of Nova Scotia, and the Bishop of Montreal, to counteract the bad effects of the withdrawal of the parliamentary grant for the support of the clergymen in those provinces. The salaries of the existing missionaries, reduced on the average to three-fourths of their former amount, have, in some cases, been made up to the original sum by the voluntary contribu-

tions of the people. Church Societies have been formed by the zealous exertions of the bishops and clergy in Upper and Lower Canada, in Nova Scotia, and in New Brunswick, for the purpose of aiding in the establishment of new missions, defraying the expenses of visiting missionaries, and otherwise contributing towards the cost of a religious establishment in districts not yet prepared to take the risk into their own hands.

The same may be said of the West Indies. In Barbadoes the churches which, with few exceptions, were destroyed in a late hurricane, have been rebuilt, on an enlarged scale, at the public charge of the colony. Considerable sums of money have been contributed throughout both the West Indian dioceses for the erection of churches and the maintenance of additional clergymen.

In a letter, dated the 27th of April, 1838, the Bishop of Jamaica states that "the Legislature of the Bahamas and the Vestries of this island (Jamaica) are coming forward with such a sense of the necessity of religious instruction, that the difficulty will now rather be, to meet their grants for the moiety of curates' and teachers' salaries with an equal sum from the funds of the Societies that lend their aid. In effecting this improvement, and establishing this disposition, it cannot be doubted that the principle upon which the Society for the Propagation of the Gospel have lent their aid has mainly contributed. Not only have they been enabled to employ twice the number of religious teachers, but their example has undoubtedly roused others, who would not accede to their terms, to do something upon plans of their own."

In the Report of M. La Trobe, the gentleman appointed by her Majesty's Government to inspect the Schools erected in the West Indies, with aid from the Parliamentary grant, there is the following statement respecting Barbadoes:—

"Of thirty-nine school-houses, towards the erection of which the Society for the Propagation of the Gospel received aid from the Parliamentary Grants of 1835 and 1836, it will be seen that twenty-eight are built and occupied at this date (April, 1838); and that more than the number required to complete the total are actually in progress, while schools are there carried on under temporary arrangements.

"And the Bishop of the diocese has fixed upon no fewer than thirty stations in these islands (windward and leeward), over and above the sixty-three; for the erection of which the Society has advanced funds, in connection with the three Parliamentary grants of 1835, 1836, and 1837.

"In Barbadoes, though the Wesleyan and Moravian Missionary Societies, and the Trustees of the Mico Charity, support a few excellent schools for the benefit of the labouring classes, the education of these throughout the colony depends mainly upon the instruction given in schools in connexion with the clergy of the island, stimulated and supported in this good work by the presence and active co-operation of their diocesan."

In Australia, to which the aid of the Society has been more recently directed, the sums subscribed by the inhabitants for the building of churches and support of clergymen are much larger than could have been anticipated; and the legislatures of New South Wales and Van Diemen's Land have made provision for the salaries of a considerable number of clergymen.

On the whole, therefore, the course to be pursued by the Society is clear. It offers to assist in maintaining clergymen wherever their services are required, provided the parties interested will make proper efforts for the same purpose. If allowances are made to the clergy from the Colonial Treasury, as in the West Indies and Australia, the Society is willing to assist in fitting out and supporting an adequate number of persons, duly qualified, to preach the gospel to their respective flocks. If, as in the Canadas and New Brunswick, there be a pension for the clergy not yet available, on account of the state of the lands allotted for this purpose, the Society is ready to assist in bringing such lands into cultivation, or to contribute to the support of the clergy until that work be done. On the barren shores of Newfoundland, where it is not practicable to defray the cost of religious instruction from the contributions of the people themselves, the Society does not refuse to take upon itself the whole expense of maintaining visiting Missionaries, until the general or local governments can be induced to discharge this neglected portion of their duty.

The length to which these observations have been carried requires the Society to confine the remarks still to be made within the narrowest limits. An account of its general operations, and of its current financial condition, drawn up since the beginning of the year, has been extensively circulated, and is in the hands of the

present meeting. It is unnecessary, therefore, to dwell upon this subject. But an exception may be made in favour of the Bengal Mission and of Bishop's College.

In a letter recently received from the Bishop of Calcutta, after saying that the villages in the neighbourhood of Calcutta contain about 1,100 natives, under catechetical instruction, his Lordship adds,—

"There are eight Christian Churches, principally of bamboo, built in the chief villages by the munificence of the Society for the most part, and that for Promoting Christian Knowledge; that in these churches divine service, according to the Liturgy and Rubrics of our Apostolic Church, so far as they are translated, is regularly celebrated—(the responses to the Liturgy yesterday at Barripore, by the 150 simple people, charmed the Archdeacon and myself; there was a heartiness and devotion quite peculiar). Christian domestic habits are in slow but regular progress. Diligence in their calling is obviously increasing. Many are becoming, from the moral influence of Christianity, a little independent in their circumstances; and the residence of that excellent gentleman, Mr. Homfrey (who has built a Christian village of twelve neat huts, separate from the heathen bazaars, and full of promise), is, together with the impartiality of the Hon. Company's local magistrate, a singular aid."

Upon the subject of Bishop's College, the testimony of the Diocesan is not less encouraging. The class of native students now under education there, is mentioned in the following terms:—

"It was delightful to see these lads, only fourteen months at College, vying with those of European extraction, who had been two or three years. These young Hindoos have not only cast off all idolatry, usages, and habits, but are steadily acquiring Christian knowledge. They are quick in their apprehension of truth, with tenacious memories, and great piety. They translate Homer, Zenophon, Cicero, and Ovid, in a manner perfectly surprising, and with a justness of English pronunciation, which increases the pleasure. Conceive only, if it be possible in an adequate manner, of an Hindoo baboo explaining Paley, Barrow, Graves, Bishop Sumner, and others of our English writers; then their knowledge of the Old Testament, which was probed to the bottom by the Venerable Archdeacon Dealtry; and of the Lord's Prayer, in which I examined them myself; it would have charmed any of the members of the Venerable Society, could they have been present."

An instance of the good feeling of these interesting youths will be found in the following extract from their address to their late principal, Doctor Mill, on his departure for Europe.

"Some explanation is due of the reasons which have induced us to present this address separately from our Indo-British friends.

"While we are all on a par as students, in many respects, there are some circumstances which characterise our peculiar situation. We are almost all converts from Hinduism, and our relations and natural guardians have disowned us in consequence of our change of religion. We are therefore utterly destitute, in the capacity of private individuals, having to look even for our personal expences to the funds on which we are maintained in the college. Such being the case, it is not in our power to express our gratitude and respect by any substantial token; and as we must be content with this empty and verbal, but sincerely presented offering, we could not help presenting it separately. The impressions which your kindness and attention have left upon our minds, would induce us even to pluck out our eyes if they could be of any use to you. But it is absolutely beyond the reach of our ability to present any substantial tribute; and we must beg of you to accept our poor, humble, but grateful offering, in the form of an address."

The question then to be submitted to this meeting, and to the public, is,—Shall the Society be enabled to follow up the good works upon which it has entered, or shall it be compelled to halt in its career, to stand still, and finally to withdraw from the field of Christian enterprise?

In the course of the last five years it has had to struggle against the loss of a parliamentary grant, exceeding the sum of 16,000*l.* a year; and at the same time to support, and extend its establishments in America. It has entered upon the important labours now so hopefully prosecuted in the West Indies. It has supplied the Native Churches in Southern India with a larger number of European missionaries than had been employed at any previous time in that quarter. And it has extended its aid to New South Wales and Van Dieman's Land, and sent out no fewer than eighteen clergymen to those colonies within the space of a single year. The Bishop of Australia, in announcing the arrival of a portion of these additional chaplains, declares that nothing can exceed his satisfaction at what has been effected for his diocese, and that he is prepared to employ and maintain a still greater number.

"I proceed," his Lordship says, "to offer, on behalf of myself, and of the Church of England

here, my most unfeigned thanks for the energetic and kind exertions of the Society, in procuring for us this reinforcement of our heretofore insufficient number of labourers. The first four have arrived in safety, and each of them may, I think, have the effect of adding a year to my life, or of preventing its being shortened by that interval through overwhelming anxiety and distraction."

To doubt whether the Society will be enabled to proceed with these various undertakings would be to doubt whether the people of England are religious and charitable. Insensible for a long period to their own spiritual wants, their attention is now fixed upon the means of supplying them. And if the wants and claims of the emigrants and settlers in British possessions abroad were generally known, the Society cannot doubt that they would be supplied. The increase of religious instruction and religious feeling in the mother-country will render it more anxious to provide for the religious instruction of the colonies, and to offer the joyful tidings of salvation to the heathen who are placed under its control.

Failure in the discharge of these sacred duties must be regarded as a heinous sin,—and a sin which will not be committed by those who set a just value upon the privileges which they enjoy as members of Christ's Holy Catholic Church.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING,
AND REPAIRING OF CHURCHES AND CHAPELS.

At the Annual Meeting of the General Court, held on the 28th May; his Grace the ARCHBISHOP of CANTERBURY in the Chair; the following Report was made:—

The Committee have the satisfaction of commencing their Annual Report by announcing that her Majesty has been graciously pleased to mark her sense of the Society's usefulness and value, by signifying her royal consent to become its Patron.

Every year since the first institution of the Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, in 1818, the Committee have had the satisfaction of making a report of regular and generally of increasing usefulness. Every year, therefore, has afforded fresh occasion of thankfulness to the great Head of the Church, and fresh cause for unwearied exertion in those who would approve themselves faithful in his sight.

The year just ended has exceeded all that have gone before it, both in the number, and in the amount of the grants which have been made: the number of places to which assistance has been afforded being 117; the amount of sums granted no less than 24,000*l.*—a sum exceeding two-thirds of the amount collected under the last king's letter. The number of sittings obtained has been proportioned to the amount of money expended; viz., 44,035 in all, of which 29,973 are free and unappropriated; numbers considerably exceeding those of any former year.

The Meeting will be gratified to hear that the claims of the Society upon the public are every year becoming more extensively known by means of additional local Associations. There are now three to be reported as having been added to the list during the year just ended; viz., two Societies in the Dioceses of Chester and Norwich, and one District Committee at Bury St. Edmunds. The formation of a Society is also contemplated in the Diocese of Ripon. The District Committee contributes all its receipts to the Parent Society; as will also, in future years, the Diocesan Society of Norwich.

Diocesan Societies in general reserve a portion of their subscriptions for their own local purposes. Among the contributions of this kind received during the last year, there is one which demands special acknowledgment; viz., 1,091*l.* from the Bath and Wells Diocesan Society. Nor can the Committee refrain from the pleasure of noticing a donation of still greater amount received from the Diocesan Society of Winchester, too late, however, to be included in the present audit.

In addition to the aid derived from these sources, the Committee have to acknowledge the receipt, during the last year, of donations from individuals amounting to 693*l.* 17*s.* 6*d.* They have also great satisfaction in announcing a legacy of 2,000*l.* from the late Lord Farnborough.

At the close of the year ending 31st March last, the Society's disposable balance was 4,518*l.* But from this sum nearly 3,000*l.* have been since granted; and the Society is thus left dependent on future contributions for the continuance of its usefulness.

Twenty years have now elapsed since the Society commenced the good work

in which it is still engaged; and it may be well at the present period to look back to its origin, and in some degree to trace its progress. Beginning with a fund not much exceeding 50,000*l.*, the Society has been enabled to expend not less than 244,781*l.* from its own resources, and to cause the expenditure of a much larger amount. The total number of places which have received assistance from it is 1,485, and the total number of additional sittings obtained is 398,960, of which 292,839 are free and unappropriated; the average cost to the Society on the whole number being 12*s.* 6*d.* per sitting, on the free sittings 16*s.* 10*d.* In order to form a due estimate of the benefit produced by the Society, it is necessary to take into the account not only the sum which it has itself expended, or induced others to expend in the several places to which it has afforded assistance; but also the influence exerted by it, in stirring up the zeal of individuals in many other places which were placed beyond its reach, or did not require its aid.

This was fully contemplated by the founders of this Society, and greatly contributed to encourage them in what was deemed by many almost a hopeless undertaking.

It is not necessary, and would be scarcely possible, to ascertain the amount of the moneys thus expended for the attainment of the Society's object. We shall probably be far below the amount if we state that not less than a million and half sterling has been devoted by individuals during the last twenty years to this great and holy cause—a sum not less than the amount of the parliamentary grant to the Commissioners for Building Additional Churches.

Whether this be such a sum as becomes the members of a wealthy community, and of a Church which Providence has blessed so largely with the knowledge of Christian truth, and the means of diffusing that knowledge, need not now be asked. It presents a striking contrast to the sad neglect which marked the last century, and fully justifies the views and expectations of those zealous men who first set their hands to this good work. Some of those have gone to their rest; but several yet survive to enjoy the privilege of contemplating a scene which they could scarcely have ventured to anticipate.

In a word, those who are engaged in administering the affairs of the Society, and its members at large, will derive from the history of the last twenty years, and from a sense of the great exigencies of the country, a motive for continued, and, if possible, increased exertion; seeing how much has already grown out of small beginnings,—and, being thus encouraged to look forward with confidence to a blessing upon their future labours.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

THE Committee of this Society feel themselves called upon to communicate to the Subscribers to its funds, and to the members and friends of the Church at large the progress which they have made in fulfilling the duty which has been entrusted to them. They are the more anxious to present this statement to the Subscribers, because a longer period than might perhaps have been anticipated has been taken up in making preliminary arrangements, and deciding on the mode in which the funds might be distributed to the best advantage.

The Committee, having resolved to entertain no applications which had not received the previous sanction of the Bishop of the Diocese, some delay necessarily occurred while they were passing through this channel; nor could the claims of each case be properly appreciated till a considerable number of them had been received, and carefully compared together; but as soon as this had been effected, the Committee proceeded, without loss of time, to apportion their grants; which, after having received the approbation of the several Diocesans, have been finally confirmed.

The number of cases taken into consideration by the Committee, up to the present time, has been ninety-three. Moved by the urgency of many of them, and placing a confident reliance on the expansive energies of Christian charity, they have determined to meet at once those which appeared most pressing and important with such grants as shall, in each case, be adequate to the maintenance of one ad-

ditional and efficient Curate; thus bringing the Society's resources into immediate usefulness and activity.

On this principle they have granted a sum of £5,075 to sixty-eight parishes and districts, the aggregate population of which amounts to 1,545,166; and with a view to include parishes of every class and description, the list comprises manufacturing and mining districts, provincial towns, country villages, and places in or near the metropolis.

As the Society was not in a condition to make grants during the first year of its institution, the subscriptions and donations received during that period have been invested, in order to provide against unforeseen exigencies, and in the hope that the surplus may assist in creating a fund, in aid of the permanent endowment of new Churches.

A sum of £1,520, the residue of the Society's present annual income, has been reserved to meet such applications of a pressing nature, as may be submitted to the Committee in the course of the current year. But as this term will not expire till Easter 1830, and as this statement of the Committee's proceedings exhibits, it is to be feared, only a specimen of the spiritual wants of our populous parishes, and of the urgent necessity which exists for a large addition of efficient and active clergymen, it is hoped that the friends of the Society will use their best exertions to increase the number of the Subscribers, and that the Members of the Church of England will come forward in behalf of a cause so eminently entitled to their cordial and Christian support.

The Committee have the pleasure of announcing, that district Committees have already been formed in Manchester, Liverpool, Bury St. Edmund's, Southampton, Bath with Bedminster, the Deanry of Winchester, and the Dioceses of Worcester, Salisbury, and Exeter; and they desire to impress upon their friends the great importance of promoting such associations in their respective neighbourhoods.

Parishes and Districts, to the Incumbents of which Grants have been made for an Additional Curate :—

Canterbury.—Dover: St. Mary—Faversham—Newington: St. Peter, Walworth—Tenterden.

York.—Hedon and Preston—Nottingham: St. Mary—Scarborough.

London.—Bishop's Stortford—Clerkenwell: St. John—Colchester: St. Botolph—St. Giles's in the Fields.

Durham.—Alston, with Garrigill—Darlington—Newcastle on Tyne, St. Andrew's—South Shields—Wallsend.

Winchester.—Milford, with Hordle—Titchfield: Crofton—Winchester: St. Maurice, St. Mary Calendre, and St. Peter.

Bangor.—Llanbeblig, with Carnarvon.

Bath and Wells.—Frome Selwood.

Chester.—Ashton-under-Lyne: Staleybridge—Bury: Holcombe—Chester: St. Mary—Congleton—Deane: West Houghton—Eccles: Worsley—Liverpool: St. Mark—Macclesfield—Manchester: Hulme, Newton, St. Andrew, St. George, St. Michael—Ormskirk—Padiham—Preston—Warrington: district of St. Paul—Whalley: Habergham Eaves—Wigan: Pemberton: Haigh, with Blackrod, in parish of Bolton.

Ely.—Whittlesey, St. Mary.

Gloucester and Bristol.—Bitton—Charlton Kings—Wootton-under-edge.

Hereford.—Monmouth.

Lichfield.—Sawley, with Long Eaton and Wilne—Sedgley: Ettingshall.

Lincoln.—Leicester: St. Margaret, St. George's District.

Norwich.—Stowmarket, with Stow-upland.

Ripon.—Bradford: Parish Church, Christ Church—Dewsbury—Halifax: Hepthall—Huddersfield: St. Paul's district, Longwood—Ilkley—Leeds: Holbeck, Hunslet, Wortley—Ripon: Dacre—Wakefield: Horbury, Stanley—Whitkirk.

St. David's.—Llangendeirne and Llandefeilog.

Salisbury.—Salisbury, St. Edmund.

Worcester.—Evesham, St. Lawrence and All Saints—Kenilworth.

No application for aid can be received by the Committee of this Society, but through the Bishop of the Diocese, or taken into consideration without his pre-

vious sanction; nor can any payment be made to the Incumbent, except for a Curate approved by his Lordship, and duly licensed. It is therefore necessary that the forms of application be carefully filled up in duplicate, and forwarded to the Bishop, who will retain one of them, and transmit the other to the Secretary of the Society. The Committee will then proceed to consider the *comparative* claims of the several cases, and the sum to be assigned to each, with a due regard to its relative merits, and to the amount of the funds entrusted to their management.

The sums of money voted by the Committee, being for the current year, and payable only during the continuance of the service of the licensed Curate, the applications are in all cases to be renewed at the expiration of each year.

The Committee are desirous of impressing upon the Clergy the great importance of making known the objects of the Society in their respective neighbourhoods, and of promoting, by every exertion in their power, donations and subscriptions in aid of its general funds.

ORDINATIONS.

The Ordination of the Bishop of Worcester is postponed to the 24th instant.

The Bishop of Ripon held an Ordination at Ripon on the 29th ult.

The Archbishop of York purposes to hold a general Ordination on the 5th inst.

The Bishop of Norwich will hold an Ordination on the 23d of September.

The Bishop of Lincoln will hold an Ordination at Buckden, on the same day.

The Bishop of Bath and Wells will hold a general Ordination on the 20th Oct.

THE PROPERTY OF THE CHURCH.

1. Only about two-thirds of the land in England and Wales are tithable.
2. Laymen have one-third of the whole of the tithes.
3. The whole tithe *paid to the Clergy*, when wheat was £3 18s. 2d. per quarter—(far higher than it is now)—amounted to £1,426,527 18s. or less than a million and a half.
4. If the tithes were equally divided, each parish Clergyman would have—according to the present price of wheat—£150 a year.
5. There are in England and Wales 176 livings under £90 a year.

736	-	-	50
1,315	-	-	80
1,963	-	-	100

i. e. 4,190 under £100 a year.

There are not thirty worth £2,000 a year.

6. There are 4,809 where there is no house for the Clergyman, and of these 3,080 are under £150 a year. Can the Clergyman build a house when he does not receive £150 a year from the living? All the houses are kept in repair by the Clergyman. At this very time £220,000 have been *borrowed* by Clergymen to build or rebuild parsonage-houses.

7. The fees *to the Clergy* in country parishes vary from £3 to £7 on every 1,000 persons of population. Most of the fees do not go to the Clergy: but are given to clerks and other officers.

8. Only 11 Bishops pay there expences! and from three of these the subscriptions *they are obliged to pay* are 3,000*l.* a year each.

9. If the Income of the parochial Clergy and of the Bishops and the Cathedral property were equally divided among the Parochial Clergy it would barely give £200 to each, and out of this they would have to pay Curates in large parishes.

These facts, be it observed, were drawn from documents laid before Parliament—not by any friend to the Church—but by the farmers, who fancy themselves so ill-used and heavily taxed by a rich and lazy Church. So now let us hear no more of the enormous wealth of the Church, which has been fully proved to be very ill-paid on the whole. The *duty* annually paid into the Exchequer on account of tobacco and snuff exceeds the whole cost of the Church Establishment !!!

Let those who say the revenues of the Church amount to 5 or 6 millions, bring forward their proof from documents equally authentic as those from which the foregoing statement was extracted, and not from the speeches of demagogues.

Then again with respect to the persons who contribute most to the support of

this Church—Who are they? The poor? Nay, verily—they pay little or nothing. The farmers are the principal payers of tithe. And what would these be the better, supposing that the tithe was abolished? Literally nothing—and this because their landlords would immediately raise their rents. A farm is now let at 30s. per acre, and the tithe is 4s. Do away with the tithe, and will not the landlord demand the whole 34s.? Certainly he will, supposing it to be fairly let at this moment at 30s. while subject to 4s. tithe. Thus the only persons benefited by the abolition of tithe, would be the great land proprietors; and the farmer would be neither better nor worse for the change. In fact, tithe comes out of the pockets of the landlords. The farmer is merely paying to the Clergy what he would otherwise have to pay the gentry. Tithe-free land always rents higher than any other.

It has been said that the Clergy ought to support the poor as their predecessors did. But it must be observed that since then *four-fifths of the property of the Church have been forcibly taken from her*. Restore her these, and then she will support the poor.

METROPOLITAN CHURCHES.

We perceive, with pleasure, the commencement of another effort to increase the church accommodation of the metropolis. A few gentlemen, cordially acquiescing in the main features of the Bishop of London's plan, but objecting to one provision which his Lordship's committee have chosen to adopt, have opened an auxiliary subscription, only differing in its views and objects on this one point.

The difference of opinion concerns, we believe, merely the *patronage* of the churches to be built. The committee for conducting the subscription raised by the Bishop, decided—not, we believe, at his Lordship's instance, but solely according to their own views—that the right of nominating the Ministers in all the Churches to be built should be given to the Bishop. There were several gentlemen who wished and intended to subscribe, on the footing of the patronage being vested in trustees; but their donations so offered were refused; and, consequently, after waiting upwards of a year, in order to avoid the appearance of rivalry or opposition, they now propose to open a second subscription for those who concur in their opinion.

Had it been possible for their view to have been confined to the prelate who at present occupies the see of London, or to have forgotten the certainty of his removal after a certain period, this objection would probably never have occurred to them. But his Lordship's dangerous illness, even about the very time of the commencement of his subscription, forced them to remember that, like other men, he was mortal. And the danger of an appointment to this important see by the present Cabinet, made the vesting of the whole patronage in the existing Bishop seem a most objectionable plan. Hence arose the idea of giving the appointment to a board of trustees, to be chosen by the subscribers. We attempt not to decide between the comparative advantages or disadvantages of either plan. To both we wish the highest degree of success. While there are 600,000 persons in the metropolis without any provision of a spiritual kind, we ought to rejoice in, and help forward, every plan of the kind, leaving, in the minor details, every man to adopt that mode of action which he thinks best.—*Standard*.

The New Series of the Churchman.

We again add four extra pages to our usual quantity, in order to introduce a portion of the quotations from the Provincial Press, in which honourable mention has been made of our labours in the cause we have so much at heart. We trust our readers will derive some gratification from the perusal of the following

OPINIONS OF THE PRESS.

THE CHURCHMAN, JULY, 1838.—*We are glad to see that this little periodical is characterised by a better spirit than formerly.* This number contains several very interesting articles, among which we would enumerate the excellent biographical notice of the Bishop of Exeter—"The Church of England Independent;" "The New Marriage Act;" "The Reading Desk;" "The Pulpit;" and "The Sayings and Doings of Old Time." We may add that the price of the *Churchman* places it within the reach of every class in the community.—*Liverpool Standard*, July, 1838

THE CHURCHMAN, an interesting monthly periodical, published by Painter, Strand, contains in its number for July, a memoir of the Bishop of Exeter, with a very admirable likeness of that distinguished prelate. *The Churchman* is a cheap publication (being only 6d.), but it is cheap and good—it is worth its price. We can safely recommend it to our readers.—*Dublin Record*, July, 1838.

THE CHURCHMAN, Enlarged Series.—The most distinguishing feature in this religious periodical for July is a succinct but well-written memoir of that pious prelate and gifted statesman the Bishop of Exeter. It is accompanied by a well-engraved portrait, the expression of which is characteristic of deep thought and firm resolve. The narrative of his rise to the dignities he at present enjoys, affords a fine specimen of genius, acted on by a noble ambition, and emulous only of honourable distinction. The other papers, though not of equal interest, will be attractive to the religious portion of the community.—*Dublin Evening Packet*, July, 1838.

THE CHURCHMAN: a Monthly Magazine in defence of the Church and Constitution.—The number for this month (July) contains an animated sketch and an admirable engraving of the Bishop of Exeter, together with several minor papers that fully entitle it to the name it adopts—a Magazine defensive of the venerable Church and Constitution of England. There is also an interesting account of the details of the procession and religious ceremony of the recent Coronation. Books of this kind, whose tendencies are so beneficial, especially deserve the encouragement of a discerning public.—*Stockport Advertiser*, July, 1838.

THE CHURCHMAN, July.—It were but the work of supererogation to recommend, now-a-days, this admirable periodical to the notice of our readers. By a noble, enlightened, and most talented defence of our national faith and Establishment, it has endeared itself to all true Churchmen, as well as most effectively aided to increase their numbers. The present number opens with a biographical notice of that most eminent statesman and divine, the Bishop of Exeter, in whose history, up to the present moment, is comprised the modern rise of Papacy; and whose future life will, we venture to hope, yet be crowned with the reward of witnessing, as the result of his long and patriotic exertions, its ultimate exposure and decline. The following papers, "The Church of England Independent of the Church of Rome in all Ages;" "The Church—Its Lawfulness;" and statistical strictures on "The New Marriage Act," are exceedingly able and well-timed papers.—The other departments, "The Reading Desk," "The Pulpit," &c. are well sustained.—*Somersetshire and Bath Post*, July, 1838.

THE CHURCHMAN for July. PAINTER.—This number contains a fine portrait of the Bishop of Exeter, in canonicals, with a Memoir. It also contains several valuable papers in reference to the interests of the Church.—*Worcester Journal*, July, 1838.

THE CHURCHMAN for July.—This periodical contains some well written original papers, including a memoir of that distinguished prelate, Dr. Philpotts, Bishop of Exeter, of whom a portrait is given. The other papers are on ecclesiastical and religious subjects. The work is sold at a very low price, and is consequently within the reach of all classes of readers.—*Manchester Courier*, July 1838.

THE CHURCHMAN.—We hail with pleasure the increasing spirit displayed in the publication of ably conducted periodicals, having for their object the promulgation of sound historical data, and illustrative information on subjects connected with our highly-prized Apostolic Church. In this becoming undertaking, "*The Churchman*" diligently performs its part, and at a moderate cost. The small price of Sixpence monthly, or Six Shillings per annum, for sound intelligence on matters appertaining to our state-instituted religion, is in itself a passport to general support. The article in the present number entitled "The Church of England independent of the Church of Rome in all ages" is alone worth the cost of the whole contents; it cannot fail in removing an immensity of error on the alleged unbroken supremacy of the Papal Church. We have been favoured with a sight of the designed portrait of the Archbishop of Canterbury, for the next number; it is a beautiful specimen of art, and gives a correct likeness of this truly worthy Prelate.—*Worcester Journal*.

THE CHURCHMAN.—This periodical, in an enlarged shape, is steadily progressing in the favour of all friends to our Establishment; which assailed on all sides by papists, infidels, and dissenters, calls for active and energetic defenders.—*Doncaster Chronicle*.

THE CHURCHMAN, a monthly publication, abounds with instruction on most matters relating to the Church, and the mischiefs of Dissent are laid open with no tender hand. It has already done excellent service to the Church, we understand, in the North of England; and it forms the best manual we know of for Churchmen of little leisure, who may wish to know the peculiarities of the Dissenting sects.—*Cambridge Chronicle*.

THE CHURCHMAN is altered in size. The improved series promises well; and contains some excellent articles in support of our venerable and venerated Establishment.—*Doncaster Gazette*.

THE CHURCHMAN.—We have to acknowledge the number of this magazine, and shall notice it further in our next, merely adding at the present that it contains a fair share of general infor-

mation, and is published at so reasonable a price, as at once to make it deserving and easily within the reach of those classes for whom it would seem to be intended.—*Preston Pilot*.

THE CHURCHMAN, "a *Monthly Magazine in defence of the venerable Church and Constitution of England*," is an ably conducted and useful periodical, and its low price renders it accessible to "the many." We rejoice to hear that it has hitherto been most successful.—*Gloucester Chron.*

THE CHURCHMAN.—It is to the ignorance and misapprehension of the opponents of the Church, that their violence is attributable. Let the people know the spirit and principles of the Establishment, and few will be found who will hold up their hands against her. But how shall they know? By works similar to "*The Churchman*." There is nothing more indicative of the growing reverence of the people for our National Faith, than the distinguished success of such works.—*Blackburn Standard*.

THE CHURCHMAN.—The enlarged series of this publication, which has already been of much service in exhibiting to the true friends of the Church, the machinations of its enemies. We wish it all possible success in its continued exertions in favour of our venerable Church, and shall endeavour to promote its views to the utmost of our ability.—*Durham Advertiser*.

THE CHURCHMAN.—This bold and indefatigable champion of the venerable Church and Constitution of England, now appears in an enlarged form, and we trust will be able, with its additional advantages, to extend the sphere of its utility.—*Nottingham Journal*.

THE CHURCHMAN.—This excellent monthly Magazine in defence of the venerable Church and Constitution of England, puts forward as it proceeds in its career, new and stronger claims to the support of all who are concerned in its patriotic purpose. Its contents, though all in accordance with the character of the publication, are most agreeably diversified, and comprise many articles of great value and interest. It is one of the cheapest periodicals extant.—*Berwick Warrier*.

THE CHURCHMAN is not unlikely to prove a very useful auxiliary in vindicating the purity and integrity of the Protestant Established Church of England. It will constitute, as it were, the light armed forces of that army of the Church militant, of which the Church of England *Quarterly Review* is the main body; and most cordially do we hope that success may attend the exertions of each. The literary and poetical contributions of the work now before us, possess considerable merit, and are of some interest, particularly the article on the "Independence of the Church of England, in all Ages, from the Church of Rome."—*Birmingham Advertiser*.

THE CHURCHMAN.—This periodical has been lately enlarged, and is conducted with great spirit, the contents being agreeably diversified, and still kept within the bounds which its title would justify. To all friends of the Establishment it is an agreeable monthly visitor, conveying a great variety of ecclesiastical intelligence at a moderate price.—*Bolton Chronicle*.

THE CHURCHMAN.—This is the third number of the enlarged series of this cheap and well-conducted monthly Periodical. One of its leading objects is to grapple with dissent, and exhibit the peculiarities of the various sects. We have rarely met with so much sterling matter so ably condensed for the general reader.—*Gloucester Journal*

THE CHURCHMAN.—We hail the appearance of this cheap, useful, and unpretending periodical and others of its class, as the beginning of better days for the Church of England. We do not wonder that her enemies have succeeded in spreading all sorts of calumnies against her when we consider that they have had the tale of their own telling unopposed and uncontradicted; and it is inconceivable that, with such a host of learned and able Clergymen in her service, the obvious mode of explaining her tenets and defending her doctrines, by establishing a cheap and popular periodical, was not sooner carried into execution. The zeal and talent displayed in the production before us is highly commendable, and cannot fail to be attended with the most beneficial results; and its price, too, being within the reach of the poorest Churchman, the Work ought to be universally in the hands of every friend of the Established Church.—*Stockport Advertiser*.

THE CHURCHMAN.—We have received a number of the New Series of this cheap and able Advocate of our venerable Establishment. In its old form we admired it greatly, as the undaunted champion of the Church, and the fearless exposé of the hypocrisy and unscriptural nature of dissent. In this new garb and with its increased space we doubt not its efficacy will be greater. It is a work that ought to be extensively circulated, particularly among the poorer classes of society, who are especially exposed to the delusions of dissenting influence.—*Wills and Gloucester Standard*.

THE CHURCHMAN.—We recommend to the notice of our readers a Monthly Periodical, called "*The Churchman*." The sound Church views, the loyal and patriotic principles it advocates, are such, that we heartily wish it the success it deserves.—*Coventry Mercury*.

THE CHURCHMAN.—It is scarcely necessary for us to remark upon the general tenor of "*The Churchman*," nor to expatiate on the talent, vigour, and lucid, yet simple style of argument, by which the Apostolic character and purest Doctrines of the Church of England, and the beauty of its Liturgy, are set forth to the commonest understandings; while the animosities of its enemies, papists, and dissenters, their unscriptural character and unchristian spirit, are forcibly portrayed in these unpretending pages.—*Yorkshire Gazette*.

NOTICES TO CORRESPONDENTS.

CAUTION.—It is particularly requested that all Communications for this Magazine may be addressed as follows :—"TO THE EDITORS OF THE CHURCHMAN, OFFICE OF THE CHURCHMAN, 342, STRAND, LONDON." We are induced to repeat this notice in consequence of an individual (to whose notoriety during the past month it is not our intention further to allude) having privately given directions at the General and Twopenny Post Offices, that all Letters and Newspapers for the Churchman, addressed to 342, Strand, should be delivered elsewhere, which we did not discover till near the end of the month, consequently till that time all Communications have been withheld from us. The Proprietor of the Churchman has exposed the transaction at the Post Offices, and care will be taken to prevent its recurrence in future. This must, therefore, be our apology for not acknowledging some Communications addressed for us, but which may not have come to hand, during the last month.

In reply to "B," we beg to state that the words to which he refers were not used by the Bishop of Exeter. The Memoir of that Prelate, in "Ryall's Conservative Statesmen," is so far in error at page 7, as to attribute words to his Lordship which he did not utter, because they involve sentiments which we are convinced he would not entertain. The Bishop of Exeter did indeed, with all his eloquence, oppose the Poor Law Bill, in some of its parts, as we have stated. We know also, from his late speeches in Parliament, that he continues to entertain towards those parts of the measure sentiments no less adverse, and we firmly believe that he would feel it a duty to strive, by all constitutional means, to obtain an amendment of them; but we are thoroughly convinced that his Lordship never did say (because it would be wicked and foolish to say so), "that he was ready to go before a jury to be tried for having declared that the laws of England are not to be made by three Commissioners." That such words were not uttered in that debate, we do not pretend to say; but we boldly affirm that they were not spoken by his Lordship. There are other passages in this speech quoted erroneously in "Ryall's Memoirs:" the passage—"they will not submit to it; as Englishmen and Christians they ought not to submit to it," is also inaccurate. His Lordship said, "they will not endure it," with reference only to legal and constitutional means of getting rid of it, namely, by petitioning Parliament, and using their influence with their representatives to obtain an amendment of the law. No one, we are assured, is more ready than the Bishop of Exeter to acknowledge, that while the law is on the statute book all legal men are bound to submit to it—and will submit to it. We feel obliged to "B." for affording us an opportunity of giving these explanations, which will, we trust, satisfy him that we did not omit the words alluded to, without sufficient reason.

We are happy to inform the friends of the Churchman that we have already had occasion to reprint the July number, containing the Portrait and Memoir of the Bishop of Exeter. The Numbers of THE CHURCHMAN for February and March have also been reprinted, so that complete sets may now be obtained.

A few Proof Impressions of the BISHOP OF EXETER'S PORTRAIT have been struck off on large Paper, price Two Shillings and Sixpence.

"JUSTUS" has reached us, and is under consideration.

"S.T.U." stands over for the present.

"CLERICAL INCONSISTENCIES" will appear next month.

"AN ALMOSTWEANED DISSENTER" is requested to furnish us with his name in confidence.

The concluding paper of "The Church of England independent of the Church of Rome in all ages," came safely to hand and will appear in September. These interesting Papers, in one volume, are published this day, price 2s. at 342, Strand.

ADVERTISEMENTS.—THE CHURCHMAN (with one exception) has, during the last three years, had the largest circulation of the Church Magazines; and it is hoped will exceed in number the Methodist Magazine (17,000) among Wesleyans, and the Evangelical Magazine (14,000) among Congregational and other Dissenters. Advertisements of Livings, Curacies, New Churches, Institutions, Anniversaries, New Books, Schools, Teachers, Apprentices, and other Situations, Medicines, Sales, and Miscellanies, for insertion in THE CHURCHMAN for September 1st, must be sent to Painter's Printing and Publishing Office, 342, Strand, by the 27th inst.; if from the country, post free, with an order for payment in London.

PRINTED BY W. E. PAINTER, AT THE CHURCHMAN OFFICE, 342, STRAND, LONDON.

THE CHURCHMAN.

"FEAR GOD : HONOUR THE KING."

SEPTEMBER 1838.

Original Papers.

THE CHURCH AND HER ENEMIES.

TIMES of political and popular excitement have ever been unfavourable to the advancement of religion ; and never was it more imperative on the Ministers of the Gospel to be vigilant than in the present day. But though the storm be loud—though the wind be howling though the shrouds—though the waves are dashing with their utmost fury against the rolling ship—shall the captain's voice keep silence ? Shall the helmsman forsake the rudder ? Or rather shall not the former seize the trumpet and strive to overtop the tempest, directing the mariners to the peculiar duty of the hour ? And will not the latter take a firmer hold of the helm, and, "through the storm and dangers thrall," still strive to reach the "port of peace ?" Such is the duty of all who are charged with the direction of the public mind, in matters either of religion or good order, in a Christian state. But if this be the duty of Ministers—if this be *our* duty—what is that of those to whom both they and we address ourselves ?

We are not speaking just now of the immediate importance of the salvation of the soul ; though let it ever be borne in mind, that this is the final result of all our writing and of all our labours ; but we are desirous of advancing what the world calls the interest of our country, though we may differ as widely as one end of the heavens is distant from the other in our mode of doing it. *We* would seek this desirable object in connexion with religion ; we would make it the precursor of all our schemes ; nay it should go hand in hand with all our devices ; and why ? Look for a moment at the history of the Jewish Church, in the wilderness, in the land of Canaan, under the government of a law-giver, judges, or kings ; and what is the most prominent object which strikes the attention ? This,

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that as long as they were obedient to the commands of God—as long as they submitted cheerfully to the dominion of their lawful rulers, they were a happy and prosperous nation ; but when the idolatry of the surrounding people found refuge among them—when Moses, the servant of God, was evil spoken of—when the Lord Jehovah ceased to be the object of their worship and attention—then famine, sword, or pestilence—yea and frequently the whole of these judgments at one time were set loose on their devoted heads ; and they were, or seemed to be, for a time, as a people forgotten of their God. “Now these things were written for our ensamples.” As it was with the Jew, so it is now with the Christian. Look at France ; she who, but a few short years since, forsook even the acknowledgment of the existence of the Lord of Heaven and Earth—she who set aside his Sabbaths and polluted his sanctuaries, and what was her reward ? Let the “reign of terror” speak !—Let the blood-stained scaffold and the gory knife lift up their voice ! Let anarchy and discord start like dread spirits from their black abodes and tell the issue of their days ! Shall we then tempt the Lord our God to be wrath with us ? Now is a time of striving amongst men for the mastery ; and, more than at any other time, it is the paramount duty of all to make a bold stand for their country and their country’s God. Little will it reck that the priests of the Lord have, Sabbath after Sabbath, been directing the minds of their people to the duties they owe to their God, their neighbours, and themselves, if, when the time has come when all these lessons are to be put in practice they should be forgotten. “What would Faith be without trial ?—A mere name ! What would Patience be without affliction ?—A mockery ! What would Resignation be without a rod to kiss ?—A shadow ! What would Comfort be without a tear to be wiped away ?—An empty sound !” And so with the teachings of our duty wherever they may come before us. What are they all without an opportunity of using them to advantage ? Now is that opportunity—now let those lessons have their full effect.

But why are we so strenuous on this point at the present time more than at any former period ? It is because we know that there are men in the world by whom even the existence of the profession of religion is detested—who would fain pluck it up root and branch out of the land—who hate our form of government, forgetting that the command written in that Book which should be our only guide, “Fear God,” is immediately followed by these words—“Honour the King !”

Before we proceed further we must venture a word or two on that party who, while they profess themselves *Reformers*, better deserve the appellation more generally awarded to them—*Destructives*. We allude to those who advocate annual or triennial parliaments, vote by ballot, with universal or household suffrage. On these points, for the present, we say nothing, excepting that, generally, they who hold these opinions advocate measures which could only tend to the destruction of the Church. To destroy the Church would be to strike away the foundation-stone whereon the religion of Christian Dissenters rests ; if one fall, so must the other. A “cold-hearted heresy,” like the Unitarian, might obtain for a time ; or the Church of Rome might endeavour to enlighten the nation with her candles—to please it with the tinkling of her bells—to amuse it with the mummery of her public services ; but even that would fail, and only Infidelity would then have place. Such is the end the *Destructives* would bring about.

We pass on to the questions more immediately at issue between *Churchmen* and *Dissenters*. In doing so we must not be considered as addressing those thoughtless, inconsiderate ones, who, whenever it may serve their purpose, make up a majority against the more sober and thinking part of the community by leaguering themselves with the most abandoned of the human race; who scruple not to join hand in hand with the blasphemer, the infidel, the Sabbath-breaker, the keeper of harlots, or the supporter of gaming-houses: to such we, as mortals, despair of addressing ourselves; they are beyond the sound of our voice; and with our prayers we must leave them in the hands of a just, a holy, and a merciful God.

There are yet certain things which a large and respectable body of the Dissenters call "*Grievances*," and which they desire to see removed. Let them not, however, class among these, "admission to the Universities:" they who object to the constitution of the Establishment—they who have withdrawn themselves from her on doctrinal grounds—can surely have no claim to share in the instruction which that Church, as a Church, bestows on those who in after life are to be the pastors of her flocks, the spiritual guides of her people?

Should the Dissenters consider that inertness, on their part, might be construed into carelessness, then let them come forward, with loyal addresses to the Throne and the Parliament, stating in *respectful* language, what they would have. Let them declare that they are not inimical to a Church whose existence in connexion with the State is the best charter for their own; let them resolutely set their faces against all crafty and designing partizans and politicians; let "Loyalty to our Queen"—"Attachment to our Constitution"—"The preservation of rights, civil and political," be their mottoes.

"Follow not the multitude to do evil!" is a motto which should have as much weight and authority with Christians now as when it was first uttered. Let us not be misunderstood: it does not follow that the most numerous party in any question is the "multitude" whom we ought not to follow; else would there be no truth in the declaration, "in the multitude of counsellors there is wisdom." But when we hear of threats and intimidation—when, as in Ireland, we have a "death's head and cross-bones" at the door of every one who acts contrary to the wishes of some great mischief-maker—when force, not argument, is the order of the day—then that multitude follow not; and if you ask us why, we think we have already said sufficient to show that only misery in its utmost extent can be the consequence. But it should ever be borne in mind, that this very anarchy and confusion is the sole object at which some *Dissenters* aim: they, we know, exclaim loudly against the charge, but their noise resembles more the clashing and the fury of the battle-field, than of men seeking after truth for the truth's sake: they want equality, and they thus want an impossibility. All men have not an equal degree of wisdom; the Bible tells us of rulers and judges to whom we are to submit ourselves, as we have already had occasion to quote; then there are ministers of God, for whom, if all were equal, there were no need, for then all would be instructors without there being any students under them; the authority of a parent would be as an idle dream! But we refrain: the merest babe may almost see the absurdity of such a notion; yes, and it does see it—for where does it cling to in the moment of danger and of fear? To that bosom whence it has

already received both nourishment and protection. Once more we say, go not with that multitude.

Not to Dissenters only, however, would we address a word of exhortation at the present important period of our history, but to Churchmen, and Christians of every denomination. Now is the time for you to prove, by your conduct, your attachment to the constitution and your desire for peace. Will you be ungrateful to that God under whose kind and overruling providence we have enjoyed privileges far beyond any other country on the globe? Pause ere you lend your assistance to those whose cry, in spirit at least, is—"Raze it, Raze it, even to the foundations thereof!"

We must not, however, conclude our observations on this subject without briefly taking some notice of that one which in the outset of this paper we professed to lay aside. We would remind all whom we have been just addressing, that all the constitutional privileges and religious advantages which we have been calling on them to support are, in fact and at best, but secondary objects; the primary one is the salvation of the soul. God, however, works by means, and we should continually strive to increase the number of those means and to add to their efficiency. Let the hope and the desire of salvation occupy your first thoughts, and the blessing of our Almighty Father in earthly matters shall assuredly follow. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

CLERICAL INCONSISTENCIES.

It is not unfrequently urged, as an argument in favour of Dissent; or rather, dissenters, in palliation of their unhallowed proceedings, plead that the authorised Ministers of our Church do not act consistently with their sacred profession—granting this to be partially the case, as it is amongst the dissenters themselves, and to a much greater extent, does it furnish these separatists with a plausible excuse, or is heresy justifiable on such a plea? Certainly not! for independently of the fact, that dissenting teachers are proportionably much worse: dissent from the Church is itself unchristian and unwarrantable, as well on rational as scriptural grounds.

Weakness is the inevitable result of division; whilst, on the other hand, the only real safeguard of any institution, civil, political, or religious, consists in the firmness, the decision, and above all, the unity of its supporters. Union will compensate for deficiency of numbers: by the loss of this the system best calculated to endure, is deprived of its strongest barrier against attack. The war of opinion is not only the most fiercely contested, but the most fatal in its consequences. Nothing can be conceived more injurious, not only to social order, but to the spiritual welfare of a nation, than the tumults of jarring sectaries, when every disinterested impulse is lost in the rage of ambitious rivalry, and zeal for the common good is sunk in that of self-aggrandisement. Yet it is a painful consideration, that from the earliest times such lamentable disunion should have existed in the Church, originating in heresies at once dishonourable to the Christian profession, and contrary to the spirit of our holy religion. So many contentions have arisen upon doctrinal points, and so many religious controversies have agitated the world, that theological acrimony has become almost proverbial. Bigotry has

woven in the loom of superstition a dark mantle of horrors, and dyed it deep in martyrs' blood at the accursed altars of persecution. The sword of war has been unsheathed at the call of zeal, as well as at the promptings of ambition. The crusades were not the first example of religious enthusiasm tracing her steps in blood, leaving desolation on her path, arming man against his brother, and sacrificing her thousands at her unholy shrine. Even the annals of paganism furnish us with instances when, under the specious name of a sacred war, interested men could, by inflaming the passions of their dupes, further their own unjustifiable designs against the liberties of each other, and set nations in a flame. The darkest page of history is that on which the Romish Church has engraven with a pen of iron the sufferings and martyrdom of those saints who refused to bow the neck to papal domination; and shrunk back with holy indignation from its awful superstition. Religious discord has furnished infidelity with the strongest weapon of aggression, which its deluded votaries have not failed to wield with satanic energy, and too often with effect. The enemies of all revelation have ever exulted in such degeneracy; they have observed this want of unanimity, these irreconcilable feuds, and inveteracy of dissension, and referring to a wrong cause, esteemed them rather the consequences of an unsound religion, than the unruly passions of religious professors. Hence have they taken occasion to enforce their blasphemous errors, and confirmed themselves irremediably in their atheistical delusions. But whoever has studied the records of inspiration, must feel convinced that they inculcate a spirit so very different to what many discover in their practice and betray by their actions, as to render it extremely doubtful whether such be really influenced by the pure precepts of the gospel dispensation. The Christian faith is directly opposed, both in principle and practice, to the contentions, the mutual abuse, and that bitter hatred of sound doctrine, so painfully conspicuous in the present century. Trivial points of difference, when viewed through the magnifying medium of discontent and dissatisfaction, swell into blasphemous errors and unscriptural tenets. Misrepresentation is ever at hand to give a false colouring to the picture—to throw beauties into the shade, and show defects in the strongest possible light. Bigotry has taken the place of charity. Calm censure is exchanged for intemperate railing. Argument has degenerated into sophistry. Men appeal to the passions rather than to reason—to the unruly wills of their own corrupt hearts, rather than to revelation. Even arguing on the lowest grounds of moral expediency, separation is highly impolitic; but when the everlasting value of the privileges relinquished is considered, that unfaithfulness becomes doubly sinful, and in direct violation of the laws of God, which would open a door for the enemies of the truth to trample down the Christian vineyard: which, by attaching undue importance to points often misunderstood, oftener non-essential, would sully the purity, dissolve the unity, and sap the very foundations of the Church. It would be the height of folly to abandon a temporal good on frivolous pretexts: much more than our spiritual welfare, and even our eternal salvation. We would not, however, have it imagined from the foregoing remarks, that we consider the points at present at issue between dissenters and the Establishment as trivial or unimportant; we feel and acknowledge their vital importance; still we declare that many of the arguments used in favour of nonconformity are not only inadmissible on rational grounds, but contemptible as the fretful repinings of discontent, childish in their origin, absurd in their continuance. Dissenters of the olden time could bring an innocent monarch to the block, because their *RADE* (*hoc sentio* ..

derivata) would not stoop to receive the consecrated demerits of the eucharist in an humble posture of adoration to its divine Institutor, because their sensitive imaginations conceived the acknowledgment of Christ's divinity in the creed, a little, if anything better than an idolatrous relic of popery:—or because the ghost of a surplice or lawn sleeves haunted their “tender consciences” with apprehensions of papal domination, the ceremonial pomp, and gilded formalism of Rome. And modern dissenters, in the plenitude of ancestral imitation, building up an unwieldy structure on a weak and insecure foundation, abjure all the blessings, the privileges of a venerated Establishment, on the comparatively unavailing plea of the incapacity, or the religious darkness of its officiating Ministers. The heresiarch Wesley, taking advantage of the supineness existing among the Clergy to further his own ambitious views, arrogantly presumed that under the holy auspices of himself and followers, they would become evangelized and regenerate! Nor have his emulators in schism yet ceased to urge the same in their vindication. Pitiably arrogance! Well did Solomon say of such, “Through desire a man having separated himself, seeketh to intermeddle with all wisdom.” We propose then,—First, to examine the grounds of this complaint. Second, to consider how far it justifies Dissent. Third, to take a view of the several remedies.

First, nothing can be more absurd than to condemn any system from partial failure: or to involve the many for the follies of the few in indiscriminate and unlimited censure. The slander has been so maliciously propagated of late, that the Clergy of our Church are immoral in their lives, luxurious in their habits, and incompetent for their office; that in the ribaldry of the times, Ecclesiastical dignitaries have been the jest-marks at which every itinerant demagogue or preacher has thought himself authorised to throw the profane gibe, or the contumelious invective. Such attacks have always been applauded by the multitude, who are ever ready to degrade their superiors, and lay merit in the dust. Iniminations against Church tyranny or Church immorality, are the surest passports to favour, as well with the rabble without, as the conventicle within, especially if delivered with an air of confidence, or hypocritical sanctity. Yet no innuendos can be more utterly false, no calumny more atrocious, than that which would fix the charge of moral depravity on a body of men eminent (with a few partial exceptions) for their piety, their learning, their fortitude in the hour of trial, and zeal in the sacred cause of religion. In how many a village of our isle, where the parish Church rears its “heaven directed spire,” is Gray's exquisite description realized in the person of its apostolical priest—one of that reviled sacerdotal order, who, for the paltry pittance of “forty pounds a year,” but with the sure prospect of a crown of life in a blessed immortality, devote their whole mental and bodily energies to the spiritual improvement of their flocks. Our adversaries may taunt us with the opprobrious epithets of “sporting parson,” or “fat vicar;” but we toss them back with holy scorn the foul imputation, and bid them when they would reckon up the emmisaries of our Establishment—go number the countless sand! We oppose the glorious triumvirate of martyrs, to their Foxes, their Brownes, and their Wesleys. We look to the vast phalanx of talent arrayed on our side in the bright armour of truth, and the eye of faith quails not at the threatening aspect of the times. These are the men who have upheld the Christian dignity of our country—who have stemmed the downward tide of corruption—and fed the flickering flame of zeal which still lingers fitfully in our land,—a flame, which, were the Church deprived of her temporal ally, and crippled in her energies by the machinations of foes who work her downfall, would sink in darkness, and a long night

of irreligion succeed moral and intellectual gloom. This is not mere idle declamation, or the fervid outpourings of an enthusiastic yet misplaced attachment, but the dictates of truth and soberness—the promptings of that chastened spirit of zeal which is called forth in defence of the most sacred and inviolable privileges which stimulate to resist innovation when attended with danger, or even the precursor of ruin—which animates the breast of every true-hearted Englishman when the altar of his God is menaced with pollution—it is a tribute of gratitude to the holy champions of our common faith—men whom the factious rumour has belied, and set the bloodhounds of slander on their track, howling like fiends for their benefited prey. Allowing that the finger of defamation may sometimes point out a real instance of exceptionable, or perhaps immoral character among the ordained Ministers of Episcopacy, does that in reality impugn the excellence of the system? Is our institution evil and radically unsound, because some of its supporters happen to derogate from its dignity by their own conduct as individuals? Assuredly not, any more than the mal-administration of the laws would be a proof of their inefficiency. A Minister of the Gospel is indeed amenable to temporal judgment, but he is still more properly answerable to his God for offences which do not come within the cognizance of the civil jurisdiction. We do not assert the infallibility of our Church, but it certainly appears unnecessary to attach so peculiar a sanctity to the ministerial office, as to make it consist in a perfect abstraction from all temporal pursuits, and a kind of conventual seclusion from the world. True piety ought not to bloom unseen in the shade; nor, on the other hand, does an apparent laxity of discipline always argue the absence of vital religion in the soul. But let us not be misunderstood: we are not the advocates of corruption, as our adversaries would fondly stigmatise those whose example we glory in imitating. Those fulsome professions which, under the impress of hypocrisy, pass current in the present day, candour and the touch-stone of sincerity pronounce a forgery—a base counterfeit of the Christian character. Practice and Profession have dissolved partnership, and the latter, under the patronage of pseudo-liberality, usurps “the uppermost seats in the synagogue,” and with honey-dropp’d phrase and oily doctrine “leads captive the hearts of the simple.” Return! return! O sincerity! to the many thousands of Britain! We confess that many in the attempt to avoid a fanatical strictness of demeanour, fall into the opposite extreme; and by an affected unconcern in matters of eternal import, give occasion to the invidious censure or the irreligious jest. Such conduct, we allow, is exceedingly blameable, and the motive mistaken; but our dissenting opponents are the secret cause, who, by their own contempt and habitual disregard of the Christian dictates, bring their professional religion in disrepute, and make the form of godliness appear the degraded companion of hypocrisy. So it was at the restoration; general licentiousness, and universal relaxation of manners succeeded the gloomy austerities and ascetic formalism of the commonwealth. It was a natural though a sinful consequence! Again, our Established Clergy are accused of irregular and often immoral lives. Truth obliges us to confess that such instances are not unfrequently observed; still we will not admit, nor indeed do we believe that these irregularities and indecencies exist to the extent our adversaries declare. We are as disgusted, and feel as much honest indignation at guilt, especially when perpetrated under a clerical garb, as any stiff non-conformist, who proudly traces his lineal descent from the Cromwellian faction; but we tell him that no such example can be urged in justification of *SCHISM*. This leads us to the second part of the subject; which shall be given in our next number.

INFANTINE BAPTISM IN THE CHURCH OF ENGLAND.

WE have been induced to notice a tract on the subject of Baptism,* because it is the only one which we have had an opportunity of seeing, for a short time, of those which some over-zealous females in the eastern vicinity of the Metropolis are assiduously introducing into the houses of the members of the Established Church, with a view of detaching the inmates from her communion. We have reason to fear that the same plan is in operation in some of the Sunday schools.

The tract is written with moderation, and is very specious. It condenses, in a small space, the principal objections which the Baptists have made against our practice. The exclusive source from which the arguments are affected to be drawn is the New Testament; and the writings of the fathers, ecclesiastical documents, and customs, are rejected, as unconnected with the enquiry. Here Mr. Craps has acted warily, but unjustly; for he must be assured that their evidence is against him. It is obvious to every rational person, that the statements of those who lived near to the primitive times must be far more worthy of credit than the statements of the moderns. As we, however, regard the authority of the early fathers on this point, but at the same time will meet him, without their aid, on his own ground, we shall content ourselves with referring our readers to Wall's excellent work on Baptism, where the ecclesiastical testimony is preserved; in fact, the passages which we might additionally quote, would only be confirmatory of those which are there produced.

Not contented with allowing the New Testament to be the exclusive authority for the mode of administering the rite, it is clear that Mr. Craps expects us to understand it, as he understands it, from which we shall shew abundant reason for dissenting. Because the New Testament does not, *totidem verbis*, avouch our practice, it is inconsequentially assumed that it is opposed to it: on the other hand, we affirm, that it distinctly *implies* infantine baptism, and that even if it afforded no hint upon the subject, it would be most illogical to argue from its silence to the impropriety of the custom.

A critical theologian, remembering that children, by circumcision, were admitted, on the eighth day, by a positive Divine command, into the covenant struck with Abraham, ere he ventured to affirm that infantine baptism was contrary to the Divine will, would require as positive a prohibition of it from the same exalted authority, more especially, as Circumcision and Baptism were typically connected. He would infer, from the absence of such a prohibition, that Christ intended children to be admitted into the new covenant, in the infantine state; and ere he would admit the contrary to be proved, would expect a satisfactory reason, why neither Christ, nor his Apostles, in their writings, treating of Baptism, left not an injunction to determine the cessation of this as a legal age of incorporation into the Church.

The author of the tract states, that infants could not have been the subjects of baptism, because St. John baptized "such as confessed their sins," Matt. iii. 1, 6, Mark i. 5. This restricted version the Greek text will not bear: and whilst we admit that infants could not have confessed their sins, we deny the words to be capable of constituting premises for

* A concise view of Baptism. By John Craps.

the inference which has been drawn from them. If we even supposed the majority of those who flocked to the Jordan to have attained the years of adolescence, it will not follow that *all* in the congregated throng were adults: the words, therefore, can become no authority against the existing practice. It is, however, preposterous to imagine, that there were not children among the multitude; and it requires a great exertion of fancy to suppose this concourse differently composed from all others. The words in the original are, certainly, inclusive of every gradation of age; and the argument which is hazarded on "*confessing their sins*," demands the article to be added to the Greek, ere it can be valid. That the passage in St. Matthew applied indiscriminately to the whole assembly, we have the authority of St. Mark, who adds, that *all* were baptized.

In inquiries of this nature, it is necessary deeply to study the idiom of the writers; and we fearlessly maintain that the New Testament cannot be criticised without a knowledge of the old Hebrew, and of the dialect which was spoken in Palestine in our Saviour's time. On the principle of criticism which Mr. Craps has adopted, taking the preceding verse in St. Matthew, and the whole verse in St. Mark, as our guides, we might equally assert, that although we read of impenitent Pharisees and Sadducees, and unbelieving Jews, the inhabitants of Jerusalem, of all Judæa, and of all the region round about the Jordan, confessed their sins and were baptized. Were we thus to interpret the narrative, as we might on Mr. Craps' principle, would he be sufficiently hardy to affirm, that these places were without infants and children? If he should admit their existence, how can he avoid the inference, that these infants and children were baptized? But, although we will not resort to such a disingenuous argument, we affirm, that it is absolutely incredible, that the multitude should have been devoid of children. As the evangelists, however, by this full statement, merely implied that the multitude was composed of people from these places, so, by the same style of idiom, where the multitude are recorded to have confessed* their sins, it will not follow, as an inference, that the infants, who could not confess their sins, were not baptised, any more than it will follow, that we must literally understand that the *collective* inhabitants of Jerusalem and these places were received on this occasion among the disciples of the Baptist, which the subsequent history of the Jews, in the Life of Christ, most fully disproves. The evangelists wrote according to the customary style of the Hebrews, and their meaning must not be distorted by modern interpretations.

Another very curious argument urged against infantine baptism is, that Christ was not baptized in his infancy, but when he began to be about thirty years of age. Yet, as he was circumcised on the eighth day, according to the requisition of the existing and then stringent economy, the principle of infantine admission into the covenant was observed with respect to him; and it would have been exceedingly strange, if he had entered into the covenant by a rite which did not then exist: for the baptism required at the admission of the proselyte had certain characteristical distinctions from that which was administered by St. John. Accordingly, when he was baptized in the Jordan, he was about (*ὥσει*) thirty

* This expression, *without the article*, suggests the notion of a Liturgical form used by the multitude, many suited to such an occasion still existing in the Jewish Liturgies,

years of age, shortly after the period of John's manifestation; but, independently of this, there were other reasons which rendered this the eligible period for his baptism. First, this was the statutable age of the ministry, before which the Jews would not have acknowledged him, as a reformer and teacher sent from God: secondly, having attained that age, as he intended baptism to become a sacrament in his Church, he confirmed *then* the institution by his own example, and was duly inaugurated by his precursor into his office. If then, the sort of baptism which Christ sanctioned and ordained in his Church (for the earlier Jewish baptisms are distinct considerations) existed not till John, emerging from his eremetical seclusion, baptized the multitude in the Jordan, how possibly can an argument be founded against infantine baptism, because Christ was not baptized in his infancy?

An allegation, still more extraordinary, follows this pseudo-argument, respecting the twelve disciples. We are informed by this writer, on the authority of John iii. 22, that they were baptized by Christ: we have inspected the passage, and think very differently. To render this an historical fact, *αὐτοῖς* must be supplied after *Ἰησοῦν*, and we are of opinion, that on so important a point, such an ellipsis would not have occurred. The meaning is decidedly general, and has no allusion to Christ baptizing his disciples. It is clear from the two first verses of the next chapter, that he did not administer baptism; and that the expression must be explained by his disciples having baptized in his name. Strange, therefore, is this observation: "we do not read of his baptizing any but disciples, and these could not be infants; for he says, whosoever doth not bear his cross, and come after me, cannot be my disciple!" We perfectly agree with Mr. Craps, that the full-grown disciples could not have been *infants*; but his odd remark seems to require that they should have been restored to infancy on the occasion, if infant baptism be true. It is very easy of solution, why infantine baptism is not particularly recorded in the New Testament; for the evangelists, where they individualized, were occupied in detailing the most striking instances, and where they wrote of whole households and multitudes, included those of every age belonging to those households and multitudes in their narratives. From the case of little children having been brought to Christ, Mr. Craps allows no argument in favour of infantine baptism to be drawn: but here he is mistaken. It is not, indeed, stated, that those children had been received by baptism into Christ's flock: nevertheless, two things are certain; the one, that they were infants, or scarcely more than infants, since Christ took them in his arms: the other, that these infants, as St. Luke calls them, were brought for the purpose of a religious act. For although their age disproves the idea that they were brought to receive a rite answering to the Bar Mitzveh, or Son of the Precept, still, every one versed in Hebrew and early Christian customs must, in the imposition of hands, discern a religious office. Consequently, Christ, having rebuked those who would have kept them back—having taken them in his arms, laid his hands upon them and blessed them—having, moreover, declared, that of such is the kingdom of heaven,—it is in the highest degree improbable, both from his act and that of those who brought them, that they should not have received the ordinance of baptism. The opposite idea is certainly encumbered with considerable

difficulties. For, if baptism be the ordained mean of coming to Christ, and if Christ desired that infants (*βρέφη*, Luke xviii. 15) should be suffered to come to him, on what plea can infantine baptism be refused?

The various other texts quoted are as faultily applied. Thus the attempt to disprove the baptism of infants, when whole households were admitted to the rite, because they are said to *have believed*, which could not have been predicated of *infants*, amounts to a denial of the inclusion of particulars in generals. It would have been remarkable, if the families of Stephanus, Caius, and others, had been entirely composed of adults; and it would be incredible, that such should have been the case in every family which the apostles baptized. But, if Mr. Orps be right, we must come to this unparalleled conclusion. Nothing, however, is more common, than for the sacred writers thus to express themselves; for such was the language of their day. If, then, the heads and adults of these families *believed* and engaged to follow the Christian profession, the custom of the times would induce them to pledge themselves to the education of the whole family, inclusive of infants, in the same faith; and a Jewish or Hellenistic writer would record such a pledge by stating, that such, with all their households, *believed*. David, alluding to this custom, says, "As for me and all my house, we will serve the Lord," which was an engagement to that effect on his part; and to this custom there were many parallels among the Gentiles. Consequently, all the members of these households, collectively, were baptized—whether or not they contained infants, we refer to common sense.

We have now arrived at the much worn argument, that baptism means *immersion*, and that *βάπτω* and *βαπτίζω* signify to *dip* or *immerse*. No one, indeed, can critically dispute, that such is the meaning of the words in pure Greek; but whether they may have had a wider sense in the Hellenistic dialect—the dialect in which the New Testament is written—is another affair. *Tabal* is the most common term for these verbs in Hebrew, which certainly means the same; but, as it is allied to the Arabic *Tafala*, (as we may see in the native Arabic Lexica, under the word *Tubalon*), which implies to *sprinkle* or *disperse*, we may as critically suppose that this sense was also in the Hebrew *Tabal*, when the Hebrew was a spoken language. And in judging of the force of Greek words in the New Testament, we must consider what was the Hebrew term present to the minds of the writers. This idea is strengthened by the circumstance of *βάπτω* standing in the Septuagint, in Dan. iv. 30, 23, for the Chaldee term *tebaa*, the cognate to which, in Arabic, is continually applied to Christian baptism. In our version the verses are Dan. iv. 33, v. 21. Now, as it is scarcely possible for any one to say that Nebuchadnezzar was baptized with the dew of heaven, in the sense of *immersion*, since the dew fell on him; and as he could not have immersed himself in the dew, it is very certain that *βάπτω*, in this dialect, had a wider signification. Thus, as we proceed, we shall be able to justify affusion or sprinkling.

We grant that immersion was administered in the Jordan: for immersion is still practised in hot countries, and was enjoined by legislators who had no connexion with the Hebrews. But what would be salubrious in hot regions, would be often injurious in cold; and we may remark, that many of the Divine institutions had respect to the health. Thus,

swines' flesh was forbidden, because it occasioned leprosy: thus circumcision was selected as the outward mark of the covenant, because, as Michaelis has shewn, on incontrovertible authority, it was in those climates conducive to health, in a manner which we are not required to explain; and, for the same reason, immersion was practised in the East.

But, if immersion was practised on account of climate, it is not imperative that baptism should be administered in this way alone, and as the apostle Paul shewed its object to be purification of mind, whether it be received by immersion, affusion, or sprinkling, that object will be equally realized. Mr. Craps has insisted on immersion, from the typical import of the passage of the Israelites through the Red Sea, where he has the misfortune, in vindicating one part of his creed, to destroy the other: since, as the Israelites were accompanied in this passage by their little ones, they were as much immersed as the adults. On the same principle, as some of the legal affusions and sprinklings were typical of baptism, the analogy between type and anti-type will sanction affusion and sprinkling in baptism. Indeed, if in the one sacrament a part be accounted sufficient and equal in efficacy to the whole, we see not why the case should not be the same in the other.

It is further argued, that our Lord called his sufferings a baptism, because "he was about to sink into the deep waters of Divine justice for man's redemption." But such a reason nowhere appears; and, if different parts of Scripture can be brought together in this way, many things repugnant to the Scriptures may be proved from such an unconnected juxta-position of their passages. We shall not here stay to illustrate the cup and the baptism, of which our Saviour spoke, Matt. xx. 22, 23, Luke xii. 50), from the phraseology of the times, but, will simply state, that, whilst the crucifixion can by no ingenuity be compared to an immersion, the apostle Paul, alluding to it, speaks of the *sprinkling* of the blood of Christ.

It is also urged, that the baptism of the Holy Ghost was an emblematical immersion, not a sprinkling: for, *all* the house was *filled* with the sound, as of a mighty rushing wind. For the reason which we have given respecting Nebuchadnezzar and the dew of heaven, it is impossible that this can be correctly denominated an *immersion*: it could not have been such in any way. A more happy term might have been selected, in *affusion*: but that was contrary to the writer's scope. The impropriety of pressing this event into the argument, is manifest; for those who subsequently received the Holy Ghost, by imposition of hands, could not, in any sense, be said to have been *immersed*, which would be necessary to the validity of the opinion. To this instance, therefore, as to the crucifixion, we perceive, that baptism is applied where *immersion* could not have occurred, which corroborates our former remark, as to the extended uses of the word.

We trust, that these observations will also suffice to rebut the insinuation, that we have changed a Divine ordinance:* the Fathers, whom Mr. Craps has disingenuously rejected, would easily refute it. We

* In cases of clinical baptism, which must have occurred in the first ages, with converts made at the point of death, *immersion* could not have been practised; and what must have been practised on such occasions will prove, that we have not changed a Divine ordinance.

also hope, that from the New Testament we have shewn the errors of his criticisms. The charge, indeed, of changing the Divine ordinance, will, in our opinion, rather tell against those who have abandoned the ancient forms of the Church. What would Mr. Craps say, if, as he so strongly insists on immersion as the only mode of baptism, we should object to the members of his persuasion, that they do not partake of the Sacrament, as Christ partook of the last supper, in connexion with the ceremonies of the Paschal Lamb? If, then, he insists that we are guilty of change, he, also, is not guiltless of it. But it is time to abandon controversial subjects, with the remark, that as the Dissenters often quote respecting us, that the *letter* killeth, but that the *spirit* giveth life; in this pertinacious discussion, the Baptists appear to discard the *spirit*, and adhere to what they conceive to be the *letter*.

THE CHURCH OF ENGLAND INDEPENDENT OF THE CHURCH OF ROME IN ALL AGES.

[Concluded from page 263]

No doubt we shall be accused by some for selecting in the before quoted extracts the most orthodox sentences out of the writings of our ancestors, without noticing their errors. We freely admit that some of their compositions are tinged with erroneous ideas; but when we see how correct they were generally upon the most important doctrines of the gospel, we cannot suppose that they attached any real belief to those extravagances. It is not to be wondered at that shades of errors are discernible in their writings, for when the papists had intruded into the Churches of Wales, it was impossible that their superstitious should not have in some degree affected the common people. But if we meet with any Protestant doctrine in their composition, it is enough to satisfy us that the spirit of the Ancient British Church was not extinct among them. Such was the spiritual darkness of those days, that the poor Welsh could never have ascertained or promulgated the evangelical truths contained in their writings, had they not kept themselves throughout as a distinct Church. When we reflect that the Romish party made no attempt to subject them to martyrdom, notwithstanding their unequivocal exclamations against popery, we infer that the hold of Protestantism in Wales was not inconsiderable. Indeed that eminent Welsh clergyman, John Kent, appears to have protested no less earnestly against popery, between the years 1420 and 1470, than Martin Luther did a century later; yet, notwithstanding his clerical function, no cognizance was taken of his conduct. His enemies doubtlessly feared the people, for all held John as a prophet. His views of the atonement were clear—

"There is no strength which belongs
To the soul of man, but God.
Jesus, according to the law of Moses,
At a ransoming hour, redeemed us on the tree."

He repudiated the notion of purgatory, and looked upon death as putting a final period to the day of grace—

"For the sins and transgression
Committed by man in his life time,
It will be too late in the awful day,
As I live, to repent."

His bold exposure of the scandalous precepts and practices of the papists may be learned from the following poem:—

"The priests and the monks are indignant,
Still grievous, the impose heavy burdens,
Thou, with thy foolish black leathern apron,
Evidently flattering, didst declare
That they could not have
The portals of heaven open!
But I am told, if many are to be believed,

That they will have them open.
I have heard that powerful money
Will violently force God. [advantage,
Lo, every one of them without regularity or
Leads a very worthless life with his concubine.]
Yet he says that his excellent prayer
Will find its way to the heavenly region."

But I, from my learning and reason,
And from the tenor of the sacred Scriptures,
Am most truly informed [saints,
As to the regular conduct of David, the best of
And a worthy gift to the people,
That he never drank wine at prayer;
Nor wore a splendidly fine robe,
But a coat of horse hair;
Nor filled the goblet with a merry noise,
Nor lived with a harlot. [law
I know the beautifully expressed and delightful
Of the Father, and the Son; it contains sweet
words.

They think of going in numbers to heaven,
By neglecting that law!
I am diligent during the time of visitation,
I observe their impositions, let them consider,
That not from *feasts* where falsehoods are
A man shall go to blissful heaven! [uttered,
They steer their course too haughtily,

In the same manner, the before mentioned Griffith ap Ieuan ap Llewelyn Fychan, although a man of influential character, and having his residence near St. Asaph, was suffered unrestrained to disseminate his Protestant principles amongst his neighbours in the following strain:—

“Of what benefit to the world was that error?
It was an error of which the people were conscious.

Living in a state of blindness without the faith;
It was a great error, not to mention lesser ones!
What will it benefit the most careless,
To be blind whilst the world is good? [body,
Not foolishly blind as to the usual organs of the
But blind from a corrupt understanding.
This was the kind of blindness which prevailed,
Preferring images to the ancient God,
Willingly neglecting the living God,
Magnifying the devil, the great tempter,
And on our knees paying that adoration
To a frail image, which should be offered to
Offering at the well of St. Whiffred; [Christ,
This faith is horrid and detestable.
We offered also to St. Eilian, [deed!
And the cross at Chester, which was a very vain
Thus, with irksome credulity,
We tempted the Lord—a sad thing!

It is presumption, God will come in his wrath,
When the day of judgement arrives,
And when punishment is awarded to sin and transgression.

Because of their law suits and great broils
The judgement of wrath will come.
Every party that is turbulent will be destroyed,
Before the face of the true King.
A shaven mendicant friar cannot then,
Nor any one man depend on another,
In spite of worldly rewards and possessions,
In spite of worldly goods, the man will go to
As a principal bard, [hell!
I have tried all in the world;
I have easily tried lords,
Poor and rich likewise;
But not one of them have I found true;
There is only one sincere Friend!
Not for any body has Jesus broken off
His holy friendship with his numerous people.”

Let us reflect, and be ashamed,
That we have so foolishly departed from the
faith. [apostles,

But, with regard to the godly faith of the
The bountiful God loved it.
Let us then, all the baptized world,
Turn respectfully to that same faith.
And let us lay aside
Offensive candles and images,
And the tapers and the psalters,
And the beads made of brittle material.
Let us with love and devotion,
Worship the blessed Person.
We have committed too many sins,
Let us invoke the assistance of God to have
A golden headed angel, [them washed away.
Or a multitude of saints cannot be of any benefit
Nor can any living being [to us,
Succour us on our way to heaven;
None, except one with his sacrifice,
Who has given us grace and strength.”

We shall here add two prayers that were used in Wales in the beginning of the fifteenth century, in which the second Person of the blessed Trinity is immediately addressed, according to the manner of the earliest Christians. The petitions are simple and fervent, not dissimilar to that portion of the venerable Litany of our Church: “By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial: Good Lord deliver us.”

PRAYERS TO CHRIST.

I.

“O Jesu, who art the true liberty of the angels of the highest Paradise, remember the sorrows which thou didst suffer, when all thine enemies, like savage lions, stood around thee, reviling, buffeting thee, and spitting in thy face, shamefully entreating thee in many ways, by word and deed: O Lord Jesus Christ, for the sake of many sufferings inflicted on thee by thine enemies, deliver me, I beseech thee, from mine enemies, visible and invisible, and keep me under the shadow of thy wings, that so I may obtain protection and eternal salvation. Amen.”

II.

“O Jesu, the only Son of the Father most high, and the image of his existence, remember how lowly thou wast, when thou saidst, ‘Father, into thy hands I commend my spirit!’ and that though thou wast pure, yet was thine heart wholly broken, when with a loud cry, thou didst pre-

claim the mystery of thy grace (*It is finished!*); that thou didst redeem us by thy death; blessed Lord Jesus, I beseech thee, by the bitterness of thy death, as thou art the great King of heaven and earth, so guide me safely, that I may resist my three enemies, the devil, the world, and the flesh; and grant that I may live to thee, and be dead to them; and take thou my spirit into thy protection, that so at my last hour I may attain to joy eternal. Amen." (1)

The testimonies above adduced are sufficient to prove that the candlestick of the Church of Wales was not removed when almost every other Church felt the darkness of popery; and that she kept herself independent and protestant, as well in doctrine and external character, throughout every age of her existence.

It is probable that the principal means, under the blessing of heaven, to preserve that protestant spirit amongst our ancestors, were the native bards. The chief study of the primitive bards was to attain wisdom, and discover the realities of things, in conformity with the maxim, "To believe nothing, and to believe every thing," that is, to believe every thing supported by reason and proof, and nothing without. Accordingly, they, on seeing how erroneous and absurd the popish religion was, loudly and fearlessly exclaimed against its corruptions, agreeably to another maxim of theirs, "The truth against the world." This spirit is conspicuous in their compositions from Taliesin down to the time of the reformation. It was the tyrannical conduct of the popish priests that made the chief bard designate them "*Romish wolves*."

And Merddin describes the ungodly character of the monks thus, "*The lying, gluttonous, and wicked monks*."

Some of the Triads also, which were very popular with the bards, as containing the substance of their creed, prove in what an odious light they held the papists at all times; as

"There are three persons, and woe be to whoever shall get within their grasp; a confessor that is a grey friar, a usurer, and a churlish landlord."

"There are three things of which a man may as well get little as much; the *Sacramental bread*, the *protection of the relics*, and the gifts of an arrant miser." (2)

From this latter Triad it would appear that the bards denied the doctrine of transubstantiation in the eucharist, for the *sacramental bread* here is not styled the *body of Christ*, although bread *after consecration*, ready to be received by the communicant, is evidently meant. It is neither improbable that they rejected the idea that the elements *ex opere operato* imparted grace to the receiver, or they would hardly have maintained that "a man may as well get little as much" of it.

We have stated before that Owen Glyndwr burnt the Cathedral Churches of Bangor and St. Asaph, and demolished several of the popish monasteries in Wales. To such hostile attacks he was doubtlessly instigated by the bards who daily thronged his court. It was the songs of these that urged the native mountaineers to enlist under the banner of their countryman, and taught them to direct their arms against the Romish institutions, not only as the worst ecclesiastical evil in their land, but also as the greatest encroachment upon their national independence. And, indeed, so they were. It was under the protection of the English that the popish monks subsisted in Wales. They never established their societies but within reach of English influence, and we may reasonably suppose that they would contribute their utmost towards reducing the Welsh under the dominion of the English, both by way of a return for their patron's good wishes, and with a view to gain greater liberty for the exercise of their own religion.

Such was the influential power of the bards in keeping alive the spirit of independence, as well in the Church as in the State, that Edward I., King of England, for the furtherance of his designs, deemed it politic to extirpate the whole order from the country. His inhuman decree continued in force, in all its rigour, down to the close of Henry IV.'s reign.

When the Church of Wales had thus nobly resisted the encroachment of popery, both on her discipline and doctrine, down to the reign of Henry VIII., an event then occurred which facilitated a general reformation. The English were at length tired of bearing the galling yoke of popery, and only waited a favourable opportunity to unite with the Welsh in totally discarding all connexion with the

(1) Hales's Essay, p. 420. (2) Myf. Arch. v. iii. Triads.

Church of Rome. Such an opportunity presented itself in the quarrel that broke out between the king and the pope. Accordingly, the bishops and clergy decided that "the Bishop of Rome hath no jurisdiction in this realm of England." The rulers of the Church of England and Wales possessed a right and authority to abolish such usurping supremacy, for it never had been established by a general synod as before observed. When the Church of Britain had thus renounced all foreign interference, she recovered her ancient rights and privileges, which she had enjoyed for a considerable time before popery ever visited the island. The reformers did not separate from the Church of Rome and create a new church, they merely cleansed and purified the old legitimate National Church from corruptions and errors, and restored her pristine beauty, without in the least impairing her essential character as an apostolic church. It is worthy of observation that the book of Common Prayer, as now used in our Churches, was compiled after the model established in the Ancient British Church, and not, as our opponents assert, after the Roman breviary. So there is but a slight difference between the divine service now performed in England and Wales and that adopted by the old British Saints, who severally founded our parochial Churches here in past ages. And so simple, devout, and scriptural is the language of our liturgy, that it is considered by the very enemies of our Church as the first of uninspired compositions.

The Church of England is the only commissioned Church of the isle of Britain; she alone can follow up the pedigree of her prelates, through the ancient saints of the island, to the apostles and to our Lord Jesus Christ as her founder. There is not even a bishop, priest, or deacon amongst us, who cannot, if he chooses, trace his spiritual descent from St. Peter or St. Paul.† Although the Church of Rome is apostolic, as regards the pedigree and succession of her ministers, yet she has no claim in the isle of Britain, because she cannot trace her bishops to any of the old British prelates, who represented the apostles in this kingdom; moreover she has deviated from the faith, and thereby wholly incapacitated herself to represent Christianity. Neither have the Dissenters any claim here; because, although some of them possess orthodoxy of doctrine, yet their cause is not of apostolic institution: they have seceded from the communion of the Church established by the Apostles, and thereby committed the crime of schism. With reference to such persons, St. Paul gives us this advice: "Now I beseech you, brethren, *mark* them which cause *divisions* and *offences* contrary to the doctrine ye have learned, and *avoid* them." And not only have the Dissenters separated themselves from the apostolic line of succession, but the form of their church government is also incompatible with that established by the apostles in the several Churches. With the primitive fathers of the Church their Presbyterian cause would not have been considered as a Church. Ignatius, who was ordained Bishop of Antioch by St. John, asserts positively, that "without bishops, priests, and deacons, there is no Church;" that is, without these orders the name of a Church is not given to any society of Christians. It would be well if the Dissenters reflected on this, and obeyed the divine injunction: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

The Church of Rome too, which "hath erred, not only in her living and manner of ceremonies, but also in matters of faith," let her "remember from whence she hath fallen, and repent, and do the first works."

Let all who are members of the Church of England duly appreciate their privilege, glorifying God. Let them steadfastly continue in prayer to him, "that it may please him to rule and govern her in the right way," "that she may always be to himself a glorious Church, not having spot or wrinkle, or any such thing."

"For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good."

[This series being now completed in *The Churchman*, have been reprinted in demy 18mo. neat cloth, and may be had at the Office of *The Churchman*, or by order of any Bookseller. Price 2s.]

THE CHURCH—ITS CHARITABLENESS.

THE Spirit of the Established Church is charitable, both as regards her own body, and those who dissent from her communion. With respect to her own members, she uniformly adopts the language of charity and affection, for which conduct she undoubtedly has the example of holy writ. All who make a profession of Christianity, by being baptized into the name of Christ, the Church of England considers as members of the visible Church, and as such addresses them on all occasions by the affectionate terms of "Brethren," "Dearly beloved brethren," and the like; although it is impossible that our reformers could believe that every baptized person was truly regenerate in the spiritual and saving sense of the term. Hence, in our baptismal service, the sign and the thing signified are indiscriminately used; yet, nothing can be more evident that the excellent fathers of our church understood and clearly expressed the important difference between the outward and visible sign, and the inward and spiritual grace. It is in this judgment of charity that the Church returns thanks to Almighty God for the renewal of the Holy Spirit of every person who has been born again of water. Thus St. Paul speaks of persons being "washed with the water of regeneration." Certainly he did not mean that water actually renewed any one unto salvation, but that it was a sign of the sanctification of the Spirit. It is evident that all baptized persons were invariably denominated by the apostles, believers, saints, disciples, brethren, beloved, the elect of God, and holy brethren. It is in the same charitable spirit that our Church admits all her baptized members, who die a natural death, to the privilege of her funeral rites; calling them "dear brethren and sisters;" and expressing a hope, whilst their bodies are committed to the dust, that their souls will rise again to everlasting bliss. We are aware that this very circumstance which we think so characteristic of her Christian spirit, is highly censured, and even made a ground of dissent from her communion! Yet there seems no just cause why the usual objection should be urged to justify a schism in the body of Christ. For what is the simple fact? It is that the clergyman and congregation expressed merely a hope of the happiness of a departed brother, of whose misery they cannot possibly be certain. Now, if we do not know that any one has actually died in his sins, why should we not willingly hope that he has not? To our apprehensions, indeed, the future happiness of a person may be very improbable; but as we know that with God all things are possible, there can be no evil in hoping that he has shewn mercy to the brother or sister we are about to bury out of our sight. We see the generalizing language adopted by the Church of England uniformly employed by the holy apostles themselves, even when they were fully persuaded of the hypocrisy of some who had been admitted by baptism into fellowship with the Churches to whom they addressed their epistles. "Moreover, brethren," says St. Paul (1st Epis. to Cor.), "I would not that ye should be ignorant that all our fathers did eat the same spiritual meat, and did all drink the same spiritual drink; (for they drank of that rock that followed them, and that rock was Christ.)" But if this had been literally true, it would not have immediately been added: "But with many of them God was not well pleased, for they were overthrown in the wilderness." From which, and many

similar passages, it is manifest that a charitable mode of general expression is authorized by scripture, and quite consistent with that conviction of the judgment, which admits of individual exceptions. The spirit of the Established Church towards all who dissent from her worship and communion, breathes the same general benevolence, as she manifests for all her own members. In this respect, she certainly possesses much of that charity which is, "kind, envieth not, and doth not behave itself unseemly, but hopeth all things." She does not, indeed, think lightly of schism. She is aware that "divisions" amongst us injure the best of causes; are destructive of brotherly love, harmony, and peace; open the mouths of gainsayers; and are frequently a fatal stumbling-block to the young men who enquire wherewithal they shall cleanse their way. It is admitted that our Church laments those divisions amongst professing Christians, which she cannot prevent. But she adopts the only scriptural method of counteracting their evil tendency, that of praying to Almighty God to pour his Holy Spirit into all our hearts, that we may have that spirit of charity one towards another which is the very bond of peace. The reformers were sensible that when once the mind was well informed, and the heart duly affected with the fundamentals of religion, its externals would sink to their proper level in the public estimation. And we of the present day can bear our testimony to the solidity of their judgment. For who in our times attaches a superstitious reverence to any of the rites and ceremonies of our Church? Certainly, no one who has a spiritual perception of her doctrines and precepts; nor does the Church herself authorize or encourage any such abuse of them. The early controversy, however, which was permitted on these points, was, doubtless, overruled for eminent good; having been productive of that genuine and permanent spirit of moderation, tolerance, and piety, for which the reformers and all our divines, who have adhered to their principles have been so eminently distinguished.

The Reading Desk.

THE LITURGY OF THE CHURCH OF ENGLAND.

THE Romanists continued to frequent the Established Church, and to communicate in the prayers and sacraments: they could not discover any thing in the reformed Liturgy contrary to the word of God, or the uncorrupted doctrine of the purest ages of Christianity. Foreign ambassadors, members of the Church of Rome, resorted daily to the public worship. The Pope himself *offered to confirm the English Book of Common Prayer*, simply on condition of restoring his supremacy. But, to use the language of a prelate of profound learning and great practical piety, "*We deem the Papal SUPREMACY the real pivot of Papal error.*" When he found it impossible to gain this point, and the Church of England was determined to act independent of his authority, he changed his tone. In a furious fit of zeal, he excommunicated the Queen and all who paid her allegiance. Annually, ever since, the whole Protestants in Great Britain and Ireland are formally excommunicated and anathematized, on Maunday Thursday. For ten years the members of the Romish Church communicated with the reformed Church of England; but after Clement's bull was published, they broke out into an open schism. They separated from the Church of England, and have ever since continued in a state of separation and schism.

The Puritans next assaulted the Liturgy with equal violence and malice. They

were countenanced by the Earl of Leicester, Sir Francis Knollys, and Walsingham, besides other leading men at court. Through their means the Puritans obtained considerable strength. On the accession of King James, they hoped to have overturned the Established Church, and triumphed in its ruin. With this view, they presented the *millenary* petition to him on his progress to London. In it they made the most grievous complaints against the Liturgy, the government, and discipline of the Church. James was too sagacious to be so easily prevailed on to alter the established constitution and worship. Desirous, however, of satisfying the Puritans, he appointed a conference to be held at Hampton Court between the Puritan chiefs and some bishops and clergy. In this conference, the king defended the Church with great learning and judgment. After an impartial hearing, he declared that if this was all that the Puritans had to say, he would make them conform, or else "*herry* them out of the land." Soon after this conference, the Liturgy was again reviewed. The words *or remission of sins* were added to the rubric before the absolution. A Collect for the royal family was appointed to be said in the morning and evening services, which ran thus: "Almighty God, which has promised to be a Father of thine elect and of their seed." A petition for the royal family was likewise inserted in the Litany. The forms of thanksgiving for rain, fair weather, plenty, for peace and victory, and deliverance from the plague, were added to the end of the Litany. In the office for private baptism, the administration was confined to a *lawful minister*. The former rubric seemed to give some countenance to lay-baptism. In the examination, concerning this baptism, the questions about their calling on God for grace, and their being persuaded or not of the lawfulness of the child's baptism, were omitted. Instead, the following words were inserted: "And because some things essential to this sacrament may happen to be omitted through fear or haste, in such cases of extremity, therefore, I demand farther of you," &c. The title of the office for confirmation was enlarged as follows: "The order for confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according to the catechism following." Those excellent questions and answers regarding the sacraments, drawn up by Dr. Overall, were added to the catechism.

The Liturgy remained in this state till the grand rebellion. Cromwell was determined to crush the Episcopalians on account of their attachment to monarchy. He accordingly issued an ordinance against them, forbidding the use of the Liturgy, under the highest and most severe penalties. "It is useless," says Dr. Harris, in his *Life of Cromwell*, "to spend words in exposing the cruelty of this declaration. Persecution is written on the very face of it, nor is it capable of a vindication." Just before the Restoration, a deputation of Presbyterian divines waited on Charles II. at Breda. They "congratulated the king on his attachment to the Covenant, and thanked God for his constancy to the Protestant religion; declared themselves no enemies to moderate Episcopacy, only they desired that such things might not be pressed upon them in God's worship, which, in their judgment that used them, were indifferent, but by others were held to be unlawful." "The king spoke kindly to them, and acknowledged their services, but referred all to the wisdom of Parliament." When the king landed at Dover, the Puritans demanded the total abolition of the Prayer-book, whereupon, says Neal,* "The king replied with warmth, that while he gave them liberty, he would not have his own taken away; that he had always used that form of service, which he thought the best in the world." In order, if it were possible, to give them satisfaction, Charles appointed a conference between the dissenting teachers and some of the most eminent of the bishops and clergy. He authorized them to compare the Book of Common Prayer with the ancient liturgies of the primitive and purest ages. He directed them to make such alterations and corrections as should either be necessary or expedient to restore and preserve the unity of the Church. The commission, dated 25th May, 1661, was directed to twelve bishops and twelve Presbyterian divines; to whom nine coadjutors on each side were added to supply the place of any of the principals that might be absent. They met in the Bishop of London's house, in the Savoy. The conference came to nothing. It broke off without any good effect, through the perverseness, stiffness, and contentious humour of the Presby-

* Neal iv. 231, 232.

terians "They claimed every thing, but would yield nothing." They not only revived all their old objections to the Liturgy, but they exerted their ingenuity to invent new cavils, and to multiply trifling and frivolous exceptions. Richard Baxter, in particular, had the assurance to draw up some offices of his own, which he called *The Reformed Liturgy*. This he proposed to have established instead of the Book of Common Prayer. His brethren on the same side highly applauding the proposal. He alleged that it was impossible to improve the old Liturgy, it was so bad, therefore he proposed his own, completely new and different, to be substituted. This was in direct violation of the king's commission.

It only allowed them "to compare the Prayer-book with the most ancient liturgies that had been used in the Church, in the most primitive and purest times;" requiring them "to avoid, as much as possible, all unnecessary alterations of the forms and Liturgy wherewith the people were altogether acquainted, and had so long received in the Church of England." Such unreasonable and captious conduct disgusted the Episcopal clergy, and the conference broke up without any thing being done. The bishops proposed some few alterations, which were next year submitted to the convocation and agreed to.

The Pulpit.

—"are ye not carnal, and walk as men?"—1 Cor. iii. 3.

THERE cannot be any question as to the object which St. Paul had at heart in writing this Epistle;—it is shown by the peculiar attention which he gave the subject, and the manner in which he again and again returns to it. He does not wait to answer the questions which had been asked him, but at once commences his Epistle by reproving the divisions which had crept into the Church at Corinth, by pointing out its prejudicial and sinful consequences, and by enforcing unity. The whole of the three first chapters are devoted to these points; in the fourth he vindicates his own ministry, and as a steward declares that he looks to Him from whom he derived his authority, and is prepared to render his account to his Master; but that man's judgment is of very little moment in his estimation, since there are always some who will be dissatisfied, and who will misrepresent the motives by which he as a steward is actuated. To the subject he again returns in the twelfth chapter, in which, from the dependance of the members of the human body upon each other for the fulfilment of the necessary functions of life, he beautifully illustrates that unity which ought to exist in the Church of Christ, and clearly proves its necessity to the well-being of the several members of it.

Thus to dwell upon the necessity of unity in the Church; thus to inculcate a point which he considered so essential; thus frequently to return to the subject, evidently shows that his mind was peculiarly impressed with the importance of unity. Nor does he stop here, he denounces such as are guilty of joining in these divisions, as "carnal," as they "who walk as men," that is, after human wisdom—the pride of the human heart,—making that their rule of conduct, instead of the precepts which the apostles had delivered.

Is the case altered now, my Christian brethren? Are truths which then were delivered not necessary in the present day? Is unity less essential to the Christian now than it was then? Has it been revealed, that those duties which were so powerfully, and so clearly, and so frequently impressed upon the Christians then, are not now to be enforced as of the utmost moment? We find nothing of that kind anywhere in that Sacred Book by which here we are to walk and by faith in the promises and blessings revealed in which we hope to attain to the kingdom of heaven; but we find, on the other hand, many threatenings denounced against those who pervert the word of God.

May we not then express our astonishment at the divisions which we see reigning around us, and inquire whether we are really living in a country professing that sacred religion which so distinctly enjoins unity as an essential doctrine? Nor is this the only evil, men are so self-sufficient and so proud of their own opinions, that if the sinfulness of these divisions are pointed out—if men are exhorted to

unity,—if they are directed to “search the Scriptures” and to reflect upon the frequency with which unity is enforced upon the necessity of this oneness in worship—this union in government; they are accused of illiberality and uncharitableness.

The Christian Pastor, who is truly and legally sent by the apostles and their successors in the sacred office, must however, like St. Paul, be accounted “as the filth of the earth and the offscouring of all things,” (1) rather than neglect those duties which are laid upon him, “for woe is unto me, if I preach not the Gospel;” (2) we must not seek to please men, and so to preach the Gospel of salvation as to hide one of those saving truths which that Gospel declares is essential to man’s everlasting welfare; but “reprove, rebuke, and exhort with all long-suffering and doctrine,” (3) we must seek rather the praise of God and look not to creatures for our reward but to Him whose stewards we are. We know indeed that such is the pride of the unconverted heart, that it will not bear the sound doctrines of Christ, that “strong meat” which nutureth the soul; it will not endure that admonition which convinceth it of sin, and is at variance with its own opinions: No! it will, like Jonah, be angry with the means which would teach it the mercy and the goodness of God. (4)

But the sinfulness of divisions in the Church of Christ rests not on human opinions, they are denounced by St. Paul as carnal—now there are but two minds described in the Bible, the carnal mind and the spiritual; “to be carnally minded,” we are taught, “is death; but to be spiritually minded is life and peace.” (5) The one “is enmity against God,” and the reason given by St. Paul is that “it is not subject to the law of God, neither indeed can be;” it will not conform to the Divine precepts—it sets itself above the wholesome restraints of the law of Jehovah—it accounts more highly of itself than it ought; and hence, living in the constant disregard of the sacred will of God, it is at enmity with God. St. Paul confirms this opinion in the chapter immediately preceeding that from whence the text is taken, in which, speaking of the pride of human wisdom, and the necessity for receiving the truth as made known by the Spirit, says, “Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God, which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritually things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither indeed can he know them, because they are spiritually discerned.” (6) The carnal mind therefore cannot know, that is will not receive and acknowledge the truth, it would account its own ideas the best—its own wisdom the most infallible—its own path to glory the surest and the safest. And yet we are taught that we are “to bring into captivity every thought to the obedience of Christ; (7) that the wisdom of this world is foolishness with God” (8); that there is but one way of salvation and that a narrow one. (9) Thus does the carnal mind act in direct opposition to the will and word of God. The same is enforced in many other places. In the Epistle of Jude “they who separate themselves” are said to be “sensual, having not the Spirit;” (10) in that of Paul to the Galatians, “heresies” are mentioned among “the works of the flesh,” (11) and in that to the Romans he beseeches them to “mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple.” (12) Would the apostles have thus denounced divisions, and that difference of opinion which tends, to divisions, if they had been a mere matter of indifference, and of no moment to man’s salvation? or would the Holy Spirit, by whose teaching they spake and wrote have permitted them thus to warn men of the consequences of divisions, if such had not been the mind of the Lord, and of great moment to salvation? The Church, entertaining the opinions thus clearly enforced, and adopting the same language, prays in her incomparable Litany, that God will deliver us from all “heresies and schism,” while their divisions are denounced as sinful, and they who encourage them are said to be carnal and to walk as men. Unity is frequently and most clearly

(1) 1 Cor. iv. 13. (2) 1 Cor. ix. 16. (3) 1 Tim. iv. 2. (4) Jonah, iv. 9, 10, 11. (5) Rom. viii. 6, 7.

(6) 1 Cor. ii. 12, 13, 14. (7) 2 Cor. x. 5. (8) 1 Cor. iii. 19. (9) Matt. vii. 14. (10) Verse. 19.

(11) Gal. v. 20. (12) Rom. xvi. 17, 18.

enjoined; the disease is condemned, and the duty, by which that is to be corrected enforced; thus our blessed Redeemer speaks of his Church as one fold under one Shepherd; an emblem of unity which is often used by the prophets, and here is adduced not only to show the unity of faith and discipline which ought to exist in His Church, but the humility with which his Word must be received and followed; nay he declares that there is but one way by which men can enter into that fold so as to find pasture. The whole parable is worthy your attention, and is set forth in the 10th chapter of St. John's Gospel. In another parable, that of the vine, recorded in the 15th chapter of the same Gospel, our Divine Master expressly enforces this unity, and shews the necessity for that connexion in the Church (which the vine figuratively represents), which the branches have on the trunk for nourishment. In the prayer which our Lord offered, immediately before he went forth to the garden of Gethsemane, where he was "delivered into the hands of wicked men, to be crucified and slain," in that solemn hour when he instituted the sacrificial feast, by which men were from thence forward to have an interest in his precious death; in that hour when he was going forth as a lamb to the slaughter, his prayer, his last thoughts, his earnest anxiety, was for the unity of his Church. He prayed not alone for those apostles who were with him, that they might be one even as the Father and he were "one," but for them also who should "believe on him through their word, that they all might be one." (1)

The apostles, following the example of their Divine Master, and writing by the inspiration of that Spirit who knows the will of God, exhort to unity. In the 12th chapter of the 1st Epistle to the Corinthians to which we have already alluded, but which deserves a more particular consideration, the apostle shews the necessity of this oneness by the allegory (2) of the human body, in which, though there are many members, and all essential to the well-being of the whole, constitute together but one body, influenced by one mind, and all receiving nourishment from the same source: nay he declares that all by one Spirit "have been baptized "into one body," and "have been all made to drink into one Spirit;" (3) and that there may not be any doubt as to the source from whence this body in Christ was to receive heavenly food, he inquires, "the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one body." (4) Powerful and convincing as these figures are to enforce unity, the same apostle, in his epistle to the Ephesians, (5) compares the Church to a building fitly framed together, resting on "the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Can unity be more distinctly enforced than in one building thus depending on one foundation and thus bound together? St. Peter (6) illustrates Christian unity by the same allegory.

That men may not consider this unity as relating to that period when the Church shall be triumphant in heaven, but that it is a peculiar mark of its vitality on earth, the apostle shews by his frequent exhortations to be of "one mind, and with one mouth to glorify God." The whole passage is most instructive. He begins by exhorting to "lowliness and meekness," the foundation of unity, "with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace." "There is one body," he proceeds, "and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all;" (7) and almost immediately after, he says, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we, henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (8) In other places, Christians are exhorted to "walk by the same rule, to mind the same things." (9) Now, in all these passages, the duty of unity is enforced from its necessity to our well-being here, in order to our salvation hereafter:—this is the place of trial—here we are to be proved; now, in this life, we are to show whether we will serve the Lord

(1) John xvi. 20, 21. (2) 1 Cor. xii. 14, 27. (3) 1 Cor. xii. 13. (4) 1 Cor. x. 16, 17. (5) ii. 20. 1, 2. (6) Pet. ii. 51. (7) Eph. iv. 2, 6. (8) Eph. iv. 13, 14. (9) Phil. iii. 16.

our God, as he has enjoined us, or whether we will depart from the purity of faith, and follow our own perverse ways. We know, indeed, that, in this, as in every other point, we are to give evidence of our obedience. Nay, these things are permitted for the very purpose of proving our faith: "there must needs be heresies among you, that they who are approved may be made manifest."⁽¹⁾

How clearly, then, is unity enforced in the Sacred Volume? How essential is it to salvation? How necessary is it that we examine ourselves on this most important point of faith and duty, and see whether we are dwelling in unity, and, consequently, are "led by the Spirit," or whether, "we are carnal and walk as men?"

But let us consider the matter in another light? Is not salvation an undeserved blessing? Have we any right to the promised mercy? Are we not all sinners, not only by original or birth sin, but by our own actual transgressions? Have we any means by which to attain salvation? any hope in ourselves? No! for "we are all guilty before God." Christ has freed us from this awful situation—he has paid the price of our redemption—he has shed his own blood, and given himself a sacrifice for us all. He has vouchsafed to us the hope of glory, and through his mercy and grace, we are enabled to look beyond this perishing world with faith and confidence.

Are we, then, to reject these gracious favours? Are we to set up our own will, and walk in our own way? Are we, with pride, to reject the unity which is enforced, and proudly declare we will proceed according to our own will? Is this the Christian humility which becomes creatures so frail, and sinful, and dependant as man? Is this the plan which you would adopt if any temporal good were to be offered? Would you reject the benefit unless it were given just in the way, and according to the manner which you chose? We need not insist on the absurdity of this. The every-day conduct of all of us proves how differently we act. If we would receive a kindness, it must be accepted as it is offered. Is the case otherwise with regard to those spiritual blessings which are offered, and which are of so much greater value than any thing of a temporal character? Certainly not! We must receive the means of redemption as they are offered; we must thankfully accept the graces of the Spirit; and evidence our faith and our dependance here, by dwelling in unity; and our gratitude for the unspeakable blessings of salvation must now be shown by accepting the proffered mercy, as it is revealed, without gainsaying.

Oh be not deceived, brethren, by imagining that greater diversity of opinion is now permitted than of old. "The word of God endureth for ever." It changes not with man's variableness; but, like its Divine Author, "is the same yesterday, to-day, and for ever." That which was essential to salvation in the days of the apostles, is not less necessary now; and that which proved the "indwelling of the Spirit," or showed the "carnal mind," is not changed. If men were then denounced as sinful, because they called themselves by different names, after their teachers, as "Paul, Apollos, and Cephas," is it in any the least degree different now, when men have assumed to themselves the names of Wesley, and Calvin, and Socinus, or any other title? Are they not equally "carnal?" Do they not still "walk as men?"

What Paul, and Apollos, and Cephas were, as head of sects in the Church of Christ which was planted at Corinth—that are Wesley, and Calvin, and others, in the Church of Christ planted in England; and, if Paul himself condemned those who planted him in this situation, and denounced them as carnal; surely, modern divisions, under the names of different teachers, cannot be otherwise, now; they must be equally carnal, equally at variance with that spiritual-mindedness and that unity which are essential to salvation.

The venerable Clement, who is recorded in the Epistle to the Philippians,⁽²⁾ and who wrote an Epistle to the Corinthians, expressly refers to this reproof of St. Paul: he says, "take the Epistle of the blessed Paul, the Apostle, into your your hands. What was it that he wrote to you at his first preaching the Gospel among you? Verily, he did by the Spirit, admonish you concerning himself, and Cephas, and Apollos, because, that, even then, ye had began to fall into parties and factions among yourselves;" and then, after reproving them because they suffered themselves to be again led away, he says, "let us, then, with all haste, put

(1) 1 Cor. xii. 19. (2) Cor. iv. 3.

an end to this sedition, and let us fall down before the Lord, and beseech him with tears, that he would be favourably reconciled to us, and restore us again to a seemly and holy course of brotherly love, for this is the gate of righteousness opening unto life; as it is written, "open unto me the gate of righteousness, I will go in unto him and praise the Lord; this is the gate of the Lord, the righteous shall enter into it." Although, therefore, many gates are open, yet this gate of righteousness is that gate in Christ, at which blessed are all they that enter in, and direct their way in holiness and righteousness, doing all things without disorder."

Here you see the very self-same doctrine of unity enforced by one of the first Bishops of the Church and immediate successors of the apostles. If time permitted, it would be easy to show, that the very same Ministers, Bishops, Priests, and Deacons, which we receive—the same two Sacraments, Baptism and the Supper of the Lord, which we acknowledge; the self-same truths, both as to the divine nature of Christ and the taking of manhood into God, and as to the distinct and personal existence of the Holy Ghost, which we profess were then accounted sacred and most essential to salvation.

The Church of Christ now planted in England, then, being so truly apostolic in its ordinances and government, how blamable must they be accounted who separate from it; how much to be reproved; how "carnally minded" must they be, according to the truth of God's Sacred Word; and how dangerous the situation in which they place themselves, by dividing that Church, which ought to be as a building fitly framed together as an Holy Temple in the Lord.

Imagine not, in thus earnestly exhorting you to "dwell in the unity of the Spirit," that I have any personal interest; or that any advantage will rise, of a temporal nature, from it. God forbid I should be influenced by such motives. My object is to lead men in the way of salvation, and "whether they will hear, or whether they will forbear," with all earnestness, and all humility, I have endeavoured to proclaim the truth of the Gospel; and fervently do I pray God that grace may be with you, that you may choose that right way which leadeth unto life,—that you may be spiritually-minded,—and that, in this, as in every other duty, you may "abound more and more in knowledge," and bring forth the fruits of the Spirit; that heresies and divisions may cease among you, and that the Word of God may have an influence in your hearts, leading you to dwell in unity of the Spirit, in the bond of peace; and thus, having walked together in the house of God as friends, on earth, we may be permitted to enter into that Temple, not made with hands, eternal in the heavens, and with one mind and one mouth, unite with all the company of heaven and the noble army of martyrs, in that new song which shall then be sung, and to say, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for ever and ever.

H. T. T.

Sayings and Doings of Old Time.

QUAKERISM.

READER, whether thou art a right-walking Nicodemus, or a scoffing scribe, this I know from the infallible sense of the Eternal Spirit; and from the eternal God, do I declare, that to call each other master, to bow, to greet with flattering titles, to do thy fellow creatures homage, to spend thy time and estate to gratify thy wanton mind, is but the seed of the exalted Lucifer, and for these ensuing serious reasons:

Honour, friend, properly ascends, and not descends; yet the hat, when the head is uncovered, descends, and, therefore, there can be no honour in it. Besides, honour was from the beginning; but hats are an invention of a late time, and consequently true honour standeth not therein.

The Scripture, thou knowest, saith, that those that rule well shall have double honour: Now is this double honour to put off two hats, or to make two bows,

or to stand twice as long bare to such a one, as to him who only deserves single honour? No, verily.

If honour was to be paid by pulling off the hat, since persons are of divers ranks, it is requisite that there should be a law and direction how low to bow, or to put off the hat, which we find is no where done.

The word *you* was first ascribed in way of flattery to proud Popes and Emperors, imitating the heathen homage to their gods. Is it not very absurd, that children should be whipt at school for missing *thou* for *you*? Or, as having made false Latin, if they place one number for another; yet that we must be club'd, or at least reproach'd and laugh'd at, when we use the same propriety of speech. If *thou* be improper or uncivil, Christ himself was rude and ill-bred.

The practice of familiar greeting was reprehended by the Lord Jesus; and in old time it was no disrespect for men and women to be called by their own names: *Adam*, though lord of the whole world, was never called *Master Adam*; we never read of Noah, *Esquire*: Lot *Knight* and *Baron*, nor the *Right Honourable* Abraham, *Viscount* Mesopotamia, *Barron* of *Charron*. No, no! they were plain men, honest country graziers, that took care of their families and their flocks. Moses was a great prophet, and Aaron a priest of the Lord; but we never read of the *Reverend* Moses, nor the *Right Reverend Father in God* Aaron, by divine providence, *Lord Arch-Bishop of Israel*: thou never sawest *Madam* Rebecca in the Bible, my *Lady* Rachael, nor *Mary* (though a *Princess of the Blood*), after the death of Joseph, called the *Princess Dowager of Nazareth*. No! plain Rebecca, Rachael, *Mary*, or the widow *Mary*, or the like. It was no incivility then to mention their naked names as they were expressed.

But for the vain apparel and recreations of the age, O miserable and wretched state indeed! It was sin that brought the first coat to cover shame; but now apparel is abused from its first institution. What buying and selling, what dealing and chaffering, what writing and posting is there about forbidden ornaments? When trade goeth low, the seller presenteth the world with a new and more convenient fashion, forsooth! And that perhaps before the former costly habits should have done half their service; which either must be given away, or new ramped in the cut most *a-la-mode*. Alas! could it possibly be, that one from Palestine should bring us Father Adam's girdle and old Mother Eve's apron to be shewn, what laughing, what jeering and tittering would there be at their grand-father's and grand-mother's homely fashion! Their tailor, believe me, would find but little custom, though we hear it was God himself that sewed the stitches. The like may be asked of all the other vanities concerning the holy men and women, through all the generations of holy writ. How many pieces of ribbon, feathers, lace-bands, and the like, had Adam in Paradise or out of it? What rich embroideries, silks, and points, had Abel, Enoch, Noah, or good old Abraham? Did Eve, Sarah, Susannah, Elizabeth, and the Virgin Mary use to curl, powder, pomatum, patch, paint, wear false locks and false teeth, brocades, rich trimmings, laced gowns, embroidered petticoats, shoes and slip-shoes, laced with silk or silver lace, and ruffled like pigeons' feet with several yards, if not pieces of ribbon? Not an inch: their garments were home spun; they were good housewives, and without doubt minded their knitting. How many plays did Jesus Christ and his apostles recreate themselves at? What poems, romances, comedies, and the like, did these holy men and women make, or use to pass the time withal? None, friends, none.

PERSECUTION OF THE DISSENTING REBELS.

In November, 1642, some of the rebels foot soldiers, being billeted at Acton, in the county of Middlesex, they presently enquired of their hosts what their Doctor was—(meaning Doctor Featley, their then rector,) and what divine service they had? They answered according to the truth, that he was a man who precisely observed the canons of the Church, and swerved not a tittle from the Rubrick of the Common Prayer, wearing the surplice and using all the rites and ceremonies of the Church established by law. Some of the red coats replied, doth he so? We will teach him another lesson, and make him leave these popish superstitions, or he shall rue it. Soon after, they repaired to the Church at Acton, brake open the

doors by force; in the chancel they find this subscription on the wall: "This Church was repaired and beautified such a year, by Daniel Featley, D.D., Rector," which they utterly defaced: then laying hands on the rails, they dealt with them (as ducks do with a frog) tear them limbless, and afterwards burnt them in the street, saying "That if they had the parson there, they would burn him with his popish trinkets."

Soon after Colonel Urrey took up his quarters at the parsonage-house, some of whose soldiers (whether wilfully or by carelessness, being in drink, is not certified) lying in the doctor's barn, set it on fire, which burned the whole barn full of corn and two stables down to the ground.

At Lambeth, February 19, 1642, even in the midst of divine service, at the reading of the *Te deum laudamus*, four or five soldiers rushed into the Church, with pistols and drawn swords, affrighted the whole congregation out, wounded one of the inhabitants (whereof he soon after died), shot another dead, as he hung by the hands on the church-yard wall, looking over to the Palace Court.

On Monday the 22th of May, 1648, a boy of five or six years of age, attended by a youth, was coming to Oxford to his father, an officer in the king's army passing through Buckinghamshire, he fell into the hands of some troopers of Colonel Goodwin's regiment, who not only pillaged him of the clothes which he brought with him, but took his doublet off his back, and would have taken away his hat and boots, if the youth that attended on him had not very earnestly intreated for them to save them. For one of the company, more tender-hearted than the rest, moved with the child's cries and fright, and with the youth's earnest intreaty, prevailed with the rest not to rob the child of these necessary fences from the injury of wind and weather. Yet though they spare him of these things, they rob him of his horse, and leave the poor child to a tedious long journey on foot. This barbarism to a poor child, far from his friends, almost distracted with fear, so prevailed with some, that they made Colonel Goodwin and Sir Robert Pye acquainted with it, hoping to find them sensible of so cruel practices on a poor child; but these great professors and champions of religion, only laughed at the relation, without giving any redress to the child's injuries. This want of justice in the commanders animated the soldiers to prosecute their villanies to a greater height: for that night they came to the place where the child lay, and the poor soul being in bed fast asleep, his innocent rest not disturbed with the injuries of the day: they dived into his and his attendant's pockets, robbed them of all their monies, and left them either to borrow more, or beg for sustenance in their journey to Oxford.

Correspondence.

[The Editor wishes it to be distinctly understood, that he does not consider himself at all responsible for the statements or opinions of his Correspondents.]

To the Editor of the Churchman.

DISSENT from DISSENT.

SIR,—Many (though not all) of your readers may be aware of the existence of a sect which has sprung up within the last few months, and which has already found its way into three or four of our principal towns.

It does not appear that they have as yet fixed upon any name by which they may be known. In Plymouth they arrogate to themselves the title of the *Plymouth Christians*; while in Nottingham they go by the name of *New Testament Disciples*. Their doctrines, I believe, are very nearly allied to those of the Sandemanians; they are also strongly opposed to the ministerial office.

There is however one great feature in their tenets which deserves our particular notice. It is at last discovered that the system of *Congregational Dissent* is so iniquitous and so corrupt, that they cannot with safety remain any longer within its pale. This is certainly quite right; but it is not the exchanging of one bad system for another, that will make them any the better; if the system of *Congregational Independency* is so iniquitous, and so corrupt, why do they not at once conform

the Church Establishment of their country? But this is *too much* to expect—the true sanctuary” has no charms for them; they have only given up one species of dissent for another, and sooner than go to Church would, I verily believe, give up their religion altogether!

An apostacy of this nature has very recently occurred in the parish where I side. A once-respected teacher, officiating at one of the chapels, stated before a congregation, that they were no longer to consider him as minister of that place, he no longer held the same views; it was not the system only that was objectionable, there were other things equally so, such as getting up into a pulpit, wearing a gown, &c. all of which did not at all coincide with his views of primitive order. But at the same time that he had resigned the chapel, he had *not* resigned his charge; they were still his, and he should still consider them as such. This was the purport of his remarks: he now lectures in a chapel which, from the many names that it has changed hands, goes by the name of the “*Refuge for the Destitute*,” about twelve of his former congregation (principally females) have gone with him; these, with about fifty more “itching ears,” constitute his present audience; the meetings are entirely free,—all things are *common*, and he trusts “*providence*” for his living. The personification of providence is a certain fanatical baronet, who it is believed supplies him *well* at present, but this of course must cease as the “*principles become more known*,” and when the *money* is not forthcoming, it is needless to surmise that we shall hear very little about the principles.

But what are the results of this division? Just those which Mr. James, of Birmingham, so well describes—pride, ignorance, conceit, and vanity. The seceders in the case before us are so puffed up with ideas of their own importance, that they can scarce deign to look on those that they have left behind. Alas! when we see such goings on as these, and perpetrated too by those who “*profess and call themselves Christians*,” what a lamentable picture of human depravity does it unfold! If there is one thing in the Church of England more valuable than another, it is its freedom from such scenes as these. May we all form a right estimate of its worth. I might say more, but have taken up too much of your time already,

I remain, Sir, yours respectfully,

W. S.

Islington, August 14th, 1838.

[The party alluded is Mr. W. H. Dorman, of Islington chapel. He now preaches at Chadwell-street chapel, near Spafelds.]

DOINGS OF THE DISSENTERS AT LEDBURY.

SIR,—We are blessed here with an Independent chapel, a Wesleyan Meeting-house, and a goodly company of Baptists. Among the latter we have lately had one of those scenes of disgraceful confusion which I have so often seen described in your admirable Work, “*The Churchman*.” A scene alike disgraceful to the name of Christian, and painful to the feelings of every sincere friend of religion. It seems the congregation had lost their minister, who *had a call to go to a better situation*. Well, according to the usual mode of proceeding, many *came upon trial*, but some were too Calvinistic, some too Arminian, some too hot, some too cold, some too eloquent, some not eloquent enough. At length, when the whole congregation had nearly fallen to loggerheads about one and the other, arrived one Rev. J. P. Cooke, a portly personage of goodly dimensions; in short, one with all the outward and visible marks of a Dissenting dignitary about him. Well, he preached, he prayed; the congregation were delighted—they all agreed that he was a vastly proper man, and J. P. C. became the elected pastor of the Ledbury Baptist Chapel. But, oh! the frailty of human nature! Oh! the danger of being “*righteous over much*,” they soon found out that the *Rev. Gentleman* was far too good for them. He did not know “*what sin was*, for he was converted in his youth.” He had the apostolic gift, too, of “*discerning spirits*, and could tell all the black sheep of his flock by only looking in their hypocritical faces.” If a thunder-bolt had fallen in the midst of his congregation, he could tell exactly whom it would strike, and whom it would be bidden to spare. Now these apostolical qualifications, with a certain remarkably plain method of dealing with his congregation, were quite too much for the Ledbury Baptists. It was evident he

was far too gifted an individual for them. But then how to get rid of him without paying the year's stipend; for an engagement is an engagement, even under the Voluntary System. Well, the old dissenting plan was tried—they stopped the supplies. The grocer (the most active member of the congregation) refused to furnish any more tea upon trust; the baker sent in his tally; and the tailor visited the poor offending pastor with a slight hint in the shape of a writ. His *reverence's* best coat was made by one of the congregation, and upon trust. However, this plan did not answer; the pastor was evidently a match for the elders. He kept his ground firmly, and the thunder of his eloquence waxed louder and louder. This, of course, was not to be borne; so as he would not leave by *fair means* they agreed to *lock him out*, and the door-keeper was directed to lock that which they called the house of God against him whom they called the Minister of God. Here, however, the dissenting teacher was again too strong for them, and after a scuffle at the front door of the chapel, in which blows were exchanged between the parties, he managed to effect an entrance over a wall, and gallantly kept the field from morning until evening, amidst such a scene of disgraceful and disgusting tumult as has seldom, I should think, been witnessed, even within the walls of a conventicle. The *rev. gentleman* was pretty plain in his language, and some of the congregation went so far as to tell their elected pastor that he was a *liar*. The whole matter underwent an examination before the magistrates a few days after, when the conduct of the parties was of the most unbecoming and reprehensible nature, and called forth the severest animadversions from the whole bench. The *rev. gentleman* had 4s. 6d. expenses to pay for a summons on a charge which he could not prove, and the door-keeper of the chapel was bound over to keep the peace. The Court was filled to excess by persons assembled to hear the case, who were much shocked at the ludicrous figures and conduct of these religious fanatics. But even now the stout pastor was not beaten, and the congregation were obliged to find the cash before they could get him to quit possession. However, he had no sooner obtained this, than he took a step they had not calculated upon: he took a little back room, and opened an *Opposition Shop*, under the imposing title of the New Baptist Chapel, where he preached with redoubled vehemence—held prayer-meetings and meetings “*for the examination of conscience*,” &c. four or five times a week. This of course would not do, and so they flew to chalk, and for the last month the walls have been covered with notices, to “beware of C..... the swindler”—J. P. C..... pay the baker”—“Beware of the big bell-wether,” &c. To meet this, his *reverence* put forth a formidable “Whereas,” which, that you may have some idea what literary qualifications are necessary to render a person eligible, in the eyes of the *learned* Baptists of Ledbury, to undertake the office of their pastor, I will transcribe for you. I give you an exact copy of the spelling and pointing of this one of the *Educated Dissenting Clergy*:

“FIVE POUNDS REWARD.

“Whereas, some Evil Desposed Person, or Persons are spouting out their venom! by writing on the *walls*, and *bye* places, to ‘*beware of me*’ (insinuating if any, but their own fang) would believe Such *lowe* Statements. I wish to let the Misscreants know, that they; had better ‘*Beware*’ lest they are found out. any person that will fine me information, so as to Convict, shall upon conviction; Receive the above Reward.
“J. P. Cook.”

The *rev. gentleman* you see was not a little bold in his threats, and some of those who favoured him took up the chalk too in his behalf; and now the eyes of every modest female are shocked as she walks along, by charges of a revolting nature against the tailor and the grocer, and all the elect elders, who dare to act so unbecomingly towards their chosen shepherd. In fact, I don't know how far things might have gone had not the unfortunate writ for the coat, which I mentioned before, arrived at length and carried off the *rev. gentleman* in a post-chaise to Hereford gaol. There he is at present, and when he comes out he threatens to take vengeance upon all the offenders, in a pamphlet, detailing the whole *conspiracy*. When this precious publication appears, I will, if you wish it, let you know.

I make no comment upon the above statement, I have only written a plain account of these disgraceful proceedings, and hope you will make what use you think proper of the whole or any part, of the above. Wishing you all success in the cause you are advocating.—I am, Sir, yours faithfully,
Macrue.

P. S. I forgot to mention that the learned gentleman was master of three or four languages, (of course you can easily conclude from the specimen that *English was one*) and a poet into the bargain. He took great interest in the *Ledbury Teetotal Society*, and composed a hymn for their special use. I have it before me and will transcribe two verses for your edification. Only fancy the assembled members of the *Ledbury Total Abstinence Society* sweetly chanting to the tune of, "Prentice Mason," the following spirited rhymes:—

The teetotal root,
Will never decay;
Its branches extend o'er creation.
The rude wind may beat,
It ne'er can defeat:
Our Union's a prop to the nation!

Though fierce alcohol-calumny
Howl round our camp,
We boldly withstand 'timidation;
We are built on a rock,
Above the rude shock:
Our Union's a prop to the nation.

There's learning for the unwashed of *Ledbury*! O, Mr. Editor, what a thing it is to have an educated ministry!

THE EVILS OF DISSENT.

SIR,—I am a Dissenter from my youth, and have been a Minister to one society twenty-six years. Very lately your publication, called *The Churchman*, fell into my hands, the contents of which I very much admire—so much so, that I have purchased all that are published this year. I can testify to the truth that work contains in relation to Churches and Ministers; I am an eye and ear witness—the evils are great and the government bad; and were I thirty years younger and possessed my present knowledge among Dissenters, I would not stop; the Ministers are tyrannized over by the members—the government is a mob government—and in general the church members a banditti of tyrants. At the commencement of a new Minister, often times he is almost idolized; but in a very little time, something is found out not right, particularly if he is very faithful: one shall begin to find fault; that one will whisper to another what is the matter? Oh he is not so sound as he was—or he has said something at which the individual is displeased; perhaps reproved too sharply—prejudice is conceived, and, like a pestilence, begins to spread; one and then another is infected; by and by, a party is united against the Minister—now they cannot hear. They go to chapel not to worship God, but to criticize the poor parson, and do all they can to criminate him, making him an offender for a word: they will now enlist under their stand all they can. The poor man's life becomes miserable: perhaps he has a large family and cannot move very easily to another place. The next thing is to get rid of him: how is this to be managed? Turn him out they cannot, unless there is anything against his moral conduct. They will wickedly and maliciously make him so many enemies as they can, withdraw their own subscriptions and influence others. Now, say they, we will starve him out. The poor man then, unavoidably, gets into debt, which is still adding to his grief, and making his burden more heavy. I knew one driven out of his senses by the cruel treatment of his church, and, I believe, is now at Dr. Bompass's, near Bristol; his name is Stennet. Oh, the cruelty of Dissent! I do not say this is the case with all, but with many it is cruelty and bad government produces it. It is more so with the country congregations than in cities, because, I suppose, the people are more ignorant. I have known many worthy men among Dissenters, as Ministers, cruelly used; men of good character, and who lived godly lives. The trickery of Dissenters, pointed out in *The Churchman*, is true: I am a witness of it. You are at liberty to insert this in *The Churchman* if you like; there is no Dissenter will contradict it. Wishing you success, in the Truth, I remain,

AN ALMOST WEANED DISSENTER.

PRISON DISCIPLINE—MR. BAINES'S VERACITY.

SIR,—You need scarcely be told of the boastful assertions that are made by some factious people, of the superior morality, sobriety, and intelligence of our Dissenting brethren;—which being assumed, are considered as proofs of the superior zeal, piety, and efficiency of their schismatical pastors. How far these assumptions are founded on fact, will appear from a glance at the adjoining letter, taken from the

Leeds Intelligencer; the writer of which, as I have ascertained by careful inquiry, is universally esteemed to be a conscientious and high-minded gentleman, and most exemplary in his attention to his onerous charge.

I am Sir, your most obedient humble servant,

London, August 13th.

R. D.

TO THE EDITOR OF THE INTELLIGENCER.

SIR,—Mr. Baines having asserted, in the House of Commons, that men brought up to attend chapels are rarely found within the walls of a prison, I shall feel obliged if you will insert in your paper the following facts taken from my journal:

"May 5, 1837. Went to the school and admitted some more boys. Heard some repeat the Lord's Prayer, Creed, and Ten Commandments. Of the 40 boys 24 have been used to go to chapels, four to no place of worship, two to Roman Catholic chapels, ten to Church."

"On May the 7th, examined 60 men to see how many had been brought up to go to a place of worship, and to what place. Out of 60 found 23 had gone to Church, 25 to chapels, eight to Roman Catholic chapels (Irish), one not been for ten years, one not for seven years, one not for three years, one never been; of the others some had not been for the last year or two. Most can read more or less."

"May 8th. Spoke to 20 men this morning: enquired how they had been brought up, and to what place of worship they had ever gone. Of this number 13 used to go to chapel, seven to Church, one never been. Of the 20, one had not been for nine years, one not for seven years, one not for six years, and four not for three years. All but five can read."

I have again this month examined the men for Sessions, and out of 60 taken as they are placed in the day-room, I find "out of 60 men examined, 21 have gone to Church, 31 to chapel, four to no place of worship, to either place three, to Roman Catholic Chapel one."

The above facts will be sufficient to shew that Mr. Baines's information, as regards, this part of the country, is not correct.—I am, Sir, your obedient servant,

Wakefield Prison, July 24th, 1838.

W. T. ALDERSON, Chaplain.

Poetry.

THE PARISH CHURCH.

From Macray's Translation of the Lyric Poets of Germany.

Within these sacred walls,
No vengeful passions dwell:
For love the wanderer calls
Back where, alas, he fell;
And leads him on, with friendly hand,
Rejoicing, to the better land.

Within these sacred gates,
Where kindest feelings glow,
No hidden traitor waits,
For love disarms the blow;
And should such joys delight thee not,
Better with brutes had been thy lot.

This cherish'd circle holds
All that is bright and fair;
Approving, heaven beholds
Its image pictur'd there;
There gladly linger faith and love,
And there the hope that points above!

MORNING HYMN.

"Let there be light!" The Eternal spake,
And from the abyss where darkness rode,
The earliest dawn of nature brake,
And light around creation flow'd.
The glad earth smiled to see the day,
The first-born day come blushing in;
The young day smiled to shed its ray
Upon a world untouched by sin.

"Let there be light!" O'er heaven and earth,
The God who first the day-beam pour'd,
Whispered again his fiat forth,
And shed the Gospel's light abroad.

And, like the dawn, its cheering rays
On rich and poor were meant to fall,
Inspiring their Redeemer's praise
In lowly cot and lordly hall.

Then come, when in the Orient first
Flashes the signal light for prayer;
Come with the earliest beams that burst
From God's bright throne of glory there.
Come kneel to Him who through the night
Hath watched above thy sleeping soul,
To Him whose mercies, like his light,
Are shed abroad from pole to pole.

Reviews.

The Village Pastor's Surgical and Medical Guide, in Letters from an old Physician to a young Clergyman, his son, on his entering upon the duties of a Parish Priest. By Fenwick Skrimshire, M.D., Physician to the Peterborough Public Dispensary and Infirmary, &c. London: John Churchill, Princes-street, Soho; and Hatchard and Son, Piccadilly. 1838.

WE attempt to write popularly on medical subjects wise or successful? As to the propriety of such attempts in days like our own, when every science is brought to the capacity of the general, there appears no good reason why the healing art should be a peculiarly sealed book. The great end and chief object of popular writers on science, is to afford that general knowledge of each subject which fits man to understand its relation to other species of knowledge, to extend his views of his own department, and to prepare him with the means of working out for himself that competent knowledge of any subject to which his interest or his inclinations may lead him. Surely this degree of acquaintance with medicine is not likely to induce any distrust in the educated physician, but is rather calculated to guard us against putting undue faith in quacks and unqualified pretenders. It would be difficult to find any satisfactory reason for the mystery with which edantry and its own jargon have enveloped the science of medicine. It is the last of the arts to shake off the trammels of the schools and the craft of the middle ages. Had its pretended abhorrence of the vernacular preserved or tended to preserve the classic languages, a fair excuse might have been urged, but while we confess that pure latinity owes as much to the celebrated writers on medicine, as to any class of modern authors, yet the complicated jargon it has originated, and the confusion caused by its barbarous nomenclature, have more than counterbalanced that good. Forgetting that Hippocrates wrote Greek to the Greeks, and Celsus Latin to the Romans, and that the Physicians of the Revival wrote in the then common language of Europe, medical writers continued till lately to neglect their national language, and clothed their thoughts in words intelligible only to the learned; even after English had been adopted, the confusion of technical terms, and the disagreement among themselves as to their application, served still to obscure the pages of the medical writer. Now, however, the physician appeals from his profession to the public, and the great body of the well-educated is made the court of appeal where "doctors disagree." And truly, the public who are to become the subjects for the practice, have a good right to be made acquainted with the principles from which that practice is to flow. If every man were taught to know that he is a compound of organs, on each of which depends some function, and that any derangement of the latter indicates some malady in, or lesion of the former, he might be able to trace his own disease to its actual seat, and thus be able to understand his physician and co-operate with him in his attack on the disease itself. To his neighbour also a man so taught has many opportunities of being useful, not certainly by attempting to supersede the medical adviser, but by being prepared to understand and assist him and use his influence over the mind of his friend, or to aid him with his personal help in cases where more than one hand are absolutely required. If such a qualification be commendable in any man, it must be more so in the pastor of a flock, often far removed from medical assistance, and more immediately dependent on mutual aid, and therefore more amenable to good advice. They are often in the condition which Celsus describes as that of the ancients,—"*Verique simile est, inter nulla auxilia adversæ valetudinis, plerumque tamen eam bonam contigisse, ob bonos mores, quos neque desidia, neque luxuria vitiant.*" Even in such cases, however, there are epidemics and accidents, the fertile sources of most of the afflictions flesh is heir to, and to be enabled in any way to soothe pain, and light up hope, must be more valuable to the clergyman, as opening to him the surest, easiest access to the hearts of his parishioners. Mr. Skrimshire lays great stress on the necessity of keeping up a good understanding with the neighbouring surgeon, and warns the pastor, in every case, from further interference than merely to do good till the doctor arrives, to prevent death, lessen danger, and sooth pain in the first moments of illness or accident; and this book supplies us with the means.

It is a thick octavo of more than 400 pages, and is divided into thirteen chapters which assume the force of letters from the old physician to his son, the newly settled clergyman. The first treats of wounds, and almost confines its direction to the cleaning the wound from extraneous matter, leaving the coagulated blood when clean to be its own styptic, bringing the lips of the wound into contact, and binding them in that position with adhesive strap until the coming of the surgeon: so much for incised wounds. In punctured wounds, he advises the removal of the offending substance, whether needle, thorn, glass, nail, &c., and the application of poultices and fomentations; avoiding all the nostrums of the Ladies Bountiful, and simply keeping the wound thus clean, and the patient as free from pain as possible, till the surgeon, who is to be warned as soon as the clergyman is called in has an opportunity of looking to the matter. How much mutual service might the parson and the doctor thus render to the great cause of each, if this kind and friendly understanding were preserved between them? The second letter treats of hemorrhage, and the more serious accidents of which it forms a feature. The description of venous from arterial blood, is first taught; the former by its dark purple, the latter by its bright red colour; the former by its slower and more uniform flow, the latter by it jerks and rapid gushes; and the reader is directed how to stop the issue of either, by pressure, ligatures, and extempore substitutes for the tourniquet, &c. In this portion of the work the double circulation of the blood in man, and the warm-blooded animals generally, is so clearly described, that we extract the passage as a fair specimen of the author's manner of elucidation.

"That the blood in living animals is constantly in motion, that it circulates through certain tubes, called arteries, from the heart, and returns by others, called veins, to the heart again, was the discovery of the immortal Harvey, made rather more than two hundred years ago, and it may now be said to be universally acknowledged and understood.

"In man and all warm-blooded animals, the heart consists of four cavities or chambers, and is called double; and the circulation, as I shall now briefly describe it, is called a double circulation; whereas in cold-blooded animals, as fishes, the heart has only two cavities, and the circulation is called single.

"To describe the double circulation of man and warm-blooded animals, we may begin with the arrival of the venous blood, which is of a dark and purplish hue, into one of the chambers of the heart called the right auricle, from whence it is transmitted into the right ventricle; by the muscular contraction of the coats of this cavity the blood is propelled into a large tube or vessel, called the pulmonary artery, by the ramification of which into the smaller and smaller branches, it is circulated through every portion of the lungs; in the minute extremities of these arteries, the blood comes into such near approximation with the air inhaled in respiration, as to be materially changed in its chemical qualities, by processes not fully understood by our cleverest physiologists. Suffice it to say, that the colour of the blood is changed from a purple to a florid red; it has parted with some impurities, and thus arterialized, has become fit for the purposes of nutrition and the support of life. In this state it is taken into the minute veins of the lungs, and, being transferred through larger and larger branches into the trunk, called the pulmonary vein, is conveyed to the heart again, where it is received into the left auricle, and this constitutes the lesser circulation of the blood. The left auricle transmits its contents into the left ventricle, by the muscular contraction of which, the blood is forced into the large artery, called the aorta, and through its numerous ramifications the arterial blood flows to every part of the body, to the internal viscera, as well as to the surface, to the head, the trunk, and the extremities. In the extreme vessels this arterial blood, having effected all its important offices of secretion, by which the living machine is matured, supported, and repaired, and having at the same time gradually assumed the dark hue and other characters of venous blood, enters the minute veins, is collected into larger and larger branches, and at length passes back by the large trunk, called the vena cava, into the right auricle, whence we commenced our description of the double circulation."

On the clear understanding of these functions of that mighty organ the heart how much depends! How many affections considered as idiopathic or functional might be traced to some incipient or declared derangement in that complex and important engine? How becoming is this knowledge to the scholar, the philosopher, and the divine? "*Penioque medendi sapientiæ pars habebatur, ut ab morbo rem curatio, et rerum naturæ contemplatio sub iisdem auctoribus nata sit: scilicet iis hanc maxima requirentibus, qui corporum suorum robora quieta cogitatione nocturnaque vigilia minuerant.*" This is to the philosopher the complimentary confession of the earliest historian of medicine. And is there no prophetic glance at the discovery of Harvey, no intelligence of the circulation of the blood in the 12th chapter of Ecclesiastes, verse 6, "or ever the silver cord be loosed, or the

golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." Surely under this image is set forth the pouring in of the venous, and the pouring out of the arterial blood; the circulation, and also the lethal consequences attendant on the fracture of the vessel or the machine, the whole organ of the heart. Thus the scholar and the divine are, equally with the physician, interested in the knowledge which this work sets forth.

The bite of poisonous and rabid animals is treated of in the first letter, and suction or caustic application recommended. Scalds and burns are then treated of with proper precautions to avoid increasing pain in attempting to assuage it, and with instructions for the cold and hot treatment of these visitations. Bruises, sprains, fractures, &c., have a letter. Boils, carbuncles, &c. another. Suspended animation from attempts at suicide, or accidental hanging, drowning, and poison, as well as when the latter is given with murderous intent. Fits, under which comprehension are contained all nervous affections, from the simplest convulsion to *delirium tremens*. Fevers, and other epidemics, diseases of children, and last, not least, the rheumatic affections and chronic diseases which afflict the aged, are described; and the means of assuaging, soothing, or sustaining, in the absence of professional advice, are clearly pointed out. In the absence of professional advice, we still insist, and it is but fair to Dr. Skrimshire to quote the following passage as explanatory of his own intention in the book:

"Not pretending to make you or any other person, who may chance to read these letters, a proficient in medicine, which cannot be effected without preparatory education, nor without that toil, and study, and initiatory practice, which every candidate for our profession is now happily obliged to pass through, it shall be my aim to enable you to afford safe, certain, and prompt assistance in cases of emergency; to prescribe safely in certain simple cases of indisposition; to give useful temporary advice in others until medical assistance shall arrive; and, what will prove perhaps of equal, if not of greater importance, to qualify you for aiding and assisting the medical attendant in effecting his object, which can only be done judiciously by one, who is competent to comprehend the views and intentions, with which his various directions have been given.

"The importance of such knowledge to every educated man might be reasonably insisted upon; but to the country clergyman, who is, or ought to be, the influential person in his parish, to be resorted to by his poorer neighbours on all occasions of emergency, it becomes, in my opinion, a necessary part of his acquirements."

The volume concludes with a copious list of the articles more necessary in the medicine chest of a country clergyman, to which class the book will prove very acceptable; but there is another class of the community to whom it would be an acquisition altogether invaluable, we mean the far removed colonist, the settler on outlying lands in either of the Australias, or in either of the Canadas, and also in the East and West Indies, in the camp, on ship board, and on foreign travel, these letters would prove a useful *vade mecum*. A chest fitted up as here directed, and accompanied with the book, might be sent with the next packet of books to each Missionary station, with directions to place them in the hands of that member of the mission most distantly engaged. A close study of these pages should form a *sine qua non* in the rudiments of missionary education, and although intended more directly for the clergy, there is hardly any class of society, except the resident inhabitants of towns and popular districts, to which it would not prove a useful acquisition, a cheering companion.

The track that was, and is, and must be, worn
With weary feet by all of woman born.

The Church of England independent of the Church of Rome in all Ages. By the Rev. John Williams, Curate of Llanfor, Merionethshire. London: Painter, 342, Strand.

IN the preface to this little work, from which copious extracts have appeared from time to time in *The Churchman*, we read this account of its objects:

"We know, now, that the object of all the political agitations of the English Papists is, the establishment of their own Church in this country. They make no secret of it, and daringly appeal to by-gone days in favour of their pretensions. Our fathers, say they, ever, until the Reformation, recognized the supremacy of the Pope, and cheerfully submitted to his authority, as the Romish creed was always recited in our own Churches and Cathedrals; and our Schools and Colleges have always taught the genuine doctrines of Trent.

"How far this assertion is founded on truth may be partly seen in this little volume. We here

the sanction of the Roman Catholic Church was necessary: application being made to the Patriarch and to the Archbishop of Lacedemonia, they both granted it; but the intended bridegroom, not being satisfied with the consent of what he considered these liberal and constitutional prelates, applied to the pope for his blessing. The Court of Rome, after a short delay, has desired Count San Lorenzo to be informed that the sanction he demands cannot be obtained, unless he is willing to pay the sum of 8,000 crusados to the Church, independent of 4,000 crusados more, in order to remove a further objection on account of the future bride having been godmother to one of the Count's children, by his former marriage, thus making 12,000 crowns, or about 1,200*l.*, which it appears that the parties are not willing to pay. So much for the morality of the Court of Rome!

DISAPPOINTED AFFECTION.—Why doth Fate, that often bestows thousands of souls on a conqueror or tyrant to be the sport of his passions, so often deny to the tenderest and most feeling hearts one kindred one, on which to lavish their affections?

USELESS PRECEPTS.—Most precepts of parents and teachers are lost sight of at the very time when it is important to observe them—as the label “Shut the door,” is invisible when the door is open widest, and thrown back against the wall.

MINUTE INSTRUCTION.—All that is needed is to graft the tree properly, not to inoculate every bough, and count every leaf, and colour the blossoms—this nature will do for herself.

LANGUAGES.—To learn nothing but languages is to spend one's money in buying fine purses to hold it; or to study the Lord's Prayer in all the tongues, without prying it in either.

THE HEART.—In women, the heart is the citadel, and all the rest mere suburbs; in men, an inconsiderable outwork, which can be lost without injuring the strength of the place.

OBSTINACY OF WOMEN.—The steadfast man yields more readily to argument than the sensitive and mutable woman—as lightning moves quicker through solid substances than through thin air.

EARLY MATURITY.—The feelings, like flowers and butterflies, last longer the later they are delayed.

TASTE IN DRESS.—Women always shew more taste in adorning others than themselves; and the reason is, that their persons are like their hearts—they read another's better than they can their own.

NOTICES TO CORRESPONDENTS.

All Communications are to be addressed to “THE EDITORS OF THE CHURCHMAN, OFFICE OF THE CHURCHMAN, 342, STRAND, LONDON.

“A. M.” is perfectly right. The K. O. has reached us occasionally; it should be addressed as above. We feel greatly obliged by “A. M.’s” good wishes and exertions in favour of THE CHURCHMAN.

Will “CORNEILLE” favour us with his name and address: we have mislaid his letter—the party to whom he alludes is out of London.

As our “TOPSHAM” Correspondent is expected in Town in a few days, when we hope to see him at this Office, we think it better to wait his arrival. The packet he mentions has not come to hand—is it possible to supply another copy? we will gladly pay any expense attending its conveyance to us.

ADVERTISEMENTS.—THE CHURCHMAN (with one exception) has, during the last three years, had the largest circulation of the Church Magazines; and it is hoped will exceed in number the Methodist Magazine (17,000) among Wesleyans, and the Evangelical Magazine (14,000) among Congregational and other Dissenters. Advertisements of Livings, Curacies, New Churches, Institutions, Anniversaries, New Books, Schools, Teachers, Apprentices, and other Situations, Medicines, Sales, and Miscellanies, for insertion in THE CHURCHMAN for October 1st, must be sent to Painter's Printing and Publishing Office, 342, Strand, by the 27th inst.; if from the country, post free, with an order for payment in London.

THE CHURCHMAN.

"FEAR GOD : HONOUR THE KING."

OCTOBER, 1838.

Original Papers.

THE CONSERVATIVE JOURNAL AND CHURCH OF ENGLAND GAZETTE *versus* THE CHURCHMAN.

WHEN a newspaper becomes the channel through which private spleen is vented under the pretence of discharging a public duty, it is prostituted to a most degrading purpose. When this act is further combined with the name of *religion*, and the advocacy of orthodox principles, it raises a suspicion that *that* religion and *those* principles are, to use a scriptural expression, merely a *name*, by which the writer *lives*, and not dissimilar to sounding *brass* and a tinkling cymbal. The want of charity and the spirit of contention, which the author of the article referred to in the heading of this notice has manifested, are directly contrary to that benevolence and meekness which characterize the Christian system. He has certainly shewn his *faith* by his *works*, and the latter contradict his profession.

We are of opinion, that our readers will concur with us in referring the gross and unprovoked attack which we are noticing to private rancour, when they shall have perused the reasons which we are about to offer : at the same time we would remark, that we should have consigned it to contempt, had we not conjectured] that our silence might have been distorted to an admission of the charges. Few will accuse us of heterodoxy and revolutionary principles ; for if our sentiments be so wrongly biassed, we are strangely inconsistent in continually advocating the doctrines of the Church of England, and maintaining monarchical power: it is impossible that we should support a work diametrically opposed to revolutionary opinions, if they were our own !

That part of the public, which was accustomed to read *The Church of England Gazette*, has long since been aware of the treatment which the Proprietor of *The Churchman* has experienced from the Reverend Michael Augustus Gathercole. Until lately Mr. Gathercole also exercised the office of Editor to *The Churchman* ; various breaches of his agreement, and justly-grounded fears that he would do his utmost to injure the property

entrusted to his Editorship, and also the violence and coarseness of his writings, rendered it advisable to remove the publication from his controul. In every instance the proprietor has been free from malice and revenge, and in the alteration of his plans has consulted the general good. Connecting, therefore, these facts with the startling circumstance, that the *Reverend Michael Augustus Gathercole* is not only *Editor*, but is registered at the Stamp-Office as a *Proprietor of "The Conservative Journal and Church of England Gazette,"* in which we have been repeatedly attacked, it will not require much penetration to trace the attack to its source. We frankly own that the style of the article is familiar to us, and that some of its expressions are among those which *Mr. Gathercole* has frequently used respecting *The Churchman*, while it remained his own property. However this may be, it is, at all events, most clear that the article could not have appeared without his editorial approbation. What a modest and unassuming man must the said *Reverend Michael Augustus Gathercole* be!

Why should we overload the *Reverend Mr. Gathercole* with compliments on his modesty and humility, without giving specimens to our readers of the praise, which, as *Editor*, he (worthy man!) admitted into his *Conservative Journal*? Who will lay to his charge, that his right hand knoweth not what his left doeth?

"This periodical (says the *Gathercolian Conservative*) has now become so altered, "and is such a piece of arrant quackery, that it bears no more resemblance to *The Churchman* in its original size and dress, than the dead carcass of a great and "clever man bears to the *living, speaking, and intellectual* original, who so much de- "lighted us (!!!) It has now become the mere mortal remains of what it was in "the *life and vigour* of its existence. This great change in the character of *The Churchman* is to be accounted for, we BELIEVE, (amiable diffidence!) by the circum- stance of its having unfortunately passed altogether into other hands. The *Reve- rend Mr. Gathercole*, who was the Proprietor and Editor of the three volumes "published in its original and better shape, SOLD THE PROPRIETORSHIP to the IN- "DIVIDUAL who now prints it, retaining to himself the Editorship" (?)^a

The Editor of *The Conservative Journal* has certainly attempted, by these passages, whilst he sought to injure us, to pioneer the way to his own fame. We regret that the "*great and clever man*"—the "*living, speaking, and intellectual* original," who was so enchanting—the "*life and vigor*"—he, of whose *mere mortal remains* we have become the depository, according to this "queer" statement—the illustrious MICHAEL AUGUSTUS GATHERCOLK, should be thus obliged to sound the Pharisaic trumpet before him. Yet, with all his controversial propensities, it gives such an *uncertain* sound, that none will prepare themselves to the battle.

To be serious:—the nausea of this conceit and arrogance is insufferable. On what are the said *Michael Augustus Gathercole's* pretensions to *greatness* based? He never graduated at either of our Universities, but was a dissenting shoemaker and teacher, on whom a Bishop "*laid hands suddenly.*" He has written at great length against the Dissenters, to whom he previously belonged, but has never added one particle to our previous knowledge. Nor are we surprised at his quarrelsome disposition; the Archbishop of York and the Bishop of Ripon, to our knowledge, are well aware of it. His

^a Since December last, the only article written by *Mr. Gathercole* for *The Churchman* appeared in the June Number, and occupied one page and a half! Up to which time he was paid his salary, and his services dispensed with.

intemperance in writing is not calculated to benefit the Church, into which he never should have been ordained; yet, though no Academical graduate, he affects insufferable importance, and though no scholar, presumes to be considered as her champion! Against us his anti-christian spleen is now directed, but however severe may be the storm in its intentions, we regard its effects no more than the chaff which is scattered by the wind.

Who, then, will believe the allegation, that the present sentiments and principles of *The Churchman* are such as would never be adopted but by "some paltry dissenting tradesman, strongly opposed to sound Church principles, and therefore utterly incapable of conducting any periodical according to them?" The epithets we throw back as false, and refer to our work itself for the refutation of the calumnious charge, that we are opposed to sound Church principles. There has not been any variation in the principles and sentiments of *The Churchman*; and till his separation, the Reverend Mr. Gathercole NEVER CHARGED THE PROPRIETOR WITH DISSENT. This one fact might stand as a sufficing test of the sincerity of one, who, if his own words could be believed, allied himself with such a man as he describes, for the very purpose, to which he now asserts that "individual" to be incompetent. It is, indeed, very singular that Mr. Gathercole should have connected himself with the person he now repudiates!—that he should have done so for pecuniary purposes!—that he should have sold the copy-right to him, and have edited *The Churchman* under his auspices, if such were his belief! In attempting to criminate the Proprietor of *The Churchman*, the Editor of *The Conservative Journal* only more strongly criminales himself, and plainly shows that *personal pique* is the cause of this pretended anxiety for the public good.* The Reverend Michael Augustus Gathercole is the last person to whom we should have recourse for either a definition or an exemplification of sound Church principles—the very last whom we should think sufficiently free from early prepossessions honestly to entertain them: for we have learned to measure him by experience, and our experience has dissolved the connexion between us. Whether proceeding from his mouth or his pen, the continually recurring term, "*dissenting*," is very suspicious: at the least, it betrays a very bad taste, and appears something like an over-anxiety to assure the world that *he is not what he was*, which, in very many respects, we must be permitted to doubt. Sudden conversions are always suspicious; but when the convert refuses his respect to the conscientious motive which may actuate the men he has abandoned, he affords no pledge of his own sincerity to those whom he has joined. The world will probably be disposed to account him, like the bat in the fable—neither a bird nor a beast; an anomalous and indescribable something between a Churchman

* A volume of Family and Parochial Sermons was handed to the Reverend Mr. Gathercole by the Proprietor of *The Churchman* for review, in April last. The author, inquiring lately why his book had not been noticed, was informed that the sermons were good, but that they could not be reviewed without *serving the Publisher*; had any other bookseller's name been on the title-page it would have been reviewed. Lo and behold, in *The Conservative Journal* of September 8, the sermons are reviewed, but the firm of Simpkin and Marshall is substituted for the real publisher. In the same paper is also a review of the Rev. W. Bettridge's "*Church in Upper Canada*," in which the names of Simpkin and Marshall are again falsely and deliberately inserted instead of that of the proprietor of *The Churchman*—so much for the integrity of the REVEREND Michael Augustus Gathercole.

and a Dissenter: or like the jay in the peacock's plumes, contemned by the society to which he would aspire, and returning to that which he has quitted, is rejected even there! As often, indeed, as we notice his invectives against his former friends, we cannot avoid calling to mind the adage, "*set a thief to catch a thief*;" and comparing him to that low and undisciplined bird, which was not remarkable for cleanly habits in its own nest.

With respect to our article on the Bishop of Exeter, in the July Number, we are contented to let it rest on its own merits,* regardless of the cynical snarlings of a disappointed man. But, when we are styled "men of revolutionary principles" and "Dissenters," by a Journal, which, professing high Church principles, has nevertheless not scrupled to take into partnership a *ci-devant Dissenter*, we are bound, in self-defence, to point out the *beam* in the eyes of those who would pluck the *mote* from our own. The article in *The Conservative Journal* directed against us is libellous and actionable: but *here* we will not enter into the legal points.

From the expression "*mutual rule*," in the "Thoughts on the late Coronation," in *The Churchman* for August, it is argued that we mean "that the people are to rule the monarch, as well as the monarch the people;" but the critic, in his malignity, has not had the honesty to give the context, which explains the sense in which the terms are used. There we speak of "their relations with each other," and definitely distinguish between them as "*THE RULER AND THE RULED*:"—words which are utterly irreconcilable with the perverse explanation which this individual has given. As the legislation of the kingdom, which is in fact the government, is vested in the Sovereign, the Lords, and the representatives of the people in the Commons, it is manifest that it is a *mutual rule*, but one entirely distinct from the notion which the Journalist has illiberally, falsely, and ignorantly imputed to us. And that our sentiments were or are opposed to republicanism, our former papers, and the whole of this, will yield evidence to every unbiassed mind. It is further remarked—

"The thinker on the Coronation just afterwards, says, with literal truth—with those, therefore, who prefer republican to monarchical institutions, we have no controversy. No, indeed, it would be curious if you had."

We are at a loss to divine how this twisting and distortion of words can be reconciled with the *sound* principles which this writer vaunts; but are not surprised that he should for once throw aside the mask, and feel for the Dissenters, *his kinsmen and his friends*, against whom the sentence was directed. In proof we will subjoin the context, which has been meanly suppressed:—

"The first great Dissenter was driven into revolt by jealousy of supreme power, and by the mad ambition of grasping for himself that greatness, which, in other hands, he deemed sufficient to justify rebellion; and so it has been with his disciples —with the sons of Belial—from the beginning until now; they hate power, because it is necessary to order and subordination—and they court power, because they would use it to subvert and overthrow. WITH THOSE, THEREFORE, WHO PREFER REPUBLICAN TO MONARCHICAL INSTITUTIONS, WE HAVE NO CONTROVERSY."

This is the sentence fairly quoted, which, in the garbled quotation of the *Conservative* critic, is adduced in proof of our republicanism! This pas-

*Wide criticisms in the *Derbyshire Courier*, *Stockport Advertiser*, *Dublin Record*, *Sheffield Iris*, *Worcester Journal*, *Coventry Mercury*, *Somersetshire and Bath Post*, *Manchester Courier*, &c. &c.

sage is succeeded by a strong description of the evils and enormities to which republicanism gives occasion, ending with—"such are the facts to which we would refer the discontented!" The dirty dishonesty of the allegation founded on these words must be obvious to our readers.

The next point of attack is—

"The English Kings have been elective since the failure of the House of Tudor, for the dynasties have been changed at the pleasure of the people, and to popular election, much more than to hereditary right, the House of Brunswick owes its elevation to the throne of England."

On which sentence from our article it is observed—

"By the House of Tudor, this Coronation-thinker evidently means the House of Stuart; but your radicals have not the most profound knowledge of history, nor yet the profoundest veneration for the lessons it teaches."

The continual use of *you* and *your* in this review (if such it may be called) is very like the *Reverend Michael Augustus Gathercole's* style; but as no particular persons are addressed, is very unlike to the style of correct grammar.

Notwithstanding our alleged ignorance of history, and the critic's profound knowledge of it, we "evidently" did NOT "mean the House of Stuart," but intended what we expressed. For though James the First was the great grandson of Margaret, eldest daughter of Henry the Seventh, who was a Tudor, the Tudor line had failed with Elizabeth, at whose personal disposal the people placed the crown. She named James her heir, and, as the son of Mary Stuart, with him the Stuart line may be said to have commenced. On the other hand, the Stuart-blood continued to flow in the veins of our Sovereigns: if we regard William and Mary, he was son of the daughter of Charles the First, who was a Stuart; she the eldest daughter of James the Second, who was a Stuart. Anne, also, was the second daughter of James the Second, therefore of Stuart-blood; and George the First, to whom we trace the present dynasty, was the son of the grand-daughter of James the First, the son of Mary Stuart.

The "thinker on the Coronation" speaks of dynasties since the House of Tudor, and of the "failure" of that House; but the *well-read* historian of *The Conservative Journal* says the writer must have meant the House of Stuart. Will this accurate and erudite critic tell us *how many dynasties* have sat upon the throne of England since the "failure" of the House of Stuart, which never failed at all?

The House of Tudor failed in the childless Elizabeth; and had her elder sister, Mary, been the mother of a hundred sons, they being of the religion of their parents, though the lineal descendants of the ancient kings, yet not one of them would have ever ruled in England. "The accident of birth" would not have availed them in any effort to have forced the crown of England on papist brows; the sanction of the people (in the very sense we used these words,) would have been wanting, and the Protestant James would have been, as he was, selected—quite as much on account of his creed as on account of his birth—to sway the sceptre. Surely the *Reverend Michael Augustus Gathercole*, the *Conservative*, the *Churchman*, the *Historian*, the *Critic*, will not call this doctrine that of a Dissenter or a Democrat! unless, indeed, his own convictions that way tending, and his limited reading, and slight knowledge of the principles of our Church

failing to enlighten him, he may confound the dissenting and revolutionary doctrine with his own, which is, of course, in his own view, loyal and orthodox, and account all that repudiate it republicans and traitorous.

Again, where was the dynasty of Stuart, when Charles I., the victim of the Dissenters and the fierce faction of the *Gathercoles* of that day, died a martyr for the Church of England? Was it his hereditary claim, or the voice of the people, that recalled Charles II.? Where was the value of the accident of birth to him, till the people of England sanctioned his claim?—and again, what did the accident of birth avail the son of his brother, James II.? Unsanctioned by the people, his hereditary right availed him nothing, and he and *his* children died in exile; while the voice of the Protestant people of England called another to the throne, as before, in defence of that Church for which Charles Stuart died, for which his elder son was recalled, which also rejected his second son, for betraying the Church, but for the sake of her Protestant husband, elevated *his own daughter* to the throne.

The taunt, therefore, about *our historical knowledge* might have been spared. The history of the changes in the dynasties verifies our positions.

The Journalist proceeds—

“But hear this republican again:—the accident of birth gives a claim to the throne, but *that claim is not valid until sanctioned by the approval of the people.*”

Here this most disingenuous person has once more garbled our language to suit his purpose: our words were—

“The accident of birth—to use the profane phraseology of the age, gives a claim to the throne; but that claim is not valid until sanctioned by the approval of the people, and *that sanction is solemnly accorded in the coronation ceremony.*”

So that what we have observed of *mutual rule* (viz., of the three estates of the realm), affords an explanation of our ideas respecting the *approval of the people*, which the latter part of the sentence places beyond all controversy. The observations about Daniel O’Connell and Joseph Hume apply not to us, and merit not an answer.

The proprietor of *The Churchman* is further charged, “in the very teeth of his own signed and sealed agreement,” with refusing to *Mr. Gathercole* the discharge of his editorial duties. We ask, is the Proprietor bound to subject himself to actions for any libellous matter which *Mr. Gathercole* may wish to insert? Is there not sufficient evidence of libel on record at York, during the Assizes in July, where that *Reverend Gentleman* was found guilty on one criminal information of a libel of a most disgusting character, and the Jury were excused from giving a verdict on a second criminal information, because the evidence was precisely similar in both libels? And should not the punishment, which, on the first day of Michaelmas Term (November 2) the *Reverend Defendant* will be brought up to receive for this offence—nay, should not the very disposition to libel, which we have witnessed, occasion caution on our parts? But independently of these “strong reasons,” the *Reverend Michael Augustus Gathercole*, in the short space of FOUR months, has violated no less than THREE of “*his own signed and sealed agreements*” with the Proprietor of *The Churchman* (for one of which legal proceedings for damages will be commenced immediately after the expiration of the contract, on the 13th inst.). In the instance before us he has, for the third time, *falsified his own terms of agreement*,

and thus again *legally* ceased to be Editor of *The Churchman*, by becoming Proprietor and Editor of a publication in which *The Churchman* has been more than once attacked,* in a bitter and malignant spirit, not very creditable to a Clergyman of the Church of England?

Notwithstanding these complaining appeals to the public—these unjust attempts by partial statements, garbled quotations, and illogical inferences, to injure *The Churchman* in a most unchristian manner, and in defiance of his written engagement—in the conclusion (which very much resembles an *Advertisement*, and as such is liable to the duty) it is announced, that “a cheap *little periodical*,” of the price of two-pence, is about to display to “*the admirers of the original Churchman*” the *Gathercolian* principles; and that “a new six-penny Church Magazine, supplied by several Clergymen and Laymen of *sound principles and well-known abilities*,” is about to shed its light abroad. We have no difficulty in detecting the Projector and the intended Editor.

Nevertheless, we shall never abandon the original *Churchman*; however *sound* may be the *principles*, however *well-known* the *abilities*, of those, who, whether from pique or hope of gain, are seeking to introduce dissension among the periodicals of the Church. We will endeavour to keep pace with them in learning and research: we need not endeavour to do so in orthodoxy, for we have never swerved from it. Whenever these works shall appear, our readers will find us unflinching in the principles which we have maintained, not prone to controversy, nor avoiding it when it is forced upon us; and in no wise, we hope, inferior in talent to the projected subjects of this vaunting display. We are too free from jealousy not to wish success to every literary effort, which will benefit the Church; we are too attached to the Church not to denounce and oppose every one which will introduce schism and dissension in her pale.

BRITISH TITHES.

MANY and divers are the opinions of the day respecting the tithes now in possession of the Church of England. Some persons openly assert that they ought to revert to the Popish Church, as having been unjustly wrested from her by the Protestant Clergy at the Reformation. Others as loudly maintain that they ought to be equally allotted to the different religious communities of the land. Whilst a third party denies, *in toto*, the scripturality of tithes, under the Gospel dispensation. The object of this paper is not to sift all the arguments adduced by the advocates of these respective views in favour of their positions, but merely to lay down plain and simple facts illustrative of the antiquity of tithes in the legitimate Church of Britain, and, consequently, the legality of the present tenure thereof by the Established Church of the realm.

Some of our opponents aver that tithes were not paid in this country previous to the year 854, that, at the above period, Popery was the established religion of the land, and, consequently, the Papists alone have

* The following is extracted from the Agreement:—“The Rev. M. A. Gathercole hereby agrees NOT TO START OR BE CONNECTED WITH ANY OTHER PUBLICATION TO THE INJURY OF *The Churchman*.” Mr. Gathercole had not the honesty to state before selling *The Churchman*, that two criminal informations were pending against him for libels in that Magazine.

every right to them at present. Let us, for the sake of argument, allow the above date to the origin of tithes in Britain. Would the fact strengthen at all the claims of the modern Church of Rome? By no means. The doctrines of the Established Church of England, at that time, were at variance with those which characterise Tridentine Popery. The supremacy of the Pope was not acknowledged; transubstantiation was disbelieved; the cup in the eucharist was allowed to the people; the saints were not prayed to; purgatory was not thought of; and images were not worshipped. The Welsh branch were still further from the corruptions of Popery at the above period.

But we can trace up the institution of tithes to an earlier date than this. Taleisin, a British bard, who flourished between the years 520 and 570, complains of certain profligate bards as follows:

"They do not pay *due tithes* and offerings."(1)

From this, it appears, that in his time tithes were regarded as a *duty* incumbent on all persons. In another place, he urges the necessity of paying tithes from the consideration that, in case of neglect, the curse and judgment of God would visit them, thus:

"For this reason
For fear of the *day of judgment*,
We *must* pay tithes
To God above all."(2)

Again, he pronounces a woe against such as refuse to discharge this duty:

"Woe to those oppressors,
Who love not their own souls,
Who pay *no tithes*."(3)

Giraldus Cambrensis says, that Germanus and Lupus taught the Britons "to pay their tithes partly to the Bishop, and partly to their baptismal church." We know, however, that they recognised the principle of "honouring the Lord with their substance," even earlier; for it is recorded of Lucius their King, about A.D. 150, that he transferred the property of the Druids to the Christian Priesthood, and consecrated their temples to the service of God and Christ. This fact implies that the custom was observed by the Britons even before their conversion unto Christianity. Such was the case, indeed, amongst almost all nations, prior to the incarnation; and we naturally fix the origin of such universal consent before the dispersion at Babel, and call it divine; for the practice would hardly have been thus enjoined on the whole race without a divine precept for it.

Though we are not expressly informed that the British Druids always received the *tenth* of the produce of the land, yet we find that the immunities they were entitled to by virtue of their office, as ministers of religion and teachers of the learned arts, were not inconsiderable. These were—"five free acres of land; exemption from personal attendance in war; permission to pass unmolested from one district to another in time of war as well as peace; support and maintainance wherever they went; exemption from land tax; and a contribution from every plough in the district in which they were the authorized teachers."(4)

The Saxons, likewise, in their pagan state, observed the custom of

(1) Myf. Arch. vol. i. p. 26.

(2) Ibid p. 98.

(3) Ibid p. 98.

(4) James's Patriarchal Religion of Britain, p. 81.

tithing. Sidonius Apollinaris says, that their pirates used to sacrifice the tenth captive to their gods.(5) Malmesbury also informs us that Cadwalla, King of the West Saxons, who was baptised A.D. 688, *tythed* all his warlike spoils taken even before baptism. *Inter hæc arduum memoratu est, quantiam etiam ante baptismum inservierit pietati, ut omnes manubias, quas, jure prædatorio in suos usus transcripserat, Deo decimaret.*"(6) This proves, almost beyond doubt, that the system of tithing was established among the Christians of Wessex, in 686. Moreover, Boniface, who was born in 670, in his letter addressed to Cuthbert, testifies, that tithes were paid in the Church of England in his days.(7) It was about this time that the Saxons first embraced the Gospel.

Thus we see that tithes were paid by the Britons and Saxons on their first reception of Christianity. It would not be a difficult task to prove the continuance of the practice through successive generations down to the Reformation. But now comes the question whether the Protestant or Popish Clergy are legally entitled to them? There are two points, however, that will finally decide it, namely, *locality* and *doctrine*, which identifies our Church alone with the primitive one whose Ministers first enjoyed tithes. Identity, in point of *government*, as well as *locality*, also completely nullifies all the pretensions of the Dissenters.(8) The Church of England alone, as at present constituted, by virtue of her succession, government, and doctrine, is entitled to all the privileges and immunities of the primitive Church of the island. Would that our adversaries were practically convinced of this!

J. W.

THE APOSTACY.

WHERE was your Church before Luther? is a question which is often put by our adversaries to the members of the Established Church. I ask, likewise, where was the company of true worshippers, in Ahab's time? Elias himself, who was one of it, could scarce find it. "I have been very jealous (saith he) for the Lord God of Hosts; because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain the prophets with the sword; and I, even I alone, am left and they seek my life to take it away."—1 Kings xix. 14. But the Lord tells him "I have yet left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which have not kissed him."—1 Kings xix. 18. Was not the Church similarly situated, when the Church of England says, in its homilies, "Learned and unlearned, all ages, sects, and degrees of men, women and children, of whole Christendom, have been at once drowned in abominable idolatry; of all other vices most detested by God, and damnable to man, and that for the space of 800 years or more." The Church of England speaks in the same language as the Scriptures; she does not mean to say that all, in the literal sense of the word, were given to idolatry; there were some who defiled not their garments. The papist argues, "that the Church of Christ can never go astray." "Thou art Peter, saith our Lord, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Therefore, they say, "the Church of Christ could never fall into errors." To "prevail against," is

(5) Comber, 190. (6) De Gest. R. R. Angl. p. 6. (7) Johnson, Sub. Ann. 693.

(8) See "The Church of England its own Witness." By Britannicus.

to overthrow, absolutely to overturn and ruin. Nor, in this way, their error, nor any other error, nor the power of hell, never has, and never will, prevail against the Church of Christ. It is said, in the Revelations, that "all that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world."—1 Kings xviii.; and he causeth all, both small and great, rich and poor, free and bond, "to receive a mark in their right hands, or in their foreheads."—1 Kings xviii. 13. St. Paul saith, in 2 Thess. ii. 3., "Let no man deceive you by any means; for that day (*id est*, the judgment day) shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition." Now, do not the blind leaders, the apostate priests, deceive their children, by saying that the Church "should never fall into error?" May the Lord open the eyes of their victims to discover their danger. Again, in St. Paul's Epistle to Timothy, iv. 1, 2, 3, it is foretold of an apostacy which should come. "The Spirit speaketh expressly, that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, commanding to abstain from meats, &c." Who is it that forbids marriage? Who is it that commands to abstain from meats? THE CHURCH OF ROME! Popery is this great apostacy. Rome is Babylon, the mother of abominations, the great whore. The second Council of Lateran, canon 6, prohibits the marriage of ecclesiastics, on the ground of immutable and inherent holiness. The canon remarks thus, "When they ought both to be, and to be called, the temple of God, the vessels of the Lord, the shrine of the Holy Ghost, it is unworthy that they should become the slaves of chambering and uncleanness." To say that celibacy leads, in general, to greater piety than matrimony, or greater devotion to the Lord, is false and absurd. It is a monstrous piece of tyranny of the Popish Church, in imposing upon its ministers, without distinction, an obligation to celibacy; exposing them to temptations.

The Church of Rome commands to abstain from meats. St. Bennet saith, "Let all abstain from flesh." Again, "Let all abstain altogether from the eating of flesh, even of four-footed beasts." Hence is that decree of Bishop Fructuosus, in Gratina, Dist. 5, "No monk hath leave granted him to take, or so much as taste, a piece of flesh." The following licences are extracted from "the Tax of the Sacred Roman Chancery:"

To eat flesh and white meats in Lent and other fasting days...	£0	10	6
To eat flesh in times prohibited	1	4	0
Not to be tied to fasting days	1	4	0

The following regulations were set forth by the Popish Bishop at Wolverhampton, in February 1832, as dispensations granted in the midland district for the Lent of that year:

1. Flesh meat is allowed on all Sundays, Tuesdays, and Thursdays, beginning with the first Sunday of Lent, and ending with Palm Sunday, inclusively; but this permission is only granted for once in the day on Tuesdays and Thursdays.

2. Eggs are allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Ash Wednesday, and the four fasting days in Holy Week.

3. Cheese, under the same circumstances, is allowed on all days except Ash Wednesday and Good Friday. The Grace of God be with you all. Amen.

Wolverhampton, Feb. 18, 1832.

THOMAS, Bishop of Cambysopolis.

Here is the "commanding to abstain from meats." Can there be a more glaring mark of apostacy? Meat on Sundays, but not on Mondays; meat on Tuesdays, but not on Wednesdays; meat on Thursdays, but not on Fridays; eggs not more than once a day; cheese on Saturdays, but not on Fridays. Surely, Popery is the great apostate, the mother of harlots, and the beast of blasphemy. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

CORNEILLE.

THE INSTRUCTION THAT CAUSETH TO ERR.

THE first and constant characteristic of the instruction that causeth to err from the words of knowledge, is its tendency to weaken the restraints of morality. This it essays to do in countless ways. It doubts the authenticity of revelation. It denies the obligation of its precepts. It rejects the notion of a future and eternal retribution. It extenuates the grossest crimes by the plea of human weakness. Nay, throws the guilt of them upon the Almighty, as having left man free to sin. Of the effect of such an influence upon the young, the ardent, and the inexperienced, let him judge who, feeling the corrupt suggestions of his own nature, has had experience of the numberless temptations which beset, at every turn, the path of human life. Of the effect of such an influence once predominant in the community, let them judge who have seen its awful influences on the few, whom passion has succeeded in leading blindfold to the fatal precipice, where soul and body find a common death, or upon whom a single moment's weakness has wreaked fearful vengeance in long years of agony and shame. Unroll the catalogue of dark transgressions which disgraces a country—of laws, too, founded on Christian principles, and upheld by Christian sanctions—and think how the fearful roll would extend itself, and its dark record gather blackness, were those principles proscribed, and those sanctions wholly withdrawn. Expunge the decalogue; let the conviction of man's accountability, not only for his deeds and words, but for his designs, be exploded; shut out the fear of an hereafter by the dogma of the anarchists and atheists of France, that death is an eternal sleep; and what shall then restrain the subtle swindler, the highway robber, the corruptor of innocence—or the midnight murderer? The civil law! That has no hold upon society but through the sanction of an oath. Dispel the notion of a present God, destroy the fear of retribution after death, and the temple of the Law, the earthly residence of her whose proper seat is the bosom of God, and her voice the harmony of the world, falls prostrate in the dust. Do you rely on conscience? Alas! the instruction that causeth to err allows her little influence. "The indulgence of lust and of anger," says one of her authorities, and the most respectable of them all, Lord Herbert of Cherbury, "is no more to be blamed than the thirst occasioned by the dropsy, or the drowsiness produced by lethargy." Do you trust to the controlling interest of public opinion? It is the first attempt of the instruction that causeth to err, to corrupt its fountain-heads. "But for the municipal law," says Hobbes, "every man's judgment is the only standard of right and wrong—every man has a right to all things, and may get them if he can." Of all morality, it was the instruction of Lord Bolingbroke, self-love is the fun-

damental principle ; and ambition, avarice, and sensuality, may be lawfully, wherever they can be safely, gratified.—such are but a few of the first lessons of that instruction that causeth to err from the words of knowledge. We should be slow to speak of them, but that their authors have most deliberately and boastfully recorded them ; and that on their authority, and the authority of others like them, the young, the ignorant, the innocent, are even in our day tempted to forsake the words of knowledge, and to wander from that path of duty which is the only path of peace. And you, reader, might most reasonably be slow in regarding sentiments like these as other than the wild extravagances of dreaming theorists : but that the memory of all who can look thirty years behind them, must bear strong impressions of the whirlwind which the sowing of such seeds then produced ; while to the generation subsequent, the page of history declares, by facts and details as disgusting and terrific as they are true and real, how soon and certainly the impious mummeries of the age of reason—that reason, falsely so called, which arrays itself against the God of reason—gave way, like the shifting scenes of the theatre, to the blood and carnage and desolation of the reign of terror and of death. And now, with these conclusive evidences that the continual tendency of every form and phase of that instruction which causeth to err from the words of knowledge ; in short of every system that opposes itself to the Word of God, is to weaken the restraints of morality, and we might add, to confound entirely the distinctions between vice and virtue, good and evil, right and wrong,—where is he that cannot, by the mere exercise of the most plain and simple understanding, penetrate its sophistries, and who he that will not, with his whole heart and soul, oppose himself to its advances, come in what unquestionable shape it may ! Is he a husband and a father ? And will he consent to have withdrawn that silent and invisible guard, more watchful than the law, stronger than an armed host which virtue and religion plant about his dwelling, making, in a sense far holier and more precious than the proverbial fiction of the law, “ his house his castle, surrounded with celestial panoply the dear domestic hearth,” and guarding his beloved ones, in their going out, and in their coming in, from every shape or thought of harm ? Is he a brother and son ? And are there no associations that start up before the charmed name of home, instinct with all the beauty, and breathing all the fragrance of his childhood’s happy years ? Or does fancy sketch no picture of the future, with fair and lovely objects on whose happiness the hopes of his whole life hang trembling, and for the preservation of whose purity there is no sacrifice, not even of life itself, that were not made with joy ? And can he couple with these blessed memories and only hopes the thoughts of rapine, violence, seduction, undisguised, unpitiful, unrestrained, and his whole manhood not revolt with burning and indignant rage—and not resolve by the devotion of his whole soul to divert the dreadful pestilence ? Oh if the infidel, the libertine, the destroyer of innocence and happiness, could but bring home to his own hearth, and to his own breast, the wretchedness with which he visits others, he would pause, all hardened as he is, in his career of fraud and cruelty. It is because he counts in others on what he does not show to them, that he pursues unmolested and unrestrained his dark and wicked purposes. It is the Christian religion which, by the simple rule of doing to others as we would have

others do to us, it is the Christian philosophy—expecting to find in the peace and happiness of all its own peace and happiness—that can alone secure to individuals the unmolested enjoyment of their most sacred rights, and to society its undisturbed tranquillity and order. Cease then, to hear the instruction that causeth to err from the words of knowledge.

CLERICAL INCONSISTENCIES.

(Concluded from page 307.)

IF, in the second part of our subject we do not succeed in holding up undisguised to the eye of ridicule “the foulness of this crafty plea,” it will be the fault of our inexperience in controversy. Secondly—Were the Church sunk in universal degeneracy and pollution—were its white-robed priests ambassadors of the prince of darkness, and ever the most conspicuous actors in scenes of impiety and wickedness, then would there be need of reformation—not separation; not a perfect demolition of the sacred fabric, but a purification from existing abuses, and a restoration to original purity. Christianity is like the purest gold, which may be sullied indeed with alloy, but the fire of the refiner will restore it to unimpaired, nay, still increased lustre. We would first ask the votaries of schism, whether, in leaving the Establishment, they sincerely propose to themselves its spiritual enlightenment or purification? Next, whether the means be really adequate to the end proposed? And again, whether, if her Clergy were really exemplary in their conduct, attentive to their duties, unblemished in their reputation, and above all, sincere in their religious professions, whether then they would return with gladness and humiliation to the bosom of the Church? Their hostility to the Church, with all its formularies, its ceremonies, and its Episcopal government, are too notorious to be disputed “*experientia docet*.” Nothing but the basest hypocrisy could instigate these pseudo-religionists to proffer the hand of reconciliation, and, under the mask of friendship, attempt to delude honest Churchmen into the belief that their designs are really intended to promote—not destruction, but reformation. Uncompromising enmity against some particular system, however disgraced by corruption, or sullied by the unworthiness of its supporters, is not calculated to eradicate its defects; nor is intemperate abuse and indecent attack the best proof of sincerity of purpose. In the second place, it may be doubted, whether the National Education scheme, the Registration Acts, or the vile prebend-reducing Ecclesiastical Commission (the Peel-supported policy), or the alienation of her temporal ally, be at all likely to promote the interest, extend the sphere of usefulness, and give renewed energy to the votaries of the Christian faith? We may be allowed to question the expediency of that system which would recommend the Bible to be banished from our Schools, as the most effectual method of ingrafting its holy precepts on the hearts of the rising generation. Is it reasonable, is it just, that a body of men should be authorized to legislate for our established system of religion, virtually opposed both in principle and practice to their own?—one too, whose very title is founded on acrimonious prejudice, or rather (lest the term should savour of unchristian feeling), on sacred and zealous opposition to their errors and unscriptural tenets? “He that is not with me, is against me;” and “he that gathereth not, scattereth;” such was the heart-searching denunciation of the Incarnate God: and shall we presume

to accuse Him of intolerance—of bigotry? Shall the modern supporters of a false liberality dare to arraign His infinite judgment? And as to the third question, we decidedly say that it must receive a negative answer. However evangelized our Clergy might become, the shades of difference among our politico-religious adversaries are so various, that to reconcile them, and blend in one harmonious whole, would certainly prove a moral impossibility. The venerable piles of our sacred national institution are hateful in their sight: "Down with it!" is their watchword. Again, Dissent is inconsistent with the catholicism of the Church. A solid body is undoubtedly more compact and better able to oppose resistance to external pressure, than one formed of innumerable particles, incongruous immaterial, and unconnected in relation. Such is nonconformity considered with respect to the Establishment—the one a mere patch-work of opinions united by toleration; the other, founded on the Rock of Ages, is impenetrable in its defences, and scriptural in its authority. Still the Church is not proof against the defection of her supporters: one traitor within the citadel is infinitely more dangerous than enemies without, however superior in numbers, or unanimous in attack. The betrayal of the Messiah was reserved for one who had been admitted to his confidence—been the partner of his toils, the companion of his travels. Though some would fondly think otherwise, we feel a conviction that each successive division, each display of internal discord, each clashing of opinion, is lamentably weakening the foundations of our Zion. We neither despond nor fear the result: though the visible temple should be dissolved, still would Christianity remain seated in the hearts and affections of the "seven thousands" in Britain, who have not yet bowed the knee to the Baal of Liberalism, nor licked the dust before the idol of false reason, who exalts her votaries to the heavens only that by hurling them she may sink them deeper in the gulph of error. Before another age be added to the long catalogue of the past, it would be no presumption to declare, nor needs it a prophetic eye to discover, that unless some decided revulsion of feeling takes place, unless the strife of opinions be hushed, the Protestant institutions of these realms, and with them "the form of sound words," will be annihilated. And why? The causes are two-fold—the inveteracy of declared foes, and the unfaithfulness of professing friends. We indulge not, and would endeavour to avoid, gloomy anticipations, but we abhor inconsistency, and are painfully alive to its inevitable results. Far be it from us to maintain in the heat of controversial strife that our "Priests" (as the Cromwell-sprung faction would sneeringly designate them) are blameless in their conduct, or consistent with their sacred professions: daily experience to the contrary would belie the assertion; but, whilst we lament such degeneracy, and foresee the probable effects, we strenuously deny that it justifies separation. The Protestant Establishment of Great Britain, however our adversaries may wrest it to their purpose, was certainly never founded on Dissent. This, at least, is an indisputable fact: and herein lies the distinction between reforming the abuses, and totally abandoning the interests of the Church. So long as we take the Bible for our text-book, and refer all our ceremonies and institutions to that holy standard, we cannot wander far into the path of error, either through wilful or undesigned misinterpretation. Episcopacy is, without doubt, in the New Testament: the state alliance may be fairly deduced from, and is certainly never denounced in, the sacred writings. Every article of our belief is allowed by the

Romish Church—we reject the multitudinous forms and unwarrantable superstitions which they have ingrafted on the original stock ; this is evident proof that no erroneous or strange doctrine was introduced by the Reformers. Pompeii was the same when cleared from the rubbish of centuries as it stood in the days of its pristine splendour. But schismatics, in curtailng our Ecclesiastical canons, have substituted other dogmata of their own invention, at once unscriptural and irrational. Thus, while the Arminian maintains the doctrine of universal redemption, the Calvinist as manfully upholds that of unconditional election ; and the Socinian, on the other hand, ungodly his Redeemer, and, by thus divesting Him of his Divinity, reduces Him to the level of his own mortal imperfection and sinful unworthiness ! What a discrepancy of sentiment ! And is this the unanimity of the gospel ? Assuredly not ! The gospel inculcates but one faith. What then do the innumerable shades of difference in the present day, with regard to religious belief, argue, but a lamentable degeneracy ? He who pretends to ground a new system of religion on a new interpretation of the Scriptures, “crucifies God anew, and puts Him to open shame.” The plea of inefficiency in our authorized Clergy is absurd when applied to the case of Dissent. Why do they not retain discipline and profession, as contained in the Articles of our Church, if they really approve of its government, and only condemn its administration ? Why abolish some forms, add others, and abridge the rest ? No one doubts the want of ability amongst her Majesty’s Ministry, yet would any Conservative feel himself justified, for that cause, to raise the standard of rebellion, and renounce his allegiance to the Sovereign ? We may expose their errors, condemn their policy, or denounce them as enemies to their country ; but never violate the constitution. And this precisely is the point we have been considering : let those who disapprove of the conduct of the sacerdotal order, either in moral character or ministerial profession, let them express such disapprobation, and endeavour to remove the grounds of dislike, but never resort to separation, which can only widen the breach and lessen the probability of amendment. If they once leave the Church, however sincere is their intention, or zealous their attachment, let them rest assured that they will continue in the downward path until they arrive at the most inveterate hostility. Such, it is related, was Wesley’s avowed opinion, and his words have been verified. But we acknowledge himself as the only cause who first set the mighty machine in motion, which now threatens instant destruction.

We purposed, in the third place, to consider the remedies that either have been adopted, or expediency would propose to be employed. We hope that we have satisfactorily established the unreasonableness of applying separation as a cure for the evil, and we may further illustrate the subject by pointing out the several means which are already provided, and others which reason as well as moderation would recommend to be used in mitigation of it. We admit the truth of that sententious distich, “*Im-medicabile vulnus enſe recidendum, ne pars sincera trahatur*,” but if we shew that the wound is not incurable, this will do away with the necessity of amputation. It is a fact too well known to be disputed, that, previous to the admission of any candidate for holy orders, a notice to that effect is publicly given ; thus allowing his future congregation an opportunity of making inquiry into his personal character, and satisfying themselves of

his efficiency, and if they feel reasonably authorized in rejecting him, a statement of the grounds of their disapprobation will be duly considered and respected. Nor is it a sufficient answer that we seldom see this right of inquisition maintained—we are not to estimate a custom from its usage. It is rather the result of negligence and indifference that we not oftener find the privilege exercised, and argues no inaptitude in the means to the end proposed; and yet it may be doubted whether the promiscuous allowance of this liberty would not be rather productive of evil than of proportionate good. No congregation can possibly have a right to institute so minute a scrutiny into the character and qualifications of their present or future pastor, as to take cognizance of his very action, and ground their opinion rather on hearsay reports than actual experience and candour in judgment. It is notorious that amongst Dissenters, strife and animosities are engendered by this very right which they assume, of holding their officiating minister responsible for every act which may not happen to meet with their sovereign approbation. The “voluntary system” furnishes them with a ready means of driving the unhappy delinquent from his clerical intrenchments—viz., by cutting off his supplies, and by all those petty arts which malice can invent when set on by real or imaginary wrong. Yet where acknowledged immorality exists, or glaring inconsistency is observable in the Christian character, either of any ordained minister of the Establishment, or a candidate soliciting ordination, no objection can possibly apply to all legitimate endeavours, in the one case to prevent the admission of such, in the other by timely representation to the proper quarter to bring down the spiritual rebuke of Ecclesiastical authority on the head of the offender; and by the threat of degradation or temporal disgrace, to awe into some sense of the sacred responsibility of his office, and the full discharge of his ministerial duties. Such a course is rare, but justifiable and allowed. Surely none will have the hardihood to assert that immorality is encouraged amongst the Clergy: certainly there is not that strictness of examination, and rigorous impartiality which might be, and ought to be, enforced; yet the imputation is false and slanderous which would involve the whole body, for the partial misconduct of individuals, in unlimited and universal censure. There is ample room for improvement as well among the laity as the clerical orders of our Established religion. We would scorn to defend such degenerate professors. Let them meet with the contempt they merit. Their infamy is conspicuous to all. Let men study to avoid the contagion of their example; not to decry their vocation, as if the responsible cause of their depravity. Let it be remembered that the inconsistency of Christians furnishes, and ever has furnished infidels with their strongest weapon of aggression. Similarly with respect to the Church, our political and religious adversaries have taunted us with particular instances of licentiousness, and thence condemned the whole system as corrupt, and instead of sincerely endeavouring to remedy or counteract the evil, wholly deserted the cause; and so, by commencing external attack, occupying the watchers of Zion rather in self-defence than self-improvement. But our only reply to such a charge is the simple question—“Does our Church, any more than Christianity, inculcate such principles?” We refer them to her Canons, her Articles, her Liturgy. We hope that we shall not be deemed uncharitable when we say, that religion is at a very low ebb in Britain, amongst all grades of Protestant

believers, and we care still less for the charge of bigotry in affirming, that by far the greater majority of those who sincerely hold the faith of Christ will be found within the pale of our Established Church. Men now mistake the shadow for the substance—the semblance for the reality.

The twenty-sixth Article of our Church is grounded on the principle that the unworthiness of ministers does not affect the efficacy of the sacraments—a conclusion rational and just. The moral character of a Judge, though it may give weight to his decisions, can make no difference in the administration of the laws. “Nevertheless it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty by just judgment, be deposed.” And what more could any candid opponent require? Away then with the hypocritical plea, which would make the immorality of ministers the ostensible ground of separation from the Church. Are such arguers sincere in their professions of attachment? We know the contrary! Would that the light of truth might pierce the dark mantle of deceit, with which dissent enshrouds its unhallowed designs, and discover to the eyes of all men that reckless spirit of hostility which they endeavour to hide under the double folds of the cloak of hypocrisy. May God defeat their aims! And, moreover, to the Author and Founder of our Church would we humbly pray, that He will pour out his Holy Spirit into the hearts of his ministers, that they may become active and zealous in the good work to which they have bound themselves, the unwearied champions of his Church, and above all, faithful and strenuous advocates for the cause of genuine Christianity. “Come out of her, that ye be not partakers of her plagues;” if such were the warning voice sounded every Sabbath from every pulpit in the land, soon would the dissenting heresy sink into the nothingness from whence it sprung. Their endless divisions, their ungodly strifes, their spiritual pride, their hypocritical dealings, are incessantly weakening the vilest system of religious mockery that ever disgraced a civilized country. One mighty effort of decided Churchmen would, we are persuaded, from the visible effects of a partial exertion, destroy her ill-acquired power for ever. “*Sursum corda.*” Let every Churchman manifest by his own life and conduct the excellence of that institution which he supports, and the result is speedy, certain.

Νηπιος αωχ.

ON THE STATE OF THINGS CONNECTED WITH RELIGION IN JERUSALEM AND OTHER PARTS OF JUDÆA.

THE Holy Land must ever be a point of such exciting interest, that every thing relating to it must merit a particular record. We do not, therefore, think an apology necessary for adding to the disclosures of our native travellers—facts which foreigners have observed.

In a place where there is so great a mixture of sects, and where the Mohammedan power rules with an imperious sway, the state of religion may naturally be conceived to be at a very low ebb. The jealousies of the Latin and Greek Churches, the struggle for precedence between different monastic orders, and the claims of various Asiatic sects, could not have failed to have produced the injurious effect on Christianity, which has been witnessed. The Latin Christians impart, by means of catechists,

religious instruction on Sundays in their Churches, but the other Christian sects entirely neglect the practice. There are also schools in the city, as well as in most of the villages, from which women are completely excluded, and the children sit scattered about the room on their heels, whilst the instructor questions one after another, and others read every thing aloud for themselves, so that in these schools a constant noise prevails. They either write with the *kalm* on glazed paper, or with stone on metallic plates, or with colours on a sort of writing-table; the Psalter is the subject of their reading.

The following anecdote will exemplify the state of Christianity in Jerusalem. The possession of the Church of the Holy Sepulchre, or its chapels, has always been the ground of contention among the different parties. As the Greeks outbid all by the lavishment of great sums, they likewise have found means to take precedence of them by the evidence of their just claims from ancient documents. One they trace back to the time of Omar, in which he makes over to them, for their successors, the Church of the Holy Sepulchre, as a possession. As in the seventh century there was no dispute about the Church, and as then the Nishki character, in which it is written, was unknown, the document is spurious. Nevertheless, they plume themselves upon it, not merely at Jerusalem and Damascus, but in the Divan of Constantinople. The Armenian Dragoman in the Divan, however, having in another way detected the forgery, obtained the decision, after the Greeks had made themselves sure of the victory. On the assurance of the Greek Dragoman, that their right to the Church of the Holy Sepulchre rested on *firman*s, in virtue of which their ancestors possessed it in the most ancient times; he replied, that if this right were valid, the Church of St. Sophia must also be surrendered to them, which reply so pleased the Divan that the matter was dismissed.

The Orientals are inclined to superstition. The Christians, Jews, and Mohammedans in the country are lamentably inclined to it. Talismans in Phœnician, Hebrew, Arabic, and Greek characters, are frequently seen; and even a fear of spiritual appearances is not uncommon. Thus, it is believed, that on a mountain distant a quarter of an hour from Beilderas, to the north, a hen with her chickens occasionally appears, as the guardians of a treasure hid on the spot, which seems to be a remnant of the old superstition of Succoth Benoth.

Justice is shamefully administered, and is at the will of despots. Smaller offences are punished with imprisonment, more frequently with pecuniary mulcts; greater, with the loss of life, or of an eye, an ear, or a limb. The Dervishes go about entirely naked, and live on the earnings of others: they often rush on women in the streets. At Jaffa one of them conducted himself so vilely to a Christian woman, that the English Consul yoked him, instead of an ox, to a mill, and made him toil until he promised to abandon his brutal practices to Christian females. One still living at Jerusalem, during the celebration of Easter, forced a Roman Catholic woman, and it was commonly reported that the Greeks encouraged him to the act. Such is the state of insecurity in Judæa!—the Dervishes do what they please, and are not generally punished: for every thing they claim the divine licence; yet there have been governors who have punished them.

In the week before Easter, Jerusalem is very lively, in consequence of a Mohammedan festival, when there is an annual pilgrimage to *Wadi Musa*,

where Moses was buried according to their traditions. The stone of Moses is shewn there, which burns like a coal, but is not consumed, and has a smell like asphaltum. This pilgrimage is attended with much boisterous noise.

Ancient customs are sought in vain among them: the women in the East know no other employment than, in fine weather, to visit, at noon, the churchyards, where they either pray over the graves of their friends, or converse with each other, or lament the dead, or watch the children swinging on the trees. Probably, they take this opportunity of discussing their own domestic affairs: it is accounted, however, most highly indecorous for any male to approach them, even at a distance.

Throughout the East family honour and respectability are most rigorously maintained, in different ways in different places. In Chahl no woman can unveil herself before a man, even if he be her brother, without endangering the life of each; and a man cannot show himself in a by-way without incurring the most perilous suspicion. The bazaar alone is publicly accessible to every one. In other cities, such as Gaza, Jaffa, Jerusalem, Nabolos, they are less strict. The faces of the females are, however, constantly covered, and they dare speak with none, except blood-relations, face to face. In the country, and even in many cities, they are less tenacious; for the women either half cover their faces, when they meet a man, or not at all: nevertheless, the sexes live apart. This custom leads to intrigue, and to its punishment, death.

The Mohammedan women are distinguished from the Christian, by the former wearing a black, the latter a white veil. A quantity of gold and silver coins are very frequently strung together, as an ornament, round the head: they are fond of black eyes, and use stibium.

Marriage is one of the greatest festivals among the Christians of the East. The whole village, or, in cities, the greatest part of the community, many also not belonging either to the village or community, meet together and dance—that is, they whirl round before each other, clapping their hands, and then eat rice and flesh. The bath is, too, among the delights of the Orientals. This, and shaving the head, may be reckoned under Eastern slavery. In the first place, the head and the face are so bedaubed with soap, that it is difficult to breathe; then the head is forced and turned on all sides, and is like a sheep abandoned to the humour of the shearer. The hospitality of the Asiatics now commonly merits but little commendation, however sacred to them may appear the case, of liberally and gratuitously providing for all the wants of strangers. The schismatical Greeks are herein particularly distinguished for their cunning. The khans, of which so many are seen in ruins, point in this respect to better times. And even the last vestige of them, the custom of having, in all the principal streets, water cisterns filled with water, the duty of which devolved on the nearest village, is only here and there preserved. When a late traveller mentioned his dissatisfaction to the Arabs, they invariably answered—where are now these happy times? where now is hospitality?

In their domestic life they exhibit a strong contrast to us. They shave the head and let the beard grow; we shave the beard, and let the hair on the head grow: with them it is uncourteous to uncover the head in the presence of friends; with us it is uncourteous not to do so: we sit on chairs, eat on tables, and sleep in beds; they eat, sit, and sleep on the

ground : we eat with spoons, knives, and forks, on plates and dishes ; they with their fingers out of a common dish. We have many wants ; they have few : we like and seek active motion ; but the Oriental likes it not without a particular object : we like change ; the Oriental likes uniformity. A dress used thirty years ago would be ridiculous among us ; but among the Easterns the same dresses, customs, and manners, which were in use thousands of years ago, prevail. Our domestic animals are enervated, like ourselves ; those of the Orientals are adapted to the endurance of the greatest hardships.

In general, the physical and moral condition of the East rests on principles, which thousands of years ago were virtually the same, and form an enduring contrast to those of the West. With the Orientals, religion is an observation of certain precepts. Our jurisprudence is fixed by wise, natural and positive laws ; theirs hangs on the will of a despot, to whom every thing belongs, who can domineer over the lives of his dependents, as over his own property, at caprice. One tyrant thrusts out another, and gluts himself, according to the law of the strongest, on the property of his subjects.

In the list of governors we in vain seek for benefactors. Our life is more active ; that of the Oriental more passive. Our habits are refined and changeable ; his simple and constant. Centuries ago, people flocked to this country, which contained mighty and opulent cities, whose vicinities were covered with numberless villages, cultivated fields, and frequented roads. Riches from every region flowed into it : within its walls reigned dissolute luxury, and the sound of festivity was continually heard. Its numerous marble fragments once adorned palaces, and its desolate places, which now wild beasts have chosen for their abodes, once sheltered a living throng, who were congregated there from every part of south-western Asia.

Such was Judæa—such Jerusalem ! How changed are the scenes since Solomon reigned in his glory ! How changed even since the Son of Man visited its abodes ! Who can read this description of debasement, jealousy, and ruin, without discerning the fulfilment of prophecy?—who without seeing that the house of the daughter of Zion is verily left desolate ? But, if prophecy be so strikingly fulfilled in its present state, will it not also be fulfilled in its restitution, when the kingdoms of this earth shall have become the kingdom of our Lord, *even* (καὶ) of his Christ ? We know no more instructive lesson than that which the history of the Jews and the promised land is calculated to convey : with this view we have selected the present article, and shall occasionally treat of other branches of the subject.

The Reading Desk.

THE LITURGY OF THE CHURCH OF ENGLAND.*

THE English Liturgy is not novel. It is, as Bishop Jewel, in his *Apology*, says, “agreeable to primitive usage.”—“It is not, however, for its antiquity alone that I respect and venerate the public worship of the Church. I am struck with its excellence, I admire the beauty, the order, the fitness of the whole service ; and to me it appears to bear internal marks of its divine original, for it approaches nearest to the sublime simplicity and inspiration of Scripture. I know not any human composition, which in chastity, in grandeur, in energy, in sublimity of thought, and

* Published by Mortimer, Wigmore-street.

simplicity of expression, can be compared to the Established Liturgy of the Church of England. There is in its prayers such a chastened and sober dignity, such unaffected humility, such a sanctity befitting the temple of God, such fire of devotion, such aspiration of faith, hope, and charity, such conciseness, and yet such fulness, that nothing short of inspiration has ever attained to so near a resemblance of that perfect form of prayer which our Divine Master has left us for our use and for our pattern."*

"Though all the Churches in the world have, and ever had forms of prayer, yet none was ever blessed with so comprehensive, so exact, and inoffensive a composure as ours; which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding; so full, that nothing is omitted that is fit to be asked in public; and so particular, that it comprises most things which we would ask in private; and yet so short, as not to tire any that hath true devotion. Its doctrine is pure and primitive; its ceremonies so few and innocent, that most of the Christian world agree in them. Its method is exact and natural: its language significant and perspicuous, most of the words and phrases being taken out of the Holy Scriptures, and the rest are the expressions of the first and purest ages; so that whoever takes exception at these, must quarrel with the language of the Holy Ghost, and fall out with the Church in the state of her greatest innocence. And in the opinion of the most impartial and learned Grotius (who was not a member of, nor had any obligation to, this Church), 'the English Liturgy comes so near to the primitive pattern, that none of the Reformed Churches can compare with it.'†

The Rubric directs, that "all priests and deacons shall be bound to say, daily, the morning and evening prayer." This corresponds with God's own appointment under the law: "Thou shalt offer upon the altar two lambs of the first year, day by day continually: the one lamb in the morning, the other at evening." Christians are under greater obligations to the Almighty than the Jews were. Our grace is greater, our promises clearer, and therefore our righteousness should exceed theirs. The public worship of the Jews, *the sweet-smelling savour*—was appointed by God himself. Under the gospel our Saviour appointed the materials and essentials only of public worship. Prayers, praises, thanksgivings, confessions, hymns, and the eucharistical sacrifice, are commanded to be offered up in Christ's name. The Jewish services were but types of these, and were accepted through the merits of the promised Redeemer. His merits extended to all ages of the world; and he is therefore called the Lamb slain from the foundation of the world. Our Saviour did not particularly specify the manner and order of public worship. He left the method to be determined by those to whom he delegated his own place and power on earth, to govern his Church till his second coming. These were the Apostles and their successors in the Apostolic commission. As my Father sent me, so send I you. Consequently, the public prayers are called the Apostles' prayers; in which the first Christians continued steadfastly, as well as in the Apostles' doctrine and fellowship. St. Paul accordingly commands Timothy, the bishop and governor of Ephesus, to compose prayers for all men, for the use of his diocese. He also gives the Corinthians some instructions how to celebrate the holy eucharist, adding, that "the rest will I set in order when I come." In their public services, treated of in the chapter at large, he says, "Let all things be done decently and in order." That is, the right and lawful public worship which is prescribed, according to our Lord's general rules, by the governors of every particular Church. What they determine, therefore, agreeable to his rule, is God's service and worship, established not only by human but by divine law. All other public services whatever, therefore, made by private men, to whom God has given no such commission, are like that of Nadab and Abihu, "strange fire before the Lord." And this because it was not commanded. Under the law, a lamb appointed for a burnt offering was alone the lawful daily worship, the *savour of rest*, because it was commanded. All other sacrifices, however valuable, even whole hecatombs, offered in its place, would have been unlawful and strange, because they were not commanded. So in the Christian Church the public worship prescribed by its lawful governors is the only true and lawful worship. All other forms or additions to, or interpolations of,

* "Why am I a Churchman?" answered. † Dr. Combers' History of Liturgies, Preface.

the authorised form, are strange worship and unlawful, because not commanded. It is not the polished period nor the elegant conception that is acceptable to God in his public service. It is *obedience*. "Behold, to obey is better than sacrifice; and to hearken than the fat of rams."*

This holy service, offered up to God by the priest in the name of the Church, is more acceptable to the Almighty than the devotions of any private man. It is the service of the whole Church. Every man has given his previous consent to it, and confirms it by saying, *Amen*. Many have agreed upon earth touching what they shall ask, and that it should be asked by the authorised priest. Therefore we have confidence in God's promise, that He will grant what we faithfully ask. He has commanded the public prayers to be made by those whom he has appointed as governors. They must, therefore, be most acceptable to him. And as he has commanded them, without doubt he will accept them. They will be accepted without reference to the private virtues or vices of the priest who offers them. The public service is accepted, not only for those that are present, but for all those who are absent through any just cause or impediment, and for all who do not renounce the communion of the Church. Because it is the common service of all. It is commanded to be offered up in their name, and on their behalf. It is agreed by all to be offered up for them all. It will therefore be accepted for them all, though it be presented to God by the priest alone. In the same manner as the lamb was the sacrifice, the sweet-smelling savour of the whole congregation (or Church) of Israel, though offered by the priest alone. Preaching is a very useful part of the priest's office, but it is inferior to prayer. St. Paul exhorts Bishop Timothy "to preach the word, be instant in season, out of season." But he exhorts him, in the *first place*, to attend the more important office of presenting the morning and evening sacrifice at the throne of grace. "I exhort, *first of all*, that prayers and supplications, intercessions and giving of thanks, be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." The Church of England lays St. Paul's charge to Timothy on all that are admitted into the holy office of her ministry. That they should offer up this sweet-smelling savour, this holy sacrifice of prayers, praises, and thanksgivings, "daily throughout the year." When this is duly performed, there is no doubt that He who has promised to be in the midst where two or three are gathered together in His name, will be gracious and bountiful to us as he promised to be to the Jews in offering of the lamb. As He promised to meet them, so He will meet and speak with us; that is, He will graciously answer our petitions. He will dwell with us and be our God; and we shall know, by comfortable experience of his great and manifold blessings, that HE IS THE LORD OUR GOD.

The Pulpit.

A SERMON PREACHED BY THE REV. DR. HOOK, VICAR OF LEEDS,
BEFORE THE QUEEN, AT THE CHAPEL ROYAL, ST. JAMES'S.

"Hear the Church."—MATTHEW, xlviii. 17.

THIS little sanctuary in which we are now assembled, will always be regarded by the English Churchman with feelings of pious sentiments and respect. Here, from time immemorial, our Sovereigns have worshipped, and our Bishops preached; and these walls were the first which heard the sound of our English Liturgy. Here young Edward imbibed the principles of divine truth from the lips of Ridley and Crammer; and here, in the reign of Elizabeth, her Bishops, supported by her united firmness, wisdom, and piety, manfully upheld the principles of the English Reformation, maintaining the equipoise against the Papist on the one hand, and on the other against those ultra-Protestants who were anxious to introduce the foreign system, and to revolutionize religion instead of reforming the Church. Here, too, Charles, who died a martyr for the principles of the Church—for the Church of England boasts the only *Royal Martyr* in the calendar—sought that strength from on high which enabled him to lay down his "grey discrowned head"

* 1 Sam. xv. 22.

upon the block, with a blessed peace of mind, which a rebel nation, while depriving him of every thing else, was unable to take away. Here, ever since, by faithful pastors, our British Sovereigns have loyally, dutifully, and respectfully, but at the same time, I hope with firmness and fearlessness, been reminded of that solemn account they will one day have to render to Him who his King of Kings and Lord of Lords, and the Ruler of Princes—here they have been admonished of the awful responsibility of high office, of the temptation by which they are surrounded, of the example they are bound to set, of their duty as the nursing fathers and nursing mothers of the Church—and here those Sovereigns, in the ordinances and sacraments of the Gospel, have sought for that divine grace of which they have stood in need as much as—yea, from their increased responsibility, from their greater temptations and difficulties, if possible, more than the very meanest of their subjects.

In such a place, then, it cannot be deemed improper if I briefly lay before you the claims, the character, and the privileges of the Church. May God the Holy Spirit be with me while I speak, and with you while you hear—with me, that I may speak boldly as I ought to speak—with you, that you may receive the words with pure affection—with me that I may not give, with you that you may not take, offence.

Now, at the very outset, I must state that I refer to the Church, not as a mere national establishment of religion, but as the Church, a religious community, intrinsically independent of the State; that is to say, I am about to treat of the Church, not in its political, but simply and solely in its religious character.

No one who reads the Bible can for one moment doubt that religion is or ought to be a national concern, so long as the Bible contains such awful denunciations against national apostasy and national vice; and while among the predicted blessings of Christianity, it was foretold as one that Kings should be the nursing fathers, and Queens the nursing mothers of the Church. And to desire to belong to that religious society which happens to be established in our native land, is a sentiment patriotic, praiseworthy, and honourable. But there is always a still further question to be asked—namely, whether the society of Christians established by the Government, and invested with certain emoluments and privileges, be a pure branch of that Church which was instituted by our blessed Lord and his Apostles; and if it be not such, however willing we might be to preserve the peace of society, by refusing to injure a national institution, we should, nevertheless, be amply justified, as religionists, in refusing to conform to it. If the mere fact that a religious society is established by the civil Government be sufficient to claim for it our adhesion, see what the consequences must be: we should be obliged, on such principles, to become Presbyterians in Scotland and Holland, Papists in France and Italy—nay, in some parts of the world, worshippers of the Mosque and votaries of Brama; whereas the consistent Protestant could not, of course, conform to the Established Church in France or Italy, until those Churches have undergone a thorough reformation. The consistent English Churchman cannot conform to the Presbyterian Establishment in Scotland, but in that part of the island attends the services of the Scottish Episcopal Church, which, though at one time established, was, at the Revolution of 1688, from political considerations, deprived of its endowments, which were then given to the community of Presbyterians, which has there become the Established Religion.

Bless God, then, we may, that the true Church is Established here in England; and that while, as patriots, we would support its establishment for our country's good, we can also, as Christians, conscientiously conform to it; yet it is not on the ground that it is established by the State, but on grounds much higher and holier than these, that in this sacred place we are to state its claims. So entirely independent is the Church (as the Church) of the State, that were all connexion between Church and State at this very moment to cease (though we may be sure the monarchy would be destroyed) the Church, as the Church, would continue precisely as she now is; that is to say, our Bishops, though deprived of temporal rank, would still exercise all those spiritual functions, which, conferred by higher than human authority, no human authority can take away; still to the vacant sees they would consecrate new Bishops, still ordain the Clergy, still confirm the baptized, still govern the Church; our Priests, assisted by the Deacons, would

still administer the sacraments and preach the Gospel ; our Liturgy, even though we were driven to the upper rooms of our towns, or to the very caves of the deserts, would still be solemnized. We may be sure of this, for this very thing has happened in times past. When the United States of America were English Colonies, the English Church was there established ; at the revolution the State was destroyed. Monarchy has there ceased to exist ; but the Church, though depressed for a time, remained uninjured : so that there—among the American Republicans—under the superintendence of no fewer than sixteen Bishops, you will find her sacraments and ordinances administered, and all her ritual and liturgical services administered, with not less of piety, zeal, and solemnity, than here in England ; there you may see the Church, like an oasis in the desert, blessed by the dews of heaven, and shedding heavenly blessings around her, in a land where, because no religion is established, if it were not for her, nothing but the extremes of infidelity or fanaticism would prevail.

And so you may perceive what is meant when we say, that we wish to speak of the Church, not as an Establishment, but as the Church, a religious society, a particular society of Christians.

We will commence with an indisputable fact. In this country there is at this time a religious society, known by the name of the Church. The question is, when and by whom was this society instituted ?

Now, the Roman Catholics or Papists assert, that it was instituted and founded, like the generality of Protestant sects, by certain Reformers in the 16th century, and thence they would deduce a strong argument against us. They would ask us whether any man can take unto himself the office of the ministry, unless he be sent by God ; and if we are Scriptural Christians, if we take the Bible for our guide, if we act on that sound Protestant principle, with the fifth chapter to the Hebrews open before us, we must answer, No. Then they proceed to ask, how can you prove that your ministers are called of God to the office ? And if their assertion were true that our Church was founded at the Reformation, we could give them no answer at all.

But at the period of the Reformation, when Cranmer and Ridley flourished, there was a Church existing and established in England, and as Archbishop of that Church, Cranmer, our celebrated Reformer, was consecrated. That Church had existed, as all parties admit, from the first planting of Christianity in England. But Archbishop Cranmer found, that in his time it had become in certain respects corrupted ; that the Bishop of Rome, for example, had usurped over it an authority and influence which he did not possess by right ; that many practices prevailed, some of them contrary to Scripture, and some of them much abused to superstition—such as the worshipping of saints and images, and the use of the Liturgy in a language not understood by the people—while opinions were prevalent (such as those relating to transubstantiation) decidedly erroneous, which the Church did not protest against, but, on the contrary, rather seemed to sanction. Now when once these errors were pointed out, and proved to be unscriptural, our divines would have been guilty of heresy had they pertinaciously adhered to them. Before the Reformation, those who adhered to them were not guilty of heresy, for they held the doctrines which (ever since the Reformation) we have renounced from a mere error of fact. They supposed them to be revealed doctrines, and therefore they in humble faith received them : we, on the contrary, have asserted that these doctrines were not revealed, and therefore, influenced by the same faith, we reject them ; so that it was by one and the self-same principle that both before and since the Reformation, the true members of the Church of England have been actuated. They said, and we say precisely the same, whatsoever is revealed, that we will not question, but believe. But as to the fact, whether this or that doctrine was revealed, they were less cautious than we are now—we who, perhaps, err on the very side of caution.

But, to return to the Archbishop and the Prelates who aided him in the work of reformation. They discovered that all the errors which they detected in their Church were innovations gradually and imperceptibly introduced, and not belonging originally or essentially to the Church of England ; that, even in the seventh century, five councils were held in England, when the doctrines denounced by the Reformers were unknown. What, then, did the Archbishop and his associates deter-

mine to do? They determined, as they had an undoubted right to do, not to overthrow the old Church, and establish a Protestant sect in its place, but merely to reform, to correct abuses in the existing Church; and, aided by the civil powers, this they did, by asserting, first, their own independence as Bishops against the usurped authority of the Pope, who had no more authority of right in England, than the Bishop of Canterbury had in Rome; by discontinuing practices which led evidently to unscriptural superstitions; by protesting against certain prevalent erroneous doctrines; by translating the Scriptures and the ancient Ritual and Liturgy, which latter (the Ritual and Liturgy we still retain), besides translating, they arranged. But, though they did this, they still remained the same Bishops and divines of the same Church. An attempt was made to revive the old superstitions in Queen Mary's reign, but, by the pious firmness of Elizabeth, her Bishops were enabled to complete the work so happily commenced in the reigns of her father and brother.

Now, from this historical statement you see the absurdity of which the Papists are guilty, when they accuse us of having deserted or dissented from the old Church, and of having reared a new Church, of human origin—the absurdity of their speaking of theirs as the old Church and the old religion.

About two years ago this very chapel in which we are now assembled was repaired, certain disfigurements removed, certain improvements made: would it not be absurd, on that account, to contend that it is no longer the Chapel Royal? Would it not be still more absurd if some one were to build a new chapel in the neighbourhood, imitating closely what this chapel was five years ago, and carefully piling up all the dust and rubbish which was at that time swept from hence, and then pronounce that, not this, to be the ancient chapel of the sovereigns of England? The absurdity is at once apparent; but this is precisely what has been done by the Roman Catholic or Papist. The present Church of England is the old Catholic Church of England, reformed in the reigns of Henry, Edward, and Elizabeth, of certain superstitious errors; it is the same Church which came down from our British and Saxon ancestors, and, as such, it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one Church and given to another. The Church remained the same after it was reformed as it was before, just as a man remains the same man after he has washed his face as he was before; just as Naaman, the leper, remained the same Naaman after he was cured of his leprosy as he was before. And so regularly, so canonically, was the Reformation conducted, that even those who thought no reformation requisite still remained for a time in the Church; they did not consider what was done (though they did not approve of it) sufficient to drive them into a schism. It was not till the 12th year of Queen Elizabeth's reign, that, listening to the exhortations of the Pope, they quitted the Church and formed a new sect, from which the present Romish dissenters have descended, and in which were retained all those errors in opinion and practice, all that rubbish which the Catholic Church in England had at the Reformation corrected and swept away. Let it always be remembered that the English Romanists separated from us, not we from them; we did not go out from them, but they from us. The slightest acquaintance with that neglected branch of learning, ecclesiastical history, will convince us of this. They left the Church of England, to which they originally belonged, because they thought their bishops had reformed too much, had become too Protestant; just as Protestant dissenters left us, because they thought we had not reformed enough; that we were, as they still style us, too popish. The one party left us because they wanted no reform, the other because, instead of a Reformation, they wished a religious revolution, the Reformers of the Church of England carefully preserving the middle path.

The Church of England, then—that Church to which we belong—is the old Catholic Church which was originally planted in this country. But the founders of the Church of England—remember I do not mean the Reformers, for nothing but ignorance the most gross will speak of them as our founders—ignorance, which concedes to the papists an argument of the very greatest importance—the founders or planters of the Church of England, both Britons and Saxons, were bishops ordained by other bishops, precisely as is the case at the present time; the catalogue has been carefully and providentially preserved from the beginning. And the bishops who ordained them had been ordained by other bishops, and so back to

the Apostles, who ordained the first bishops, being themselves ordained by Christ. This is what is called the doctrine of the Apostolic Succession, which is a doctrine of considerable importance. For, unless the ministers of the gospel are sent by Christ, what right have they to act in his name? If we were passing through a foreign land, we might be perfectly competent to act as ambassador for the Queen of England; but would any foreign potentate receive us as such, unless we could produce our credentials? Many a lawyer may be as well qualified to perform the duties of the Lord Chancellor as the Chancellor himself, but is he able to act as Chancellor? No, certainly; not unless he has first received a commission from his Sovereign. And so with respect to religion. What right has a man to take upon himself to act as God's ambassador, unless God has commissioned him so to act? An eloquent man he may be, and one mighty in the Scriptures, but he has no authority to speak in God's name until God has given him that authority. How, asks St. Paul, shall they preach—*i. e.* preach lawfully, except they be sent—*i. e.* sent by God? No man, says Scripture, taketh this honour to himself but he that is called of God. Nay, even Christ, says the Apostle, glorified not himself to be made a high-priest, but he that said unto him, "Thou art my Son, this day have I begotten thee"—even he entered not on his ministerial office until he was externally appointed thereto.

As the Lord Jesus Christ was sent by the Father, so were the Apostles sent by him. "As my Father hath sent me," he says, soon after his resurrection, "even so send I you." Now, how had the Father sent him? He had sent him to act as his supreme minister on earth; as such to appoint under him subordinate ministers, and to do what he then did, when his work on earth was done, to hand on his commission to others. The Apostles, in like manner, were sent by Christ to act as his chief ministers in the Church, to appoint subordinate ministers under them, and then, as he had done, to hand on their commission to others. And on this commission, after our Lord had ascended up on high, the Apostles proceeded to act. They formed their converts into Churches; these Churches consisted of baptized believers, to officiate among whom, subordinate ministers, priests, and deacons were ordained; while the Apostle who first formed any particular Church exercised over it episcopal superintendence, either holding an occasional visitation by sending for the clergy to meet him (as St. Paul summoned to Melitus the clergy of Ephesus), or else transmitting to them those pastoral addresses, which, under the name of Epistles, form so important a portion of Holy Scripture. At length, however, it became necessary for the Apostles to proceed yet further, and to do as their Lord had empowered them to do—to hand on their commission to others, that at their own death the governors of the Church might not be extinct. Of this we have an instance in Titus, who was placed in Crete by St. Paul, to act as chief pastor or bishop, and another in Timothy, who was in like manner set over the Church of Ephesus. And when Timothy was thus appointed to the office of chief pastor, he was associated with St. Paul, who, in writing to the Philippians, commences his salutation thus—"Paul and Timotheus to the servants of Jesus Christ who are at Philippi, with the bishops and deacons."

Now, we have here the three orders of the ministry clearly alluded to. The title of bishop is, to be sure, given to the second order; but it is not for words, but for things, that we are to contend. Titles may be changed while offices remain; so senators exist, though they are not now of necessity old men; and most absurd would it be to contend that when we speak of the Emperor Constantine, we can mean no other office than that held under the Roman republic, because we find Cicero also saluted as Emperor.

So stood the matter in the Apostolic age, when the chief pastors of the Church were generally designated Apostles or angels, *i. e.* messengers sent by God himself. In the next century, the office remaining, the designation of those who held it was changed, the title of Apostle was confined to the twelve, including St. Paul; and the chief pastors who succeeded them were thenceforth called bishops, the subordinate ministers being styled priests and deacons. And thus we see, as Christ was sent by the Father, so he sent the Apostles; as the Apostles were sent by Christ, so did they send the first race of bishops; as the first race of bishops was sent by the Apostles, so they sent the second race of bishops, the second the third, and so down to our present bishops, who can thus trace their spiritual descent from St.

Peter and St. Paul, and to prove their divine authority to govern the Churches over which they are canonically appointed to preside. Like the Apostles, they have the right to appoint under them the subordinate ministers; and so, let the papists say what they will, the Clergy of England can establish their right by commission from Christ to minister in sacred things.

Such was originally the constitution, not of one or two churches only, but of the Church universal—the Church Catholic. Against the Church so constituted in various places, sectarians arose, even in the Apostolic age. These sects were generally, like modern sects, distinguished by the names of their founders. But true churches disdained to be called after any human being whatever, since of them Christ was the Author and Finisher. The Episcopal Churches, persevering in the Apostles' doctrine and fellowship, were styled collectively the Catholic Church; and, in order to distinguish it from the surrounding sects, the true orthodox Church in any particular country was sometimes called a branch of the Catholic Church, sometimes the Catholic Church of that place, and hence the term Catholic came by degrees, to signify (as Bishop Beveridge remarks) much the same as our term orthodox—the orthodox Church, and orthodox members of the same—that Church which adhered to the scriptural discipline and doctrine universally received, as distinguished from the discipline invented, and the doctrine propounded, by individual teachers.

You see here, by the way, the folly (if it be not a sin—for it is calling "evil good, and good evil") of styling the Romish dissenters in England, as some persons in extreme ignorance, and others perhaps with bad intentions do, Catholics; for this insinuates that we of the Church of England are heretics, whereas you have seen that ours, not theirs, is the true and orthodox Church of Christ in this country, the real Catholic Church in and of England. If they dislike the name of papist, we may speak of them as Romanists, or even Roman Catholics. Roman Catholics they may be styled, for (though schismatics and dissenters in England) in France and Italy they belong to a church true by descent, though corrupted by Roman or Popish superstitions. A bad man is still a man, and you may refuse to associate with him before he reforms; but still you will never permit him so to style himself a man, as to imply that you yourself are an inhuman being.

Pure in its doctrine, Apostolic in its discipline, and edifying in its ceremonies, this Catholic and Apostolic Church diffused its blessings, and preserved its purity, for many hundred years. In the middle ages it existed, still working good and administering grace, according to the exigence of the times, emitting a ray of light when all around was dark. But the surrounding ignorance and gloom prevented the detection of various corruptions and disfigurements which by degrees crept into it, until in the 16th century, the sun of learning having dawned upon Europe, its defects in this country began to betray themselves too obviously to be any longer tolerated. Of these defects, so far as the English branch of the Church was concerned, the bishops of the Church of England, as I have before stated, by degrees became aware, and while they venerated the fabric which the Apostles had reared, and of which Christ himself was the chief corner-stone, they carefully removed the incrustations which disfigured it, and, sweeping away the rubbish by which it had been overlaid, displayed the real Rock upon which it had been built. Thus was the Catholic and Apostolic Church, of which we profess our belief in the creeds, rescued in England from popish domination, and (reformed or brought back to its primitive purity, dignified in its simplicity) it retained the ministry in regular succession from the Apostles, and a Ritual and Liturgy which can themselves in great part be traced back to the Apostolic age.

Although causelessly to separate from such a Church must be a schismatical act, yet we do not uncharitably pronounce sentence of condemnation upon those who have, by circumstances over which they have no control, been brought up without its pale. In error, of course, we believe them to be, but certainly not in such error from that circumstance as to endanger their salvation: and if we suppose them, as we must do, to lack our privileges, this ought only to make us respect them the more, if at any time we find them (with fewer advantages) surpassing us in godliness. We do not confine God's grace and favour to the Church, for we remember that though Job was not a member of the then Church of God, still he was a man eminently pious and highly favoured; we remember, that though Ba-

laam was not in the Church, yet he was an inspired prophet; we remember, that Jethro also, the father-in-law of Moses, though not a proselyte to Israel (and the Church at that time was confined to the Israelites), was yet a servant of God; we remember, that the Rechabites were actually commended by God at the very time he passed censure upon those who were then his Church—the people of Israel.

Remembering all this, we say not that other denominations of Christians are cast out from the mercy of God through the Saviour, because they belong not to the Church; all that we say is, that it does not follow that these concessions must render void the divine appointments of the Church, the divine command to all nations, and of course to all mankind, to be united with it, or the Scriptural evidence for Episcopacy as the divinely sanctioned organization of its ministry—and we contend, that a treasure having been committed to us, we are not to undervalue it, lest we should offend others, but are to preserve it in its purity, and in all its integrity to transmit it to our children and our children's children.

And let me ask, is not the privilege of belonging to a Church thus orthodox in its doctrine, and true by descent, thus both Catholic and Protestant, a privilege for which we should be deeply grateful to the providence and grace of God? And will not the account we shall have to render be awful, if we neglect, despise, or forego the advantages thus placed within our reach?

Let us ever remember, that the primary object for which the Church was instituted by Christ, its Author and Finisher, and for which the Apostolical succession of its ministers was established, that the primary object for which through ages of persecution, and ages of prosperity, and ages of darkness, and ages of corruption, and ages of reformation, and ages of latitudinarianism, and now in an age of rebuke and blasphemy—now, when we have fallen on evil days and evil tongues—the primary object for which the Church has still been preserved by a providential care, marvellous sometimes, if not miraculous in our eyes, was and is to convey supernaturally the saving merits of the atoning blood of the Lamb of God, and the sanctifying graces of his Holy Spirit to the believer's soul. In the Church it is that the appointed means are to be found by which that mysterious union with Christ is promoted, in which our spiritual life consists; in her it is that the third Person of the blessed Trinity abideth for ever, gradually to change the heart of sinful man, and to make that flesh which he finds stone; gradually to prepare us for heaven, while our ascended Saviour is preparing heaven for us. And oh! my brethren, what a privilege it is to have this well of living waters in which you may wash and be clean! You know that you are sinful creatures, very far gone from righteousness: you know that your condition is such that you cannot turn and prepare yourselves by your own natural strength and good works to faith and calling upon God; you know that by nature you cannot love the Lord your God with all your heart, and soul, and strength; you cannot discharge the various duties of your various situations in life; you know that whatever your condition now may be, the hour must come of affliction and sorrow, of sickness and sadness, the inevitable hour of death; and the Church is instituted to convey to you pardon upon your repentance, and grace in time of need; it is instituted to instruct you in your ignorance, to comfort you in your sorrows, to elevate you in your devotions, to bring you into communion with your Saviour, your Sanctifier, your God; to prepare you for the hour of death, yea, for the day of judgment: and this she chiefly does through the sacraments of the gospel, and the other divinely appointed ordinances of religion, if of them you will but avail yourselves.

But this is not all: while the Church thus ministers grace to individuals, it is part of her business to preserve, hand down, and proclaim the truth, the whole truth, as it is in Jesus. And our duty, therefore, it is—especially if we happen by God's Providence to be called to situations of influence, rank, or authority—by all the means in our power to increase her efficiency in this respect, to place her on the watch-tower, that her voice may be heard through the length and the breadth of the land; our duty it is, to take care that her faith be preserved intact and pure; our duty it is, to vindicate her from the glosses of ignorance, and the misrepresentations of prejudice and malice; our duty it is, clearly to define, and zealously to maintain those peculiar doctrines, and that peculiar discipline, which have always marked, and do still continue to mark, the distinctions between the Church of Christ, administered under the superintendence of chief pastors or bishops, who

have regularly succeeded to the Apostles, from those sects of Christianity which exist under self-appointed teachers.

Against the Church the world seems at this time to be set in array. To be a true and faithful member of the Church, requires no little moral courage. Basely to pretend to belong to her while designing mischief against her in the heart, this is easy enough; but manfully to contend for her, because she is the Church, a true Church, a pure Church, a holy Church, this is difficult to those who court the praise of men, or fear the censure of the world. May the great God of Heaven, may Christ the great Bishop and Shepherd of souls, who is over all things in the Church, put it, my brethren, into your hearts and minds to say and feel (as I do), "As for me and my house, we will live in the Church, we will die in the Church, and if need shall be, like our martyred forefathers, we will die for the Church."

Correspondence.

To the Editor of The Churchman.

SIR,—By inserting the following Address in the pages of your valuable Magazine, you will much oblige,
Yours, faithfully,
W. B.

VALEDICTORY ADDRESS OF THE DEPUTATION FROM THE CHURCH IN UPPER CANADA.

HAVING been deputed, with the Rev. Benjamin Cronyn, by the Church in Upper Canada, "to make known to the Archbishops, Bishops, and Dignitaries of the United Church of England and Ireland, the destitute state of her members in the Canadas, and, with their permission, to take such steps as might be found most expedient to interest our brethren, both of the Clergy and Laity, in our favour, and excite in their hearts a desire, as they have the ability, to assist us in supplying the spiritual wants of our people, and in building up a branch of the United Church in those extensive provinces;"—and being now on the eve of my return, it will not, I trust, appear inopportune, briefly to state the results of our mission:—

The lamented indisposition and subsequent demise of our beloved Bishop (of Quebec) rendered a direct communication with his Grace the Primate indispensably necessary to our proceedings. I have felt it my duty to maintain uninterrupted that communication, by transmitting to his Grace copies of every letter of importance which I have either written or received. It is scarcely necessary to say that his Grace has unceasingly manifested the liveliest interest in our cause. From the other Archbishops, and from many of the Bishops, we have received similar assurances of sympathy, and full permission to preach and hold public meetings in their dioceses. We have presented our humble memorial to our most gracious Sovereign the Queen. To the Imperial Legislature our petition for relief has been submitted, which in the House of Peers gave rise to an animated and interesting discussion. With her Majesty's Government I have used every legitimate effort to procure a Bishop, and some alleviation to our spiritual wants. We have brought the state of our Church personally under the attention of about two thousand of our Clergy, and one uniform expression of interest has been the result. The Universities of Oxford, Cambridge, and Dublin have given public proof of their persuasion that the prosperity of the colonial members of the Church is necessary to the well-being of the national Zion. The members of both Houses of Parliament have been supplied with a copy of the "*History of the Church in Upper Canada*;" and from many I have received unequivocal testimony that the subject is considered by them as worthy of most serious consideration. Several members of both Houses have openly espoused the interests of our deserted Zion. Many of the first newspapers and periodicals in the land have directly, and ably, and gratuitously advocated our cause, given publicity to our proceedings, and drawn attention to our printed statements. About three thousand copies of our "*History*" have been circulated, and nearly two hundred thousand Appeals. We have preached and held public meetings in more than one half the dioceses in England, and have travelled little less than six thousand miles. From many of the places we have visited petitions have been presented to Parliament. I have now openings in Cornwall, Devon, Dorset, Somerset, Gloucester, Wilts, Hants, Surrey, Berks, Warwick, Suffolk, Lincoln, and York; in other words, abundant occupation for another year: but I am induced to decline any further proceedings for reasons which appear conclusive to my own mind:—

First,—I believe that the great object of our mission has been attained; information has been circulated, and the public attention has been consequently drawn to our destitute state. Relief, therefore, cannot long be delayed.

Secondly,—The "Society for the Propagation of the Gospel" has taken up the cause of the British North American Church in good earnest, has pledged itself to send out forty Missionaries; is now occupied in holding meetings, and sending preachers throughout the country; and, as I understand, purposes to employ a Clerical Secretary in every diocese, in order, that by a systematic parochial arrangement, the energies of the Church may be called into action. No real lover of his Church can read the published account of the proceedings at Willis's Rooms, in June last, without unfeigned gratitude to God for the prospect of a speedy alleviation to our Colonial destitution. (I cannot refrain from remarking here, on a most unaccountable mis-statement which has been put into the Bishop of London's Speech, viz., that we, in Upper Canada, "*have already built three hundred and sixty churches, at an expense of £200 each.*" I have written, and preached, and printed, and pleaded, that we WANT that number of Churches. Such an error ought not to have appeared *under the authority* of the Society). I should fear now, under this altered and most encouraging position of the Society, lest the prosecution of my individual labours in England might be interpreted into an interference with the plans of the Society.

Thirdly,—It is now certain that a "Queen's letter" has been granted for collections in all Churches and Chapels—the proceeds to be distributed by the "Society for the Propagation of the Gospel." About a year ago I made a most urgent appeal to his Grace the Primate to obtain such a letter for Upper Canada *exclusively*. We shall doubtless have our share in the national bounty, and therefore it might not be considered expedient to anticipate, by my own private efforts, this public appeal.

Fourthly,—The "Upper Canada Clergy Society" having now various auxiliaries and agencies in the country, which, if diligently visited by their newly-appointed Clerical Secretary, will be strengthened and increased, we may, certainly, conclude that an augmentation of funds will procure for Upper Canada a permanent accession to the present number of the Missionaries employed by the Society in that province.

Fifthly,—My own flock in Upper Canada have reiterated the expression of their desire, that I should return to my labours amongst them. They have patiently endured an absence of eighteen months: and few parishes in England could have more cheerfully sacrificed to the public good, the ministrations of their appointed pastor.

On taking leave of our numberless friends in England, I may be permitted briefly to place before them, and the public generally, the actual state of spiritual destitution of Britain's population in Upper Canada, the vast majority of which are of the poorer classes, and consequently utterly unable to procure spiritual instruction for themselves. Upper Canada is equal in extent to England and Wales, and is partially inhabited throughout this entire extent of country. The roads are always bad, and frequently almost impassable. The population exceeds 500,000. The efficient Clergy (I say *efficient*, for many have spent their years and strength in their "labour of love") amount to about *sixty*. To judge aright of our destitution, it may be necessary to speak of *England's* spiritual riches. The population of England may be estimated at *fourteen millions*, and the Clergy at *fifteen thousand*. Assuming the facilities of communication to be *equal* in both countries, our proportion of Clergymen, according to the relative state of the population of the two countries, should be *six hundred*. We have, therefore, *sixty* attempting in a sphere occupied in England by *fifteen thousand*, to do the work of *six hundred*. Or thus: take away *thirteen thousand five hundred* Clergymen from the Church of England, and then would the destitution here be equal to that which our fellow-countrymen and fellow-churchmen are enduring in Upper Canada. These are very plain but very appalling facts. Ought these things so to be? Let the Church in England distinctly say No! I ventured to suggest and urge on the attention of the Clergy and Laity of the Church, the absolute necessity of forwarding petitions to the Imperial Legislature. One may be expected from Upper Canada. The Universities of the land will, doubtless, take the lead. Let every town and congregation follow the example. We need a Bishop. No Bishop—no Church. Is it right that the Romish Church should have a Bishop and Priests maintained at the public expense in Upper Canada, where their followers form but a small fraction of the population, and that encouragement should be given to various sectaries in the province, while,

to our National Church the right and privilege of a Bishop should be distinctly refused? I know we have one Bishop in Lower Canada;—but is he sufficient to take the Episcopal charge of a country 1,400 miles in length, three times the size of England, and containing a population of 1,100,000 souls? We need assistance in the maintenance of ministers, the restoration of the grant to the “Society for the Propagation of the Gospel,” and an annual grant for clearing portions of the “Clergy Reserves,” for glebes, as the growing wants of the colony require. Let Christian England be reminded, even by every hamlet, of its high and holy duty to provide for the spiritual instruction of its subjects, to the remotest boundary of its possessions. Let all remember, that the evil we complain of is continually increasing. In every petition let the prayer be strongly expressed that the Imperial Parliament would forthwith proceed to the settlement of the question of the “Clergy Reserves”—because so long as the subject remains in its present state there can be no peace in the province—because the Legislative Council have unanimously and repeatedly deprecated the agitation of the question in the province, and a large minority in the House of Assembly have constantly dissented from the method of disposal proposed by the majority, and because the Imperial Legislature *alone* can definitively decide the question. The public need only read the Act (31 Geo. III. c. 31, § 35, 42) to be persuaded, that to the Clergy of the Church of England alone these lands belong. I am prepared also to show from the correspondence of the Government of the day, with General Simcoe, the Lieutenant-Governor of the Province, that such was the *only* construction of the act then thought of. Let no “appropriation clause” be forced upon us. The Bishopric of Sodor and Man was saved by petitions. It was my intention, had I remained in England, to have published at the opening of the next session of Parliament, a form of petition embracing these several objects, but I am persuaded these suggestions will be abundantly sufficient.

In conclusion, may I be permitted to express the hope that some of my brethren in the Ministry, who, in our personal interviews have exhibited the most lively sympathy in our need, will be led to offer themselves as labourers in this most deserted portion of the Lord's vineyard. How thankful should I be to renew our intercourse in Upper Canada, and to assist them by my experience of the country, in entering on the sphere appointed for their future ministrations. May the great Head of the Church inspire the members of his body here with the spirit of sympathy and love towards His destitute members in our Colonies.

W. BETTRIDGE, B.D.,

Rector of Woodstock, Upper Canada.

London, September 12th, 1838.

TYRANNY AMONG THE DISSENTERS.

SIR,—I am a constant reader of *The Churchman*, and admire it much; your exposure of the Dissenters I cannot find fault with; although I am a Dissenter myself, yet I sincerely love all good Churchmen. Your articles in this month (September) are hard rubs indeed; and my own opinion is, the Dissenters richly deserve them. Their cruelties to their ministers ought to be exposed, for they are very great in many cases. The “ALMOST WEANED DISSENTER” should have worded one part of his article a little different: instead of saying “in general the Church members are a banditti of tyrants,” he should have said, in *some* Churches *part* of the members are of that description. Now and then the majority of a Church are such—this I have known myself. There are many congregations in England, where the most are worthy people; but it is too true with regard to some. I have seen it myself: in this city of Bath I have witnessed dreadful scenes at the Baptist Church, in Somerset-street. I have attended their church-meetings, which were outrages upon all decency—they “all but” fought. Party spirit ran so high, that constables were actually called in to keep the peace between these lambkins of Christ's fold. At length, they went to law in the Vice-Chancellor's Court, and it cost these godly people a thousand pounds each party; and I firmly believe it was the death of their aged minister, Mr. Porter, who had served them forty years, and died, no doubt, of grief, soon after this happened, in the year 1828. This affair is well known by the inhabitants of this city.

Information I can give you of two similar cases happening at Tetbury, in Gloucestershire, about nine or ten years ago. A Mr. Mitchell, and a Mr. Gough,

a Baptist and an Independent minister, were both shamefully treated by their people. Both these ministers received notice to quit their chapels at the expiration of "three months," although they were bound to no such agreement; but they not choosing to go with this warning, the opposing party locked the doors against them; consequently, these ministers procured locksmiths and constables, to remove the locks and replace others, thereby retaining their possession: and the one, Mr. Gough, did not leave his pulpit the whole of the Sabbath-day, had his food brought him, and a constable below to keep the peace.

Allow me to say, that these ministers are good characters, and deserved no such treatment, and are both at Tetbury to this day, in possession of their chapels. You see the Gospel of Peace is not enough, with all its lovely precepts, to keep down mob-government in Dissenting societies. I am happy there is such a publication as *The Churchman* in the kingdom, to expose such abominations. Any circumstance of the kind which may happen within the reach of my knowledge, in future, shall be forwarded by me, for insertion in *The Churchman Magazine*. The unrelenting cruelty I have seen practised among Dissenters, in such cases, disgusts one to an almost madness.—Yours, most respectfully,

Bath, Sept. 20, 1838.

A CONSTANT READER

Poetry.

IN MEMORIA D. S. S.

How fond a tendril doth it move
To part from those we dearly love;
'Tis then no visionary fear
Which prompts the soul-subduing tear,
And urges fast the plaintive cry,
Or melancholy boding sigh.
But when we know that death is near,
And see the filmy eye appear,
'Tis then a sorrow we receive,
Which death-bod scenes alone can give.
E'en thus I mused when near a friend,
Who fast approach'd his latter end.
No murmur breaks the silent air,
No fearful accent of despair,
But gentle as the vernal breeze
Which wafts the foliage of the trees;
Yes, peaceful as the summer wave,
He seem'd triumphant o'er the grave.
That brow, where resignation dwells,
Proclaims a joy which far exceeds
The pow'r of man to think or know

Whilst in this wilderness of woe.
How calm that look, upturn'd on high,
Anxious to pass from earth to sky,
And join the loud responsive song,
Chaunted the holy choirs among.
Methought an angel's heav'nly light
Dispell'd affliction's darkest night—
Such Christian graces reigned there,
The seat of worldly grief and care.
And whilst I thus admiring stood,
The pow'r of truth o'er Satan view'd,
That soul, long hopeful for release,
Fled to those climes which never cease.
Hark! yon funeral holy knell
Proclaims that friend's last sad farewell:
And whilst its music dies away
In mournful accents seems to say—
Prepare thou child of mortal clay
To meet the silence of the tomb,
Where all mankind shall meet in gloom!
Rochdale. F. A. B.

Reviews.

The Plain English Churchman guarded against the Priests of Rome, in a Letter to my Neighbours in Surrey. By the Hon. and Rev. A. P. Perceval, B. C. L., Rector of East Horsley, and one of the Queen's Chaplains. London: Rivington. 1838.

THIS letter is designed to counteract the attempts of one Joseph Sidden, a Roman Catholic priest, to proselytize to his church, people from the Church of England. His manifesto, if we may so style it, is dated from Sutton Park, and claims the authority of Scriptural texts, which are directly at variance with the principles and practice of Rome. Because Pope Pius the Sixth recommended an Italian translation of the whole Bible, which Martini, Archbishop of Florence, had made, Mr. Sidden Jesuitically and falsely leads his readers to imagine, that the Papists are as much at liberty to read the Bible, as the Protestants. This assertion needs no refutation, since any one who will consult the works of Mr. Mendham and others, will find abundant evidences of its falsity; and after many late violences in Ireland on account

of the possession of the authorised Version by intolerant Roman Catholic priests, the announcement of Mr. Sidden becomes very startling. We have no intention of procuring Martini's Bible, although he has informed us where it is sold; for we have no doubt that it is remarkably accommodated to Papistical dogmas, therefore most perversely translated, otherwise it would not have obtained the sanction of Pius.

Mr. Perceval, in a very plain way, has, most sensibly opposed the proselytizing endeavours of Mr. Sidden: he has shewn, by the decisions of some of the early Œcumenical Councils, that Mr. Sidden must rightly be esteemed a *heretic*. He has called the attention of his readers to St. Paul's words in Rom. xvi. 17, 18, and demonstrated their application to the turbulent and schismatical acts of the Romanists. He has urged, that if on the plea that St. Peter founded the Church at Rome, the possessors of its Pontifical chair claims to be his successors, so, as St. Paul is historically asserted to have founded the English Church, the Bishops of this Church may equally claim to be accounted St. Paul's successors;—furthermore, he argues that these self-styled successors of St. Peter, and their subordinate agents, are guilty continually of the very act for which St. Paul openly reproved St. Peter (Gal. ii. 11, 12), and fall under the Apostolic censure in 1 Cor. i. 10, 13; iii. 3, 4.

In disproof of Mr. Sidden's preceding statement, Mr. Perceval appeals to the facts of the Roman priesthood *throwing into the fire every copy of the English Bible which they can find*; and of the Roman Catholic translations being made from the Latin Vulgate, which is itself exceedingly corrupt. Our translations, on the contrary, are made from the original tongues, and are similar, *word for word*, to the first impression. The Clergy of the Church of England also, are bound only to preach such things, as they conclude may be proved by the Scriptures; but those of the Church of Rome must teach, as of equal value with the inspired Scriptures, whatever the Church of Rome, for the time being, shall choose to call Apostolic tradition. Hence errors and false doctrines have profusely sprung.

Every part of Mr. Sidden's affirmations is overthrown, and into a very small compass Mr. Perceval has condensed a useful and great body of historical matter. Transubstantiation, Purgatory, and the other religious fictions of this apostate Church are exposed, and a reference to the Scriptures, as the only appeal, is strenuously recommended. We know not when we have seen so much of sterling value, of plain but unanswerable argument, so well accommodated to every one's comprehension. We trust, that with Mr. Perceval's permission, the Society for Promoting Christian Knowledge will circulate the letter far and wide: it is worth a myriad of the mawkish tracts which are constantly disseminated, and are often too weakly written to carry conviction with them. If those who have read and may read this able and encyclic epistle, have not been, and will not be convinced by it, either prejudice or judicial blindness must be the cause of their denseness. It is worthy to be ranked among the best apologies of our Faith, and is deserving of thanks from all to whom our ancient and holy institutions are dear.

Scobell's Christ in the Wilderness. London: 1838.

THIS little volume contains six sermons, in which the incidents of the temptation in the wilderness are investigated, and the doctrines therein adduced and applied to the daily discharge of the Christian virtues. The text is taken literally. The enquiry of Hugh Farmer, and the speculation of all those who have considered the words "*led up of the Spirit*" into the wilderness, to signify the visionary character of the temptation, are entirely neglected by this author, whose aim appears to have been to produce a plain practical application of the precepts to be derived from the literal interpretation of the words. St. John was "*in the Spirit*" when that great apocalypse—the most wonderful of revelations—opened on his mental sight. St. Peter was "*in the Spirit*" when the great purpose of the gospel—the bringing in of the heathen to the fold of Christ—was rendered evident to his spiritual eye; and many learned and orthodox Churchmen are inclined to believe it was "*in the Spirit*" that Christ was led "*of the Spirit*"—"to be tempted of the devil," for it revolts them to contemplate this "*pitched battle between the spirit of evil and the Lord of light.*" The permitted temptation of Job does not satisfy them, that "*the Son of Man*" should have been practically given over for a period to the energetic assaults of the evil principle. Nor do they appear to

feel, in all its force, the necessity or the value of the great lesson inculcated by the temptation in the wilderness,—the preparation for the ministry; the apocalypse of the mission in its perils and dangers, as well as in its results, when “angels ministered” to Him who had endured and overcome. That the duty of controversy is imperious, and its use imperative in the elicitation and establishment of truth, we are neither prepared to deny nor inclined to dispute; but a set of sermons like those of Mr. Scobell, to be delivered as these were doubtless intended, during the six Sundays of Lent, can scarcely be too plain in purpose, clear in style, and direct in application. As the addresses of a country pastor to a rural flock, where simple language, familiar illustration, and religious precepts evidently educed and strongly urged, we recommend this little unpretending work.

A Companion to the Book of Common Prayer. By a Member of the Church of England.
London: Low, Lamb's Conduit-street. 1838.

THIS little treatise proceeds from the pen of a female. It is a useful and judicious compilation, and proves the Scriptural authority on which our Liturgy rests. The verification of the doctrines contained in the Catechism is well conducted and brought out; and the whole is fitted to be bound up with the Prayer-book. We recommend it to the notice of teachers in Sunday-schools on account of its capacity of grounding the pupils in the Faith, and imbruing them with a reverence for the Scriptural character of the Liturgy: when we add that its references will form an admirable praxis, fixing on the mind both the word of God and our own Ecclesiastical services, and giving an extended range for tuition and instruction, we have pronounced an use to which it may be applied, which should be its recommendation.

Preces, Prayers, Gebete, Modkitedy.—Preces e Liturgiis Ecclesiae, Catholicae, Romanae, Desumptae: cum earundem versione Anglica Secundum, Liturgiam Ecclesiae Anglicanae. Accedunt versiones duae novae, scilicet, Germanica et Polonica. In usum Germanorum et Polonorum, in Anglia Commorantium: Adjectis. Sententiis sacrae Scripturae ad Dei cultum et Religionem Christianam principia spectantibus. Sollicitudine et cura Jacobi Yates Angli; necnon Consilio atque opera Stephani Mazorch in Seminario Wengroviensi in Polonia Philosophiae ac Theologiae quondam Professoris. Londini Prostant Venales apud J. Mardon, 7, Farringdon-street, et J. Green, 121, Newgate-street, 1838.

THIS extremely voluminous title-page unfolds the contents of a very small manual of some fifty duodecimo pages, consisting of the sentences before the introite, and the earlier portion of the mass, the prayers and benedictions, all reformed and made to correspond with those portions of our Liturgy in which the priest speaks for the people. The novelty of the volume, therefore, lies in the Polish version, the Latin being reformed from the Vulgate, the English taken from the Book of Common Prayer, and the German from the authorised version. The Lord's prayer in Polish may, as a curiosity, interest some of our readers. Here it is—

Ojeze nasz kt6rys' jest n niebiesiech s' wiec' sie imie twoje przyidz' krolestwo twoje; badz' wola twoja jako w niebie t6k i na ziemi, chleba naszego powszedniego, daj nam dzisiaj i odpus'ci' nam nasze wing jako i my odpuszezamy naszym winowajcom. I niedwodz nas poknszenie, ale nas zbaw ode zlego. Amen.

The effect of the book is to remind us that with God all languages are indifferent, and that the language of the heart, however clothed, will arise to a throne of grace, and there he understood: how vain are all cavils about words, how deeply important rectitude of thought, the feeling, expressed as it may be, by the most eloquent oration, in the most exquisite of languages, will be equally and no more than equally accepted, with the up-turned eye of the adoring savage, the clasp'd hands and lisping accents of infancy, the rude but honest utterance of the peasant. Language is utterly inadequate to all the depths of fervour to which prayer leads.

“Prayer is the burden of a sigh,
The falling of a tear,

 | The upward glancing of the eye
 | When none but God is near.”

Miscellanea.

POETRY AS IT IS.—In a note appended to the 13th chapter and 29th verse of St. Matthew, in McNamara's Bible, published by the authority of the Bishops and Priests of Ireland, we have a clue to the conspiracies which have been, and are now being entered into, by Romanists against Members of the Protestant Churches. The note reads thus—"The good must tolerate the evil when it is so strong that it cannot be redressed, without danger and disturbing of the Church; otherwise ill men, be they *heretics* or *malefactors*, may be punished or suppressed; they may and ought, by public authority, either spiritual or temporal, to be chastised or executed." And, in a note appended to the 27th chapter, and 24th verse of St. Matthew, in the same Bible, we find that Roman Catholic judges and juries are bound not to convict any but Protestants, and that if they act otherwise they are pronounced to be damned. It reads as follows: "All officers, and especially judges and juries, are damned, which execute the laws of temporal princes against Catholic men; for all such are guilty of innocent blood, and are not excused, because they execute other men's wills according to laws which are unjust."

SECTARIAN INTOLERANCE.—An individual, who is distinguished as a leader amongst "the friends of civil and religious liberty," and who is either a deacon or archdeacon of the Independent chapel which he frequents, was applied to by a poor boy named Catterall, for employment. The terms were fully agreed upon, so far as regarded the six working days in the week, but the master refused to ratify the bargain unless the lad would consent to be at his disposal on the Sabbath, and to attend the sectarian Sunday-school attached to his chapel. The boy very properly refused to accede to these terms until he had consulted his parents, and they having a conscientious objection to the principles taught in the school, could not consent to the proposition, and the boy was obliged to seek employment from masters less infected with liberalism.

THE LATE BISHOP OF MORAY.—The Right Rev. Alexander Jolly, senior Bishop of the Scottish Episcopal Church, was reading the night before his decease, an old work, entitled "*Dice Mori, Learn to die*, which he was anxious to finish. He continued reading till a late hour, when he dismissed his servant. In the morning he was found dead, and it appeared, that he had closed his eyes with his own hand, had drawn a napkin over his face, and folded his arms over his breast. Thus closed a life of primitive simplicity, piety, and self-denial, worthy of the purest ages of the Church.

SAMARIA: THE WELL OF JACOB.—I knew there was a difference of opinion as to the precise site of this interesting monument; but when I found myself at the mouth of this well, I had no wish to look farther; I could feel and realize the whole scene; I could see our Saviour coming out from Judea, and travelling along this valley; I could see him wearied with his journey, sitting down on this well to rest and the Samaritan women, as I saw them at every town in the Holy Land, coming out for water. I could imagine his looking up to Mount Gerizim, and predicting the ruin of the Temple, and telling her that the hour was coming when neither on that mountain nor yet in Jerusalem would she worship the God of her fathers. A large column lay across the top of the well, and the mouth was filled up with huge stones. I could see water through the crevices; but, even with the assistance of Paul and the Arabs, found it impossible to remove them. I plucked a wild flower growing in the mouth of the well, and passed on.—*Stephens's Incidents of Travel*.

HOW TO MAKE A FALSEHOOD BELIEVED.—Our oppositionists either know human nature well, or they pursue instinctively the means adapted to produce their malevolent end. Report and calumniate confidently and diligently.—no matter if the report be proved false, and the calumny be once formally, distinctly, and authoritatively rebutted on its authors; go on reporting the same tale more confidently and more diligently. It will gradually sink into the minds of men, and there leave a *depositum*, which will permanently tincture them; and if, from our friends foolishly neglecting these rumours, when first propagated, they are suffered to diffuse themselves without contradiction, as if too foolish to be believed, then the business may be done in less time, and the story will soon gain credit.—*Wilberforce's Life*.

CHURCHES IN LONDON.—The Bishop of London, since his translation to the see of London in 1828, has consecrated 56 churches and chapels. In the ten previous years 81 were consecrated—showing an increase of 25.

CONSUMPTION OF BIBLES IN BRITAIN.—The number of Bibles sold annually in Scotland is rather above 60,000; viz. about 36,000 at 2s. wholesale; 25,000 at 1s. 10d; and from 3,000 to 5,000 at 6s. 6d. The number printed annually in England by the King's printers and the two Universities is about 240,000, making in all about 300,000, exclusive of about as many Testaments, and a large number of Prayer-books, Psalms, &c

NATIONAL SCHOOLS.—It may be briefly mentioned with regard to the Church, that the increase in all its schools between the years 1831 and 1837 appears to be, Sunday and daily schools 2,979, with 60,531; scholars and 631 Sunday-schools, with 35,517 scholars; and that the total of schools and scholars was as follows, viz. in 12,391 towns, parishes, villages, and hamlets, which possessed schools of some description, there were

Sunday and daily Schools	10,152	with Scholars	514,450
Sunday Schools	6,068	... ditto ...	438,280
Infant Schools.....	704	... ditto ...	43,730

Total, Places 12,391, with Sch. 16,924 and Scholars 996,460

THE LATEST SCHEME OF CHURCH REFORM.—A correspondent of the *Times*, signed "Holyrood," proposes that an order of baronetcies, the holders to be called "baronets of the cross," be instituted and made purchasable at the sum of 10,000*l.* each title, the fund to be applied to the augmentation of small livings and the stipends of curates in the Church, so as to provide for the ample religious instruction of the people. Holyrood has no doubt that 15,000,000*l.* might be raised by his scheme, which he would have paid over to the governors of Queen Anne's Bounty for the purposes aforesaid.

NOTICES TO CORRESPONDENTS.

It is respectfully announced, in reply to several Correspondents, that the EDITORSHIP of THE CHURCHMAN is confided to a Clergyman, of sound Church principles, a Graduate of Oxford, &c.

All Communications are requested to be addressed to THE EDITOR OF THE CHURCHMAN, Office of THE CHURCHMAN, and THE CHURCH OF ENGLAND QUARTERLY REVIEW, 342, Strand.

Will JUSTUS oblige us with his real name and address—he will perceive, on looking to our first article in the present number, that we do not conceive ourselves accountable for the acts of our late Editor, and he may be assured that, under the present management, no "abusive" attack will be admitted into THE CHURCHMAN. We are disposed to insert some portions of JUSTUS's letter; but, at the same time, we cannot concur with him in opinion as to the probable equality of the Wesleyan Teachers with the Clergy of the Established Church.

"A YOUNG CHURCHMAN" is under consideration.

Does our Reverend Correspondent, at TOPSHAM, recognize, since his interview at our Office, an old school-fellow thirty years ago? We expect to hear from him early this month.

FIDELIS is requested to transmit his address to us, and we will communicate fully upon the subject to which he refers.

"THE FINE ARTS IN CONNEXION WITH RELIGION" was received too late.

ADVERTISEMENTS.—THE CHURCHMAN (with one exception) has, during the last three years, had the largest circulation of the Church Magazines; and it is hoped will exceed in number the Methodist Magazine (17,000) among Wesleyans, and the Evangelical Magazine (14,000) among Congregational and other Dissenters. Advertisements of Livings, Curacies, New Churches, Institutions, Anniversaries, New Books, Schools, Teachers, Apprentices, and other Situations, Medicines, Sales, and Miscellanies, for insertion in THE CHURCHMAN for November 1st, must be sent to Painter's Printing and Publishing Office, 342, Strand, by the 27th inst.; if from the country, post free, with an order for payment in London.

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THE CHURCHMAN.

"FEAR GOD: HONOUR THE KING."

NOVEMBER, 1838.

Original Papers.

THE SERVICE APPOINTED FOR THE FIFTH OF NOVEMBER.

THERE are few external duties, to which, particularly in the present time, the Clergy are under a deeper obligation to pay attention, than to the Liturgical Services of their Church. *The Church of England Quarterly Review* has, in more instances than one, called the public observation to the omissions of part of them by some Clergy in a Western Diocese; and a recent author has specified the omission of the Litany, as a portion of the charge. We shall not hesitate to mention the parishes, when we shall become ear-witnesses of the fact.

Inattention to the service appointed for the Fifth of November is, however, of more general occurrence; but it is a service, the reading of which should be enforced authoritatively on the Clergy by every Bishop, and commands should be issued by the two Archbishops, that it be observed in their provinces. If the form of sound words be disregarded, it will not be long ere the sound words themselves become of no repute. When we consider the rapid and enormous strides which Popery is making towards the subjugation of the Christian world, a service, which recalls to mind its murderous designs, and is commemorative of the preserving act of Divine Providence, should not be passed by "as it were a tale that is told," or be suffered to be regarded by the rising generation simply as an historic event, which was stirring indeed in its day, but now is defunct in interest. If ever there was a time since the period itself, when the popish plot should be brought to open view, and the service appointed by the Church should be read in all the Churches in the land, it is the present, when the same desire of spiritual pre-eminence—the same detestation of Protestantism, manifested by the same violence of persecution in Ireland, is witnessed with all the effrontery of a party, which expects to be dominant and seeks to undermine the Parliament, but in a different way, by a preponderating influence unduly obtained in the Commons, and the oft-uttered threat of

annihilating the Lords. The shades of difference, which prevent the exact uniformity of the periods, are trifling—the picture is essentially the same ; and persecution, intolerance, and idolatry, are among its leading portraits.

We cannot imagine any Clergyman attached to his Church to be disinclined to this service ; and we cannot perceive how any one can omit it on the appointed day without being conscious to himself of a direllection of his duty. Let us, however, examine what Popery is.

The Roman Catholics, who are infinitely removed from the apostolicity of the Church, by traditions of men and worshipping of angels, affect that their Church is the true one, and, by inference, that all others are false ; nevertheless the fact hangs not on insolent pretensions, but on the question, which Church professes the true doctrine of Christ ? If we compare the New Testament with their doctrines and blasphemously-assumed power, it will be very clear, that they have no claim to the truth, as it is in Jesus : consequently, the conclusion is irrefragable, that the Roman Catholic Church is not the true Church. They moreover affect the sole title of Catholic, a Greek word, which means *universal* : thus, it is evident, that a *Catholic* Church must comprehend *all* Churches, or be a part or portion of such a Church, which Church must be the general Church of Christ ; consequently, as the Roman Church is opposed to the Protestant Catholic Church, it illogically assumes to itself the name. The Roman Catholic Church, predicted in St. Paul's Epistles as a heresy, and foretold in Daniel, arrogates to itself the authority of God in the person of its Supreme Pontiff and Priests, and accordingly insists on its infallibility—the infallibility of a fallible and most peccant creature ; and lest this monstrous requisition should be disputed, forbids the Sacred Word of God to be read in the vulgar tongue, allows only its priests to read it in a most corrupt version ; and in the place of the words of righteousness and truth propounds unwritten traditions to public acceptation, which are not to be found in the ecclesiastical writers, but which have proceeded from the great *officina* of the Vatican.

But that which more especially relates to our subject, is the existing, though politically slumbering, force of the bull in *Cæna Domini*—a bull by which it was attempted to depose Elizabeth. The oath, which the Clergy take at matriculation and on other occasions, has a direct and position reference to this bull respecting persons excommunicated by the see of Rome ; and it will not require a great effort of casuistry to show, that those who have taken that oath, are bound at the proper time to read the service on which we insist. The Christian religion, which enjoins us to fear God and honour the King—which exacts from us obedience to those who have authority over us—is in its nature and principles opposed to the papal and falsely-assumed prerogative of deposing kings, whenever they choose not to submit themselves to the violent, time-serving, and autocrat insolence of the Roman Pontiff.

Though God's mercies are over all his works—though he willeth not the death of the sinner, the papists blasphemously invade the tribunal of Divine justice, and claim the power of slaying the body to save the soul. He who sits as God, shewing himself as God, allows his inquisitorial agents to rack, torture, and excruciate the human frame, and send the parting, *fluos* amidst bodily agonies, to its Saviour and its God, whilst, with an af-

fectcd piety, he dwells on those agonies which Christ endured on the cross. Is such a blind, such a heartless, superstitious blasphemy, in these days of mental light—in these days which verify God's holy word by the strictest criticism, to be accepted in the place of the pure and offenceless religion of Jesus Christ? Is a service, which brings back to the memory the dark machinations of a popish confederacy, to be eschewed *by the Clergy of CHRIST'S HOLY CATHOLIC CHURCH*? Are we to accept, in the place of God's eternal and co-equal Son, *THE VERY God of VERY God, though made man for our sakes and our redemption*, the fancied propitiation of created angels and sinful mortals like ourselves, *apotheosized* by a decree of the Vatican? Are we to elevate the merely human Virgin of whom he was born, who lived and died as mortals live and die, to a parity with the God-man Christ, if not to a superiority over him?

Nay, when we can retrace the distinguishing rites of the Roman Catholics to heathen ceremonies, as many have done, are we to allow those *Ethnico-Christian* rites to weigh against the authority of the Word of God? Are we to allow them to weigh against the Apostolic discipline of our Church? Who has investigated the pagan mysteries—who has read the sixth *Æneis* of Virgil, or Homer's *Odyssey*—who has examined the legends of the East, without detecting the source of the Romish purgatory? If to the Son of God be committed the judgment of all mankind, can the keys to unloose future punishment be committed to him who sitteth on the seven hills, or his sacerdotal agents? What is this but an usurpation of the power, majesty, and righteous judgment of the Eternal God? If God has enjoined that no likeness be made of any thing in the heavens above, or the earth beneath, or the waters under the earth, on what better principle do the papists bow down to the images of the Virgin and pseudo-saints, than the priests of Baal bowed to their images of stone and wood?

Nay, further, what authority has the Romish hierarchy to decide between sins venial and not venial? What authority to inflict penance in lieu of God's future judgment? What authority to concede indulgences? And what shall we think of *the spirit* of these indulgences, since they are procurable by money given to the priests? Not content with this, the Pope has heretofore given commission to commit sin and to perpetrate murder for money: and every member of Trinity College, Cambridge, must recollect the papal permission suspended in the library near the painted window.

Wilfully, also, misjudging Christ's words respecting absolution, the Romanists authoritatively absolve sinners, as if they had Almighty power, and profess in their Viaticum to force their admission, however abominable their lives, into Heaven. The Church of England shrinks from the blasphemy, and gives her absolutions *in the name or by the authority* of God. The Church of England conceives human righteousness, considered *per se* and with reference to the divine Purity, to be itself an abomination before the discerning eye of infinite and omniscient Purity: the Church of Rome, on the contrary, like the idolatrous Hindoos, keeps an account of human merit against God, cancels sins, gives rewards according to the balance, and even asserts the monstrous doctrine of supererogation. The Church of England sees in the sacramental elements an affecting and commemorative institution of Christ's death and passion, a lasting reminiscence and

experience of the benefits which we receive thereby : the Church of Rome profanely asserts the material bread and wine to be verily, really, and transubstantially, Christ's own divine body and blood ; as if every priest, whatever be his life and conversation, had the super-human power of creating from the natural and perishable elements **THE ETERNAL AND IMPERISHABLE GOD**, whom he at that awful moment, with genuflections, is affecting to adore ! Can the creature, in the person of a Romish priest, be the creator of his own Creator ? Not contented with this monstrous and most impious absurdity, the Romanists have invented other sacraments which are not warranted by the word of God.

Let this meagre outline, which might be perfected into a plenitude of indisputable facts, suffice. We address ourselves to the Clergy of our own Church. If such be Popery, which, like Juno's words,

"Flectere si nequeo superos, Acheronta movebo,"

is checked by no principle, we should not be inert when it is already sapping our ramparts. The papists profess, as a fundamental point, that their religion is invariable : since then it is a maxim of their religion that no faith should be kept with heretics, the energetic force of which our Parliamentary history for the last few years will exemplify ; this invariable religion must, by the confession of its advocates, act offensively towards Protestants, whenever it is sufficiently armed with secular power. Consequently, nothing which will awaken the public to the danger of the insidious enemy, should be neglected by the Clergy, much less the appropriate service for the Fifth of November. If absolution from solemn oaths be procurable—if the infraction of an oath made to a Protestant, when the Romish Church requires it, be accounted even laudable—what security have the State-Pilots, who, like *Palinurus*, seem to be tumbling into the water, that the papists will observe their plighted and sworn faith ? The General Council of Lateran, under Innocent III. declares the abettors of heretics subject to excommunication, unless they violate their oaths made in favour of heretics :—what then are the oaths of allegiance and supremacy made to Protestant Sovereigns ? May we not expect, that if the Romanists be unchecked, the horrors and abominations of former times will be acted again ?

Are not the murders and wholesale massacres, of which this idolatrous and cruel church has been guilty, such as those of the Waldenses and Albigenes—of the Bohemian, German, Polish, and Lutheran Protestants—the horrible and indelibly-infamous murder of the Huguenots—the sanguinary villanies of the Duke of Alva—the project which forms the title of this article—and many other fiendish acts which we might mention, insuperable objections to the false policy which tolerates the secular influence of this apostacy, incontrovertible arguments to place us on our guard ? The emissaries of the man of sin, joined to the political schoolmaster whom Lord Brougham has sent abroad, are active and itinerant : they roam in all directions, seeking like a lion whom they may devour. In the village schools and the parochial schools in general, the opposition must take place ; the schoolmaster abroad perceives that there his seeds of mischief may be sown—he knows that the rising generation must hereafter have influence, and from them he hopes to reap his harvest. But as the seed of God should be weeded from the tares of the devil, our Clergy should assail them on the same ground ; and whilst they instruct

the young in their Bible and Catechism, forced by the perverseness of the times, they should also arm them against the Roman Catholic heresy. We know no pamphlet better suited to this purpose, than the Protestant Catechism published at Wigan, by Mr. Griffith, at the *Gazette* Office.

The music of the Romanists has been the greatest allurements to their faith; and since our Rubric allows us the power of having good music in our Churches, we should fight the man of the Mass with his own weapons, and keep those with itching ears in our communion by the same method as he would entice them from it. Every thing, that is conformable to Ecclesiastical discipline, should be put into requisition against the arts which are practised against us.

At this eventful period of our national history, the service for the Fifth of November should therefore claim an *especial* observance. Not only is the form of prayer itself enjoined, but the Minister is directed "after morning prayer or preaching upon the said Fifth day of November, to read publicly, distinctly, and plainly the act of Parliament made in the third year of King James the First." A compliance with this Rubric is imperiously obligatory on all the Clergy. But, as the act, 3 Jac. i. c. 2, cannot be procured separately from the voluminous collection of the statutes of the realm, and is not to be found in the valuable collection of the acts of Parliament which the University of Oxford has considerably printed for the use of the Clergy, we are sure we shall render a service to our Clerical readers by reprinting that particular act in the present number of *THE CHURCHMAN*. In our future numbers we propose to give the acts of Parliament for the observance of the 30th of January and the 29th of May:—*

"An Act for a Public Thanksgiving to Almighty God, every year, on the fifth day of November.

"Forasmuch as Almighty God hath in all ages showed his power and mercy in the miraculous and gracious deliverance of his Church, and in the protection of religious Kings and States; and that no nation of the earth hath been blessed with greater benefits than this kingdom now enjoyeth, having the true and free possession of the Gospel under our most gracious Sovereign Lord King James, the most great, learned, and religious King that ever reigned therein, enriched with a most hopeful and plentiful progeny, proceeding out of his royal loins, promising continuance of this happiness and profession to all posterity; The which many malignant and devilish Papists, Jesuits, and Seminary Priests, much envying and fearing, conspired most horribly, when the King's Most Excellent Majesty, the Queen, the Prince, and all the Lords Spiritual and Temporal, and Commons should have been assembled in the Upper House of Parliament, upon the fifth day of November, in the year of our Lord one thousand six hundred and five, suddenly to have blown up the said whole house with gunpowder; An invention so inhuman, barbarous, and cruel, as the like was never before heard of, and was (as some of the principal conspirators thereof confess) purposely devised and concluded to be done in the said house, that where sundry necessary and religious laws for preservation of the Church and State were made, which they falsely and slanderously term cruel laws, enacted against them and their religion, both place and person should be all destroyed and blown up at once; which would have turned to the utter ruin of this whole kingdom, had it not pleased Almighty God, by inspiring the King's Most Excellent Majesty, with a Divine Spirit to interpret some dark phrases of a letter shown to his Majesty above and beyond all ordinary construction, thereby miraculously discovering the hidden treason not many hours before the appointed time for the execution thereof; Therefore the King's Most Excellent

* It is intended to reprint these Acts, in a separate form, for the use of the Clergy, which may be obtained from our Publisher.

Majesty, the Lords Spiritual and Temporal, and all his Majesty's faithful and loving subjects do most justly acknowledge this great and infinite blessing to have proceeded merely from God, his great mercy and to his holy name do ascribe all honour, glory, and praise; And to the end this unfeigned thankfulness may never be forgotten, but be had in a perpetual remembrance, that all ages to come may yield praises to his divine Majesty for the same, and have in memory the joyful day of deliverance;

"Be it therefore enacted by the King's Most Excellent Majesty, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that all and singular ministers in every Cathedral and Parish Church or other usual place for common prayer, within the realm of England and the dominions of the same, shall always on the fifth day of November, say morning prayer, and give unto the Almighty God thanks for the most happy deliverance. And that all and every person and persons, inhabiting within this realm of England and the dominions of the same, shall always upon that day diligently and faithfully resort to the Parish Church or Chapel accustomed, or to some usual Church or Chapel where the said morning prayer, preaching, or other service of God shall be used, and then and there to abide orderly and soberly during the time of the said prayers, preaching, or other service of God, there to be used and ministered.

"And because all and every person may be put in mind of his duty and be then better prepared to the said holy service; Be it enacted by authority aforesaid, that every Minister shall give warning to his parishioners publicly in the Church at morning prayer, the Sunday before every such fifth day of November, for the due observance of the said day; and after morning prayer or preaching upon the said fifth day of November, they read publicly, distinctly, and plainly this Act."

ILLUSTRATIONS OF VARIOUS PARTS OF THE SCRIPTURES FROM INTERNAL EVIDENCE AND INDEPENDENT FACTS.

NO. I.

AMONG the many objects to which *The Churchman* should be directed, that of illustrating and proving the truth of the Scriptural History, should not be forgotten. The advancing strides of Infidelity, and the attempts of Neologians to destroy the plain meaning of many parts, by deistical explanations, render this a task imperative on all who conduct works instituted in defence of our religion. It is, therefore, proposed, from time to time, to devote ourselves to this research.

Among the striking proofs of its authenticity, which the Book of Genesis presents to us, its capability of explaining the origin of many religious opinions and customs, which prevailed in the Gentile world—its archives of the true religion in its more early state, and its account of the rise of the great idolatry, cannot be reckoned as the least important. From no other source can we obtain any certain record of the anti-diluvian race; from no other can we learn how widely apostasy spread before the flood, until the knowledge of the truth was confined to the single family of Noah; how, after the flood, apostasy re-appeared in the line of Ham, and the preservation of the truth was entrusted, by a covenant, to Abraham and his descendants. That these statements are correct, we are certified by the mass of tradition which almost every ancient nation has handed down from age to age—a mass of tradition, which, amidst much confusion, many superstitions, and claims in favour of different people and regions, is yet so distinct in the outline of facts, as internally to show, that it either originally proceeded from the Mosiac account and became

corrupted in its course down the stream of time; or, as is more probable, that it sprang from the records of the various colonists, who, divinely dispersed on the plains of Shinar, migrated from thence to people the earth.

The very incidental manner in which some things are mentioned, such as Hagar throwing her water-flask over her shoulder, removed as it clearly was from design, becomes another important evidence, because they are substantiated by profane authority, just as Herodotus verifies Hagar's act by the common practice of the Egyptian women. The Proverbs also, and the distichs of ancient songs, which are quoted in the Pentateuch, are, if we may so write, redolent of the remotest antiquity; and, compared with the oldest proverbs and verses of the Arabs, point to a far more distant era. It is also very clear, that any uninspired writer, or any one who had recourse to fiction, would not have ventured on an account of the early ages of the world, with that remarkable succinctness and simplicity of detail which characterize the Mosaic: he would infallibly have intermixed what was known of the true history, with the legends preserved in hieroglyphics, and have ramified into the extraneous matter which they would have offered to his pen. The comparatively rude state of mankind is an indication, that Divine assistance was necessary to such a condensation of records as the Mosaic.

The cause of that degree of similarity in religious ideas which, however distorted from the pure faith, the critical investigator must discern in the abstract, in like manner must be referred to the Divine revelations, whether the progenitors of the apostatizing tribes had themselves belonged to the race which received them, whether the tradition of these alone was conveyed to them. Just as the later Jews mixed with the pure faith Magian doctrines and the reveries of the Alexandrine and Greek schools, so the early idolators mixed with their idolatries many things which had been divinely made known to the patriarchs.

From the time of Abraham to Moses, if we except the long period of the Egyptian servitude, we have a regular historical outline: and from Moses to the occupation of Canaan under Joshua, the chain of events is unbroken. But between the conquest of Canaan and the institution of the monarchy, the history is more abrupt, on account of the unsettled times of the Judges. Their polity then it would be difficult to define, excepting that the Judges had a paramount sway. Eichhorn, whom in every instance it would not be safe to follow, supposes that although the chiefs were the efficient personages, each tribe, without appealing to the national synod, had the management of its own affairs, and might individually make war, but that during the march through the Arabian Desert, the whole body was subject to one military chief; and that during the anarchical time, which followed the death of Joshua, they considerably reverted to their original system. This seems, from some examples, to be partly true; but whether we may argue to generals from these, we have no authority to decide.

It has been a favourite practice with Infidels to represent the Israelites as robbers in the conquest of Canaan: a little examination will free them from the charge. We have no guide to inform us, whether, after the Babylonish dispersion, a branch of the family of Shem had possessed themselves of the country, and had been subsequently dispossessed by others of the line of Ham; if, however, Melchisedek was Shem himself, as many ancient writers affirm, and chronology cannot confute, since he resided at Salem in the days of Abraham, the idea is far from being improbable.

Leaving this point necessarily undecided, we urge that Abraham was called by God first from Ur, then from Haran, to Canaan; that Canaan was given to him and his descendants prospectively in possession; that he settled there, made purchases, and became a powerful chief. Whatever his possessions might have been at his death, we may suppose them to have been extended by Isaac and Jacob. For, if in an almost incredibly short space the families of Ishmael and Esau (probably also the descendants of Keturah) became mighty and lords of a wide heritage, analogy will incline us to suppose the same of the other branch of the Abrahamic stock. Hence, we conclude, that before the descent into Egypt, the family of Jacob had considerable landed property in that country, which was secured to them by the Divine promise. Their extensive flocks, which at different seasons of the year must have been led to different pastures, forcibly support the conclusion.

But whilst the Israelites were enslaved in Egypt, these possessions were seized by the Canaanites. The right of property had not however passed from them, though circumstances had impeded their reclamation of it. The robbery had subjected the usurpers to the fate and consequences of war, in which all that was acquired by immemorial laws belonged to the conquerors. Doubtless many of the Israelitish slaves relied, even in Egypt, when under the oppression of their task-masters, on the divine covenant and promises; and when the nation fought, under Joshua, they fought not from the desire of conquest, nor from the love of robbery, but they sought a restitution of their ancient rights and covenanted possessions, which the apostate race of Ham had wrested from them:—the oil, the corn, the wine, and the honey, may have been mere incentives to the more worldly-minded, but the deeper thinking and more righteous sought the fulfilment of that temporal promise, by which it was ordained that the true religion should be preserved on the earth. Viewing the history in this, its true light, we demolish the objection of the Infidel.

Thus when after a comparative possession, during which they had sown, planted, and obtained the produce of their allotments, the Israelites became supine, and abstained from a total possession of the country; the subjugated nations and tribes began to recover their strength, and, in punishment of the infraction of God's command, were converted into tormentors. As these increased in power, the Israelites disused then to war, were but indifferently able to compete with them. Hence, centuries elapsed ere the actual conquest of Canaan was completed, during which the one, by subjugation, admixture, and other causes, became acquainted with the manners and customs of the others, and acquired an inclination towards their idolatry. A great national defection must have preceded such a state of things, as the history of Micah and the tribe of Dan unfolds to us; and the forbidden intercourse in which it originated, whilst it enabled the Israelites to know the Polytheism of their neighbours, gave them an indistinct insight into the theology of their former conquerors, and tended to increase those distant points of similarity in certain opinions, which we have asserted and shall in the sequel prove, to have existed. As the Hebrews were enjoined to extirpate the Canaanites and their abominations, so the Canaanitish wars, in the days of the Judges, seem to have been directed to the extirpation of the true religion, and the slavery of its professors. A Levite, ministering before a molten image, with Teraphim and

the Ephod; the covenants and intermarriages with the interdicted race, the sacrifices offered to their idols, each and all violators of the oath which Joshua had caused them or their fathers to make, are individually, and in the aggregate, proofs, not only of our position, but of the fact, that Moses foresaw what would occur. Samson, going to Timnath for a wife; the Hebrews, resorting to the Philistines during the oppression of the Sheikhs of Gaza and Askelon, to sharpen their shares, their coulters, their axes, and their mattocks; all add to the evidence of the intercourse which produced such effects.

These must be considered as *later* causes of similarity in certain particulars: but our assertion, that the *primary* cause was an *early* perversion of Divine revelation itself remains unshaken. The sacrifices which were solemnized throughout the Gentile world decisively establish the fact: for as those writers who have treated of the origin of sacrifices have shewn the notion of thus propitiating the Deity could not have been invented by man—therefore sacrifice must have been a divine revelation. The ceremonies by which it was accompanied still further point to their source: the sprinklings, the occasional idea of a covenant, with which the pagans connected the rite, the dipping of branches and other things in the sacrificial blood, the perpetual retention of the sacrificial fire, the dividing of the victims in treaties, the imprecatory forms with which some were driven away as sin-bearers, vicariously atoning for the sinners, with other minutiae which will appear, prove that this striking uniformity of outline can only be retraced to that religion and to those rites which God had made known to the patriarchal ages. Thus, in a stronger or weaker degree of light, the whole world, in its various religions, even in those the most deeply apostatized from the true one, had one or more ordinances, which though darkly dimmed by human superstition and vicious invention, in some way yet pointed to the great sacrifice of the Son of God. This is a fact, at which the Infidel may cavil, but which he cannot deny: against his presumption all the erring nations of the earth display a plenitude of incontrovertible proof, which, to the thinking mind, attests that voice of the Divine Being which was heard of old.

THE NECESSITY OF A LITURGY.

Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα.—HEB. i. 14.

IN the short paper, which we propose to write on the subject of Liturgies, it cannot be expected, that all the arguments or all the testimonies of antiquity will be comprised; it is sufficient for our purpose to bring forwards competent reasons in their favour.

Fixed rites, ceremonies, and forms were prescribed shortly after the delivery of the decalogue on Mount Sinai, and some of these appear to have been used by the patriarchs. A priesthood likewise, restricted to the tribe of Levi, into which no unauthorized person dared to intrude, was instituted to maintain these divine rites, ceremonies, and forms. The examples of Korah, Dathan, and Abiram must have enforced these restrictions, and the summary laws enacted against those who might invade the ministration of the sanctuary, against every false prophet, dreamer of dreams, and wonder-worker (Deut. xiii. 1-9), plainly shewed, that no one, who was not called of God, as was Aaron, could put forth his unhallowed hand

to sacred things. Nevertheless, Dissent, though of a different nature from that in our day, infringed these statutes. The congregation, who had heard from the thick darkness the Eternal Voice proclaim, THOU SHALT HAVE NO OTHER GOD, BUT ME: also, Hear, O Israel, JEHOVAH OUR GOD IS ONE JEHOVAH (*Heb. text*)—revolted, ere the thunders, the earthquake, and atmospheric phænomena, which attested the present Deity, could have passed away from their memories, and relapsed to the worship of the Apis. Their sin was that of *non-conformity* to the true faith, and of accommodation of Gentile rites to the revealed institutes; they sought not to invent a new religion, but they attempted to make the worship of the God of their Fathers—the God who had liberated them from bondage—bend itself to the superstitions which they had witnessed in their state of abasement. The progress of Jewish non-conformity was rapid, and the examples were frequent: there was scarcely a positive enactment intended to form the barrier of separation between the Israelites and other nations, which was not made the subject of innovation. The law interdicted seven idolatrous modes of divination, and enforced the interdiction by severe penalties; but there was not one of these which the non-conformists of different ages did not adopt; and we even perceive from Ezekiel, that they superadded to them two others, which probably were not in use in the time of the Lawgiver. The high places and the groves; the vivicombustion of infants in honour of Moloch; the passage through the ordeal fire dedicated to him; the worship of the heavenly host, either as Baal, Chemosh, and other idols; the substitution of Teraphim for the Cherubim; and of oracles for the High Priests Urim and Thummim—prove how Non-conformity, originally beginning in *accommodation*, sunk into most degraded and material Polytheism.

Such was the Dissent which set itself in array against the old covenant; and it might be painted in darker colours. As Christ came to fulfil, not to *destroy*, the law, even if the New Testament were not decisive on the question, we might reasonably expect a fundamental analogy between the two covenants. As all the sacrifices of the Levitical law had reference to the one sacrifice and oblation of Himself—so the institutions of the priesthood, which performed those sacrifices in the one, must have been correspondent to the institutions of the priesthood, which commemorates the one great Sacrifice in the other. The uniformity of God's designs and laws requires that this proposition be admitted, and if it be admitted, we have an authority for the sacerdotal dignity of the Church of England which cannot easily be gainsayed.

The colleges of the Prophets, of which the Scriptures make mention, were the theological academies of old; and St. Paul's exhortation to take a good degree (*καλὸν βᾶθμον*) gives authority to the tradition, that the Apostles founded academies for the Christian priesthood. According to the voice of this tradition, St. Mark founded the Alexandrine school, which was rendered illustrious by Pantænus, Clemens Alexandrinus, Origen, and others; St. John that at Ephesus; and Polycarp that at Smyrna. Though this tradition cannot claim historical authenticity, it is far from being destitute of probability; for, as those parts of the Talmud, which are certainly the least legendary, mention and describe the Jewish schools or universities, and state that illiterate priests were designated by a term, meaning *priests taken from the land*, *g. d.* without a Levitical right

and education, it would have been extraordinary, if the Christian institutes had been totally dissimilar. The regular degrees of the priesthood in the Jewish and Christian dispensations, the invariable practice of *cheirothesis*, or imposition of hands; the annual visitations which Samuel made to Bethlehem, Gilgal, and Mizpeh; the legal presentations of the Israelites before the God of gods in Zion; and the subsequent meetings of the priests under the jurisdiction of the High Priest or his Sagan, are ample vouchers for the antiquity of our ecclesiastical practices, for episcopal visitations, and those meetings in convocation which a misjudging Government thought it to abolish.

But the true priests of God prayed not wildly, nor arbitrarily: their worship was not what St. Paul calls an *ᾠελθορησκεια*—one dependent on the will—on the impulse. The supplications which they were about to offer to their Creator, the congregation understood, and understanding them, could join in them with honest fervor and sincerity of heart. All antient nations had *stated forms*: the Egyptians had them, and that the Greeks had them we know from many extracts preserved from them: to this day the Indians retain those in long use from a remote antiquity. But if all erring religions were perversions of the true religion of the one true God, is it not conceivable, that this practice may have been borrowed from one, which prevailed in the early Church? Does not the Pentateuch occasionally quote the *stated forms* of the Hebrews? The form at the procession of the ark, “Rise up, O Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee!”—the form, when it rested, “Return, O Lord, unto the many thousands of Israel!”—the quotation of this form by David in the Psalms, the triple blessing *commanded* to be used by the priests, “The Lord bless thee and keep thee! The Lord make his face to shine on thee and be gracious unto thee! The Lord lift up his countenance upon thee, and give thee peace!” the benediction on Gerizim, and commination on Ebal, which we use on Ash-Wednesday; the adaptation of the Psalms to devotional purposes; the proofs which we have in various parts of the Bible of popular responson to the officiating priest, as forcible as that on the day of expiation, according to the Jews, “Blessed be God! whose kingdom shall endure for ever!” the very fact of the Lord’s prayer having embodied antecedent precatory forms, together with the solemn description of the dedication of Solomon’s temple, substantiate, each and all, the practice of our Apostolic Church, and produce the authority of centuries against the objections of a day!

Now, if Nadab and Abihu, *themselves son of Aaron*, could not introduce schism without becoming monuments of God’s righteous anger, can we imagine, that God, who in the one dispensation was so jealous of his laws, is not equally so in the other? Can we suppose, that if ecclesiastical instructors, selected from the lowest of the people, were stigmatized by the sacred writers; that if the monarch Uzziah, though in more antient times the regal and sacerdotal offices had been combined, could not presumingly interfere in the divine worship; nay, that if disqualified persons could not even support the *tottering Ark*, this fundamental law of God is altered now? The discussion approaches very closely to the question of a visible Church: one of the most silly and spider-woven that has ever been agitated. For how an invisible Church, according to the economy of

things, can be without its visible representative, is a problem, which remains to be solved: the Jewish and the early Christian Churches, notwithstanding the singular diatribe in Mrs. Sherwood's novel, were decidedly visible. As to a visible state its laws and statutes are requisite; so to a visible Church are its forms, ordinances, and canons. In this is the heart of the matter; for the Dissenters, abhorring the appendages, attempt to deny the visibility of the Church, to which they are requisite.

The Jews, whether Polish or Spanish, have Liturgical services; and these services bear evidence of a transmission down the stream of time. From the MSS. brought by Dr. Buchanan, it appears, that the Jews on the Malabar-coast have also *stated service*. The Coptic and Syrian Churches have also *regular services*; and Renaudot has published a collection of Greek and ancient Liturgies, to which the labours of Assemani may be added. All these are authorities, even if they were not supported by the Scriptures. We rest no stress on the authorship of the Liturgies ascribed to St. James and the other Apostles; but we affirm, that ancient collections, much mutilated, exist under those names. The Syrian, the Coptic, the Arabic, the Greek Liturgies, nay, even the Æthiopic, have many things in common with the Liturgy of the Church of England; how could this uniformity subsist, unless it were derived from the primitive and Apostolic Church? In Johannes Maro, Ephrem Syrus, and Jacobus Edessenus, we observe many parts of that Liturgy which is the pride and honour of our country; in the Greek Fathers we see others;—is then such a venerably hallowed antiquity to be discarded for the effusions of men of little or no education? It were easy to substantiate almost every, if not every, part of the Prayer-book, by a running commentary extracted from the records of the Church; but our age has not its Stephani among the rulers of the press.

In the epistle to the Hebrews, St. Paul, arguing from the Levitical economy, insists, in the passage already quoted, that a man must be rightly called to the ministry; and the New Testament gives occasional instances of Liturgical forms. There are passages, in which the whole assembly are introduced uttering certain words *with one accord*, *ὁμοθυμαδὸν* in the Greek (a most forcible expression). How, in common sense, could they have uttered these words *with one accord*, unless they had uttered them according to a *prescribed form*—one already known—one certainly prescribed by the Apostles? St. Paul also exhorted, that the *form* of sound words should not be abandoned—of what use would such an exhortation have been, if there had not been such a *form*? Nay, according to our motto, he calls the glorified spirits above *Liturgical**—*Liturgical* before the pure essence of Deity—the infinite Mind—God in Christ—just as inferior,

* The Roman Catholics have improperly quoted this passage in defence of the intercession of saints and angels. For *λειτουργικὰ* being in this verse followed by *διακονία*, (both of which words our translators have unfortunately rendered the same), becomes restricted to the sense of affording assistance to men, to make their calling and election sure; which is strengthened by *διὰ τοὺς*, *on account or for the sake of*. The Talmud calls the Seraphim liturgical angels: what is intended by the expression may be collected from the 6th chapter of Isaiah, and the ministering offices ascribed to the angels in the Scriptures. Bynæus, *di natali Jesu Christi*, l. i. c. i. has satisfactorily explained the passage.

though angelic natures, should pay homage to the Supreme Fount of Being.

Few and unamplified as are the reasons which we have offered, on the necessity of a Liturgy in the Christian Church, they are as stable as if in parallel columns we had brought the Liturgy and its authorities into one view. This might be a task of time, but would be one which could be achieved. We have with sorrow noticed in our first article that omissions of it, or parts of it, have occurred in the West of England; and trust, with our excellent cotemporary, *The Church of England Quarterly Review*, that episcopal attention will be directed to remedy the evil. The author of *The Voice from the Font* has likewise reprehended it. A clergyman, disliking the Liturgy, is unfit for the Establishment to which he professes to belong.

NEOLOGY AND GEOLOGY CONSIDERED, WITH REFERENCE TO REVELATION.

FEW ages have perhaps elapsed, in which the Scriptures have not been assailed in one way or another; and there has not been an age, in which they have not withstood the attacks of Infidelity, and given evidence of the Divine Being, from whom they proceeded. In the present day, Neology (or Rationalism) and Geology, in different ways, seek to undermine their authority by degrading them to a rank little removed from the fabulous. The first, by the daring nature of its conjectural expositions and its ridiculous interpretation of historical facts, has been productive of great evils, and has subverted the faith of many; but we doubt, whether it has been so detrimental to the Christian religion as the second, which by another process has assailed the written Word of God: the one appeals to human reason and hypothesis; the other levels against it the pretensions of science.

The Neologian openly professes to reject every thing, as spurious, which he cannot *rationality* explain and accommodate to his preconceptions; nor scruples, after the example of Bauer, to decide, that the two Testaments abound with mythology. Like Winer, in his *Encyclopædia*, he hesitates not to compare the degraded legends of Greece and Rome with the Scriptural histories, and to imply that their credibility is equal. He unblushingly marks out certain parts as authentic, and others as the additions of later times; and as Gesenius has dismembered Isaiah, so he reduces the whole canonical series to shreds and tatters. Nor stops he here; but he affects to lead us to the sources from whence Moses extracted Genesis, and, from what he calls Chaldaisms, fixes on portions, which he refers to the pen of Ezra, and proceeds with anatomical precision to dissect the Levitical law. He fears not to clash with the theories of others of his school; but, with a magisterial *dixi*, propounds his notions, as articles of belief.

His Infidelity we may perhaps denominate theoretical; but that of the Geologian is practical. The absurdity of the Rationalist frequently refutes him, even where the reader is unequal to higher criticism; but the Geologian, pretending to advance from discoveries and facts to his conclusions, arguing philosophically, and laying his reasons before the world, is far more dangerous to the cause of Christian truth. His dicta, we fear, are nearly allied to that philosophy and vain conceit of which the Apostle

forewarned us to beware. He attempts, scientifically, to show, that the creation could not have occurred within the six days specified by Moses, and that the creation of the sun and moon, which the Mosaic account assigns to the fourth day, must have occurred on the first; not reflecting, or choosing to reflect, that however clear may be the light which science affords us to investigate the *perfected* creation, no one is in a condition to decide what it was in its gradual progress, beyond the intimations of Revelation; for, taking the first verse of the second chapter of Genesis in its natural connexion with the last verse of the preceding chapter, we shall find this observation verified by the express words of Moses, that it was at the conclusion of the sixth day that all was *perfected* or finished, where he emphatically particularizes *the heavens, the earth, and all the host of them*, as then receiving their completion. However, some Geologists may strive to reconcile their doctrines to the Scriptures, it is manifest, that these doctrines are irreconcilable with the belief in the divine inspiration, which dictated the Scriptures; consequently, that they assail the Scriptures at their foundation.

The old notions of a Pre-adamite race, and of a succession of worlds, are among the strange things which have been revived; and these we are expected to admit on the faith of men, who, from having dug here and there a few yards below the surface of the earth, and separated a few portions of rocks with their hammers and chisels, presume to lay open to us the operations of the Creator, and to pronounce how much is true and how much is false in the inspired narratives of the creation and deluge, which have been handed down to us. Were not the convulsions and disruptions occasioned by the mighty deluge sufficient to account for those terrestrial appearances which they have opposed to the Mosaic Cosmogony?—Who can tell, how the earth was shaken and altered when the foundations of the great deep were riven, and the most violent operations of nature were summoned to fulfil the behest of God? If, therefore, science can discover any variation between creation and its history, the inspired law-giver has recorded the cause—a cause more than sufficient for the effects which constitute the debate—and thus the Scriptures shine forth in their unimpeachable integrity.

Another class of Geologists has accepted each of the six days, as a Chiliad, and some as an infinitely longer term. But they forget, that whilst they interpret the days of the creation in a *figurative* sense, the narrative itself is *literal*, and that it is exceedingly improbable, that its periods should not have been equally *literal*. To make this consistent, they are obliged to interpret the *Erev* and *Bokher* (the evening and morning), not as the close and commencement of a day, but as the close and commencement of an æon or period; but as these terms never occur in this application, we have a perfect confidence, that a *literal* day was intended. The words of St. Peter, that a day with the Lord is as a thousand years, have been most uncritically pressed into the cause of the Chiliasts, or those who reckon each day as a thousand years; for the Apostle used them with reference to the promise of Christ's coming. According to the argument which they would establish from the passage, a day must always mean a thousand years, than which nothing can be more preposterous. But as the whole creation is an evidence of the exertion of Divine Power, the Being who could thus miraculously create all substances, could not have required any periods for the act, and those into which he divided

his operations, were merely chosen according to his own good pleasure ; for it is plain, that by the same word with which he called forth from nothing the *Tohu Vebohu*, or rudiments of things, which the antients named Chaos, he might, had he pleased, as *instantly* have reduced them to symmetry and order ; therefore, that “THESE OPPOSITIONS OF SCIENCE, *falsely so called*,” are but as dust in the balance, when compared with the account which HE has HIMSELF condescended to impart to us.

Let us return to the *theoretical* Infidel. The Rationalist of to-day is the same as the Deist of old ; but he is a Proteus who can accommodate himself to the changes of things. Deism, defeated, has assumed the name of Rationalism, and professes to explain the Word of God on principles which are really deistical. The more cautious Rationalist denies not summarily the Christian religion, but insidiously fritters it away ; he selects parts, which he endeavours to overwhelm with difficulties : he places together passages, which are unconnected, for the sake of eliciting a contradiction ; he offers conjectures on the text, for the sake of perverting its meaning ; and forces to his aid eastern hyperbole as a shelter to his irreligious interpretations. He may say in his heart, like the fool, there is no God ; but he is too astute to say so with his tongue.

Yet, a late writer against Rationalism has affirmed, “that the principles of Philosophical Rationalism lead necessarily to the cultivation of the mental powers.” The *rational* productions, however, which we have inspected, are in no way deserving the name of Philosophy ; and that which is accounted abroad to be Philosophical Rationalism, most assuredly leads, not to the cultivation, but to the perversion of the mental powers. The same writer more correctly says, true Philosophy may have *found* a man an Infidel, but it never yet *made* him one ;” Rationalism, nevertheless, has *made* thousands Infidels whom it *found* believers in Divine Revelation. According to this canon, therefore, it merits not the appellation of Philosophy.

It requires but little discrimination to perceive, that Neology had its rise in Unitarianism, which could only defy the strong assertions of Christ's Divinity in the Scriptures by forced and perverse interpretations of the passages. The dishonesty of the procedure is equalled by the daring manner in which it has been executed—one which sets at nought the plain meaning of words, and disputes what is contrary to its theory.

The more presuming Rationalist throws from him the restraints which bind the more wary and cautious : he discusses the Scriptures not only with levity, but with ridicule ; every preternatural appearance he tries to assign to a natural cause, which becomes in the highest degree absurd, or, failing in the attempt, he pronounces it a *mythus* or fable. He wanders through the sacred page, seeking what he can attack, what he can expose to doubt or to derision ; and is often more offensive than the openly-confessed Deist. In his critical procedures, there is always a glaring dishonesty ; grammatical rules present no checks to his reveries ; and books, repeatedly proved to be spurious, such as the gospels of Nicodemus and the Infancy, are brought in evidence against the canonical gospels. In this country we scarcely know the extravagant absurdities in which this arraigner of the Scriptures indulges, and the impiety with which he supports them : but as his neological sentiments have found advocates among

us, who to a certain extent are disposed to disseminate them, the subject becomes one which, as defenders of the Church, we cannot pretermit.

To enter into a disgusting detail of examples we are not inclined ; nor need we retrace the ground which Macculloch, Nares, and others, have successively trodden in refutation of Geological Infidelity. In their works the Scriptures are verified, and the truth of God is vindicated. The Rationalist questions the possibility of miraculous agency, though God himself be the Agent; the Geologian exhibits the presumption of man's ignorance concealed under the name of science, which scans the operations of the Omniscient Creator, and cavils at the revelation of them which HE has given ! Wherever Rationalism and Geology set themselves in array against the Bible, the question plainly is, whether Rationalism and Geology or the Bible be true ? The Rationalist not unfrequently gives an undisguised denial to the question ; the Geologian seeks to overwhelm us with facts impugning the Biblical verity. Of the two, the latter is thus decidedly the most dangerous and the most specious.

There has however been no one instance, in which either party has succeeded, nor will such an one ever be found. Both are unconsciously fulfilling the apostolic prophecy of the Infidelity which would characterize the latter times ; and both by their Infidelity are thus proving the absolute truth of the Scriptures. We regret, that Christianity should be assailed by enemies who affect to be of her own house ; those that are without it are less covert in their designs. Yet we trust, that those, who hold fast their faith without wavering, who are not tossed about by every wind of doctrine, nor deceived by the deceivableness of unrighteousness, will suffice to silence these rebukers, and hand down to future times the unadulterated Christianity of the Bible.

THE BISHOPS OF DURHAM AND NORWICH.

It becomes painful, when a Review, expressly designed to support the Church, and defend her Apostolical character, is compelled, by the duty which it owes to the general body, to notice the actions worthy of censure in any of her Clergy, and much more painful, when that censure is directed to two of her Bishops. The Bishops are those of Durham and Norwich,—the one, alas ! successor to Van Mildert !

The charge brought against them is the patronage of Socinian works, and the proof is, that Bishop Maltby has eulogized *Cappe's Socinian Life of Christ*, and that Bishop Stanley has subscribed to *Turner's Socinian Sermons*.* If this amounts not to evidence of Socinianism in the Bishops, it certainly amounts to that of inclination to Socinianism. At all events, we think the interference of the two Archbishops and other Bishops to be required. The punishment awarded by the ancient Church would have been deposition, if not excommunication : we at least hope, that the modern Church will give a *reproof*.

The most able paper of the day, *The Times*, has made very strong and pertinent remarks on this *quasi-apostacy*, and their severity is borne out by competent arguments. The article is vigorously and excellently written. It is not written in a spirit of political bitterness, but in that spirit of

* The charge appeared in *The Times* of October 12 and 13.

indignation, which the compromise of a sacred trust, which "*the appearance of evil*," must engender in honest men, wishing well to their Church and Country.

In exactly the same spirit, and under the same feelings, we bring the disgraceful matter before our readers. We only criminate the Bishops, as far as the fact criminate them: if we have private suspicions, we remove them from the present question. Their encouragement to Socinian works stands on record;—to that act we confine ourselves.

The danger, which must result to the Church, from a contamination with the Socinian heresy, more especially where this contamination is connected with Episcopacy, requires no penetration to be discovered. If it be allowed to pass uncensured in Bishops, who shall censure it in the minor Clergy? If these Bishops patronize Unitarian works, how can they reprove their Clergy, if they should preach Unitarian sermons? How can they exhort them to sound doctrine, when they give countenance to the worst of heresies? How can they enforce the Divinity of Christ or join in the Doxology?—in fact, in many parts of the Liturgy—when they abet the works of those who deny that Divinity? "*Are they neither hot nor cold?*"

It might have been hoped, that their own self-respect—the rank to which they have been raised—the care of the House of God, which has been entrusted to them—nay, their own private religious feelings, some compunction of conscience, some regard to their oaths, and the exemplary life required from them, would have prevented them from so foully affronting the Church, in which they are prelates, but not ornaments; and that some fear of the expression of public feeling would have daunted them.

How can they reconcile these works with the Articles and Homilies of the Church? They must believe the one and reject the other in their hearts; but to which is their belief attached? This is a question, which these Bishops are bound publicly to answer: they have placed the public in a condition to exact the answer from them explicitly, and if they seek to screen themselves in a contemptuous silence behind their high rank, they should have foreseen what was due to that high rank, when their inclination induced them to patronize *Unitarian* publications. The Church would certainly have received a more revolting outrage, if they had affixed their names to a new edition of *Thomas Paine*; but the culpability would only have varied according to the gradations of offensiveness between Unitarianism and open Deism. At all events, it will in future be with a very ill grace, that they desire those who may come to them for Ordination, to subscribe the articles of our Faith.

It is well observed in the *Times*, that *traitors within the camp* are more dangerous than professed enemies *without it*; an observation verified by long experience, in which we most fully concur. Now though we cannot call Bishops MALTBY and STANLEY *actual traitors*, the necessity of remarking in our Clergy, much more so in our Bishops, any approximation, however distant, to the *appearance of treason*, is most disgraceful to those who compel the remarks. The present appearance unfortunately does not give to us a *very distant* view. It is one which requires us to be on our watch-towers, and sound the alarm, as the course of affairs proceeds.

We cannot divest our minds from the idea of hypocrisy, when we perceive the *ostensible* friends of the Church, supporting the declared enemies

of the Church : double-dealing is abominable in politics, but it is infamous in religion. May we ask, if St. Paul (1 Tim. iii. 8.) commanded, that even the Deacons of the Church should not be *διδάσκειν, ambiguous men—men, who say one thing, but mean to do another*, ought not his rule to be applied with ten-fold force to the Bishops, who are to be (1 Tim. iii. 2.) *ἀνεπιλήττοι, irreprehensible—men, who give to their antagonists no hold over them* ? We would further inquire, can Bishops MALTBY and STANLEY show, that their conduct, on these occasions, has been conformable to the Apostolic injunction ?

How, to use a Scriptural phrase, is this stone of reproach to be rolled away from us ? It is not for us to suggest to the two Archbishops and the other Bishops, the way in which they should notice this contumely offered to the Church : but we may suggest to the Clergy, that they should publicly express their regret to their separate Diocesans, leaving the future measure to their judgments. We wish all things to be done *decently and in order*.

The duty which we owe to the Church, as conductors of an Ecclesiastical Review, allows us not to be silent ; we would avoid undue asperity, but we would check the beginning of new schisms in our Communion. Whether Bishops MALTBY and STANLEY be or be not *ecclesiastically* censured for having given their countenance to those who deny the Divinity of their Saviour, the time must come, when they shall render an account to HIM, who is the Shepherd and Bishop of their souls.

THE BISHOP OF EXETER AND THE REV. MR. HEAD.

HAVING, by the stern commands of our duty, been compelled to notice the countenance given to Unitarianism by Bishops MALTBY and STANLEY, which has also called forth the honest indignation of a Wesleyan Methodist, in the *Times* of the 15th ult., whose friendly disposition to the venerable Church of England is evident in his letter, we are now compelled to animadvert upon the conduct of a Clergyman infringing Episcopal commands. It is time that the indecent exhibitions of Bishops patronising Socinianism, and of a refractory Clergyman, should be ended by authority.

MR. HEAD is utterly without excuse, in his disobedience ; the Episcopal injunctions were those which long ecclesiastical usage had sanctioned, and having been in conformity with the catechetical practice of the ancient Church, leave MR. HEAD within the operation of spiritual censure. The facts are simply these. A publication had been issued, reflecting on the Bishop's circular instructions for Confirmation, and impugning parts of the Liturgy, particularly the office of Baptism, which the Bishop, having received private information as to the suspected author, enclosed to MR. HEAD, requesting to know if it proceeded from his pen. The following passage in MR. HEAD's second letter, " My omission to return the printed letter was really because I thought you left it at my option to do so or not ; and because I thought it more respectful to your Lordship to omit to

* The whole narrative may be purchased, under the title of *An Address of the Lord Bishop of Exeter to the Clergy of his Diocese, on the conduct of the Rev. H. E. Head, Rector of Feniton ; delivered at the Confirmation held at Honiton, on Tuesday, Oct. 2, 1828 ; with Correspondence, &c.* London : Painter, at the Office of the Church of England Quarterly Review, and the Churchman Magazine. Price 6d.

return with my signature a letter, the hasty language of which I regret," (since the Bishop, in his letter, describes it as "*a printed tract in the form of a letter*,") may be esteemed decisive of the question of authorship. But the circular about Confirmation was not written by the Bishop: it was one which he had found in the diocese—one which his predecessors had used, one that was orthodox in its parts. This, moreover, was not the first time that Mr. HEAD had received it; yet it was the first that he found occasion to indulge publicly in offensive remarks, and heterodox sentiments.

Not having been able to see a copy of the objectionable tract, we cannot prominently shew its faults. Yet, notwithstanding the regard, which Mr. HEAD, in his letters to the Bishop, affects to the Church, the question, "On what authority do you order me to enjoin my people to read over with due attention the office of Baptism in the Common Prayer Book? and to require at their hands such an amount of their knowledge of the Christian religion, as is contained in the Church Catechism?" is a contradiction to this profession of affection which no evasion can mollify. The Bishop, however, had not *commanded*, but *requested*. And as he had received information that Mr. HEAD was accustomed to omit portions of the Baptismal service, even if he had given the *command*, which this omission would have justified, he displayed remarkable forbearance in not inflicting punishment. If the Bishop could not *command* that, which these questions intimate him to have *commanded*, the omission of any part of the service was still a violation of the declaration of conformity to the Liturgy of the Church of England; and Mr. HEAD's own words, "I do contradict the report alluded to, *in the extent to which I conceive your Lordship's words imply*," prove, that he had, *to some extent*, been guilty of the charge—perhaps, to one very considerable, since he has not shown what were his conceptions of the Bishop's implication.

His opposition to the Episcopal circular, as his Lordship proved, was nothing less than a positive infraction of his Ordination oath; and his rejection of most parts of the Catechism in the examinations for Confirmation, in which he confined himself to the Ten Commandments and our duty towards God and our neighbour, was a direct and wilful violation of the Rubric, of the admonition at the end of the Baptismal service, and of the 61st Canon. To the preparation of the candidates for Confirmation by the Catechism, he decidedly objected: for the tract says, "*I do not refuse to give all publicity to the Confirmation, but I refuse to do the other things which you require in this matter*," and we cannot imagine how he can reconcile this sectarian conduct with the obedience to his ordinary, and the "*following with a glad mind and will*," his "*godly admonitions*," according to his oath.

If private Clergy be permitted to set up their own ideas against the established ordinances of the Church, it will be clear, that it will contain within itself materials for its own destruction, far more deadly than any which its enemies have prepared: if its services are to be split in parts at the will of a presuming and conceited minister, more effervescent in brain than sound in judgment, their spirit will depart, and they will gradually sink into total disuse. If young people should merely know by rote the Ten Commandments, and the definition of their duty to God and their neighbour, but remain ignorant of the practice—if no explanation of the leading doc-

trines be given to them—if they are to be thrust forward to the altar where the Bishop waits to confirm them, without having a proper sense of the two Christian Sacraments, the negligent Clergyman who thus sends them to be confirmed, by whatever vain theory or pretended possession of superior illumination he may seek to qualify his neglect, is guilty of a grievous offence both to God and man. Conduct like this, left unproved, must engender schism.

In the whole proceeding, the Bishop of Exeter has displayed singular mildness and lenity; and though it is the fashion with some to abuse this staunch, conscientious, and highly-gifted Prelate, he shines in this affair with a lustre which his enemies will be unable to dim. Outraged by a man in every respect his inferior, and his Apostolical authority disputed by one sworn to maintain it and obey it, he has contented himself with a meek reproof, with which the honour of the Church, its discipline, and his own rank could not dispense. If Mr. HEAD has sought to ingratiate himself with the faction, which is opposed to Bishop PHILPOTT, he has acted still more unworthily; for, as the Bishop observes, “the applause and eager support of those ‘who are opposed to the Church,’ are to a minister of the Church of Christ, pollution, and ‘their’ praise is ignominy.”

What can be Mr. HEAD's notions of Episcopal authority? Thinks he that the *ἐπίσκοπος* of the Christian Church was merely *an overseer*, as the Dissenters understand the term? If so, he is as much mistaken as they are. For without insisting on the fact, that Timothy, Titus, and the first Christian Bishops had a positive authority and government in the Churches and districts over which they presided—an authority and government, we mean, over the Christian residents in the parts which the Church committed to their jurisdiction—because the fact has been amply proved; and without bringing forward to his notice the immense fulness of ecclesiastical testimony by which it is supported, we inform him that the term *ἐπίσκοπος*, which we render Bishop, was a term expressive of government before the Christian religion existed: consequently, that it is clear, that the Christians borrowed it to express the nature of their own ecclesiastical government. Thus Cicero was *ἐπίσκοπος* of a long line of coast from Formise, and had *Dioceses* under his government. His words are, “Vult enim me Pompeius esse, quem tota hæc Campana et maritima ora habeat *ἐπίσκοπον*, ad quem electus et summa negotii referentur.” Ad Atticum vii. 12. The Roman *Dioceses* are likewise mentioned in Ep. Fam. xiii. 67.

Now as this passage cannot be separated from the notion of a *real* government, and as in allusion to the power of this particular office, the Christian presidents of *Dioceses* were called *ἐπίσκοποι*, it is manifest, that St. Paul could not have written of them as *mere overseers*, but as *bona fide* spiritual governors of their particular districts, to whom the inferior Clergy should be subordinately obedient. When then Mr. HEAD sets himself in opposition to his Bishop's injunctions, it is plain that he acts against the Scriptures, for which he professes an unqualified regard; and if he has so acted under false notions of the original episcopacy, we hope that we have now set him right. We trust, in conclusion, that we shall never again be obliged to devote our pages to animadversions on Bishops patronizing Unitarian works, nor on a Clergyman resisting his Bishop, which Bishop, in the present instance, is one of the Church's hopes—one of the most exemplary, talented, and just men ever raised to the Episcopal bench.

The Reading Desk.

THE LITURGY OF THE CHURCH OF ENGLAND.

THE utility of set and prescribed forms of prayer in the public worship is evident: the mind, being able consecutively to follow the minister, can sober itself into those proper devotional feelings which are requisite to the right offering of supplications: He, that is unlearned can respond *Amen!* to them as conscientiously as the more learned, who can trace them to their origin and vindicate them by their Scriptural authority. Where no forms are prescribed, each congregation differs from the other, and the unity of the Spirit is violated. A barrier is opposed to the levities and impieties, which are occasionally admitted in extemporary effusions, by established forms: the learned minister is prevented from vain glorious ostentation, the unlearned has a guide which supports his weakness, and the pure faith and apostolic doctrines of the Church are secured from deterioration. In supplicating God, no private opinions can thus be imposed on the congregation, as points of faith; and should the minister seek to impose such from the pulpit, the reading-desk exhibits a high standard of doctrine, by which the principles of the Church may be judged. Whilst thus we imitate the perpetual practice of the Jewish and Christian Churches, and follow the example and obey the precept of our blessed Saviour in the Lord's Prayer, whilst there is an union of hearts, spirits, and tongues, and a public symbol of communion, and the ministry is protected from the intrusion of men, whom God hath not sent, does not the Church of England shine forth in its apostolicity, and demand public regard?

Unless there be *one external visible communion*, all Christians cannot be united in *one external body*. As there was *one* in the Jewish, so there must be *one* in the Christian dispensation. The analogy is close in the typical and anti-typical institutions, in the regularity of liturgic services and other particulars:

"The temple was the metropolitan or mother church, to which the synagogues were as parish-churches or chapels of ease. The usual hours of prayer at the temple were the *third* and *ninth* hours of the day, which correspond with our *nine* o'clock in the forenoon, and *three* in the afternoon. The people met in the synagogues throughout the whole country at exactly the same hours, that they might communicate in the sacrifices and incense, which were offered in the temple, and preserve communion with the High Priest."

Thus, Peter preached his first sermon at the *third* hour of the day (Acts ii. 15.); and Peter and John went up together into the temple at the *hour of prayer*, being the *ninth* hour (Acts iii. 1.), by which the Catholic Church, in all ages, is taught, that certain hours are set apart for offering to God's glory the never-ceasing sacrifice of prayer and thanksgiving:—

"The Jewish church was a type of the Christian. At the *third* hour or our *nine* o'clock in the morning, Christ was delivered to Pilate, accused, and condemned: about the *sixth* hour, or noon, the Lamb of God was laid on the altar of the cross: from that hour till the *ninth* there was darkness over all the land: at the *ninth* hour, or three o'clock in the afternoon, HE yielded up the Ghost. At this awful moment the veil (before which the incense, typifying his intercession for those who had imprecated his blood on their own and children's heads, as well as

for *all* the world, was at that very moment burning) was rent in twain from top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened."

The confession of sins enjoined from our Reading-desk is strictly Scriptural. It differs in its essentials from that which the Papists exact. Confession is an act of the soul, in which not merely a mention is made of our sins, but in which the folly and wickedness which caused the commission of them are bewailed; and unless confessions proceed from the heart, they are idle lip-worship and actual hypocrisy. As we can afford no information to Him, to whom all hearts are open, and all desires known, confession is therefore a humiliation, a self-abasement for our sins, negligences, and ignorances. Hence our Church enjoins and exhorts us, that we should not dissemble nor cloak them before the face of Almighty God, our Heavenly Father; and that our confession be that of humble, lowly, penitent, and obedient hearts, to the end, that through God's infinite mercy, we may obtain forgiveness of our sins. And as the Church is the more especial place of our devotional exercises, we are instructed to perform this act of confession, when we assemble and meet together for eucharistical and precatory purposes.

The kneeling, which the Church prescribes, is likewise in accordance with ancient usage: it is the fit posture of the creature addressing the Creator. The Jewish custom of standing, and the Jewish apophthegm, that *standing and prayer are synonymous*, are clearly of modern date—at least, comparatively so; for the very term which, in the Old Testament, expresses worship, denotes a bending or prostration of the body. David calls upon all men to worship, *fall down*, and *kneel* before the Lord: Ezra *kneeled*, when he made confession: Daniel *kneeled* on his *knees* three times a day: St. Luke says, our Lord *kneeled* down, and prayed, and on that awful occasion, when he thrice used the same words (Luke xxii. 41.), he *rose up* from his prayer, which proves the same point. The examples, which the New Testament presents to us, are very numerous, and all strikingly illustrative of our practice. If then David, Solomon, Daniel, Ezra, and even our Lord himself, conformed to *kneeling*—if, in the Revelations, the four and twenty elders are described *falling down* before the Lamb, "what are we, that we should stand erect or sit at our ease in his presence, as if we were pure, and needed no forgiveness, or were thankful for being better than other men?" The devout Jews put off their shoes, bowed their bodies, knelt, fell down, and lifted their hands and eyes to heaven; in the days of the Apostles, uncovering the head, bowing, and kneeling, were tokens of reverence in their usual assemblies. These were wholesome preventives against irreverence; they carried with them an expression of the awe, which a spiritual approach to the Divine Being should produce: they tended to fix the mind in a sense of self-abasement and dependence on the Creator, and to keep the thoughts from wandering away from the solemn worship, in which they should be engaged, to worldly objects and temporal concerns. For the same salutary purpose, the Church to the present day has retained the reverential practice of *kneeling*; under the same awful sense of the immediate presence of HIM, whom the heavens and heavens of heavens cannot contain, she enjoins, that in our solemn assemblies and our holy days, whether we meet to pour forth our general supplications or more especially to thank God for bene-

fits particularly received, as on days of thanksgiving, or to especially humiliate ourselves, as on fast-days, we on bended knees, as peccant and peccable creatures, should direct our prayers to HIM, by whom we were wonderfully and fearfully made, in whom we move, and live, and have our being. Exists there the Christian, who is opposed to this reasonable service?

Sayings and Doings of Old Time.

THE FIRMNESS OF THE CHURCH.

THE Church has been unjustly stiled the fosterer of tyranny: it has itself been the victim of tyranny. A brief search into old times will prove the fact.

By whom was the Earl of Feversham, after the defeat of the Duke of Monmouth, checked in his murderous vengeance on the prisoners?—By Ken, Bishop of Bath and Wells. Who, when James the Second usurped an unconstitutional pre-eminence over the law and legislators, opposed his autocracy?—The Bench of Bishops and the Clergy. In all the monstrous acts, which deformed this reign, all but the Clergy dreaded or courted the despot. They alone were firm to the Protestant cause: they alone spoke the truth of God, and wrote the truth of God with boldness. No temporising spirit sullied the lustre of their conduct, the *valens instantis tyranni* shook them not from their firm minds. When positive orders were issued to suspend Dr. Sharpe, rector of St. Giles-in-the-fields, for disputing the power of dispensing with the laws, which James arrogated to himself, the Bishop conscientiously refused to obey the commands. When, likewise, an infamous Ecclesiastical Commission was appointed, and invested with unlimited authority over the Church of England, and furnished with inquisitorial powers and liberty to act on mere suspicion, the Archbishop of Canterbury, an appointed Commissioner, refused to act; and the Bishop of London, when cited before the Court, denied its authority, but was ultimately suspended: The furious James then courted the Dissenters, and they, who had been recently persecuted, showed themselves ready to persecute the Church. His maniacal attack was next made on the Universities; and Cambridge has the honour of having been the first to resist the outrage. The University too tamely bore the imposition of a Roman Catholic on her in the person of Joshua Bassett, Master of Sidney Sussex College; but when James required that the degree of M.A. should be conferred on a Benedictine monk without the administration of any oath whatsoever, they refused to obey the mandate, although told, in the King's second letter, *to do it at their peril*, persevered, and were cited to appear before the Ecclesiastical Commission. The spark which Cambridge had struck, Oxford kindled into a blaze; and the Church became pre-eminently and exclusively the champion of liberty. The infatuated monarch demanded a papist to be appointed to the presidency of St. Mary Magdalene College; and on the election of Mr. Hough, in opposition to the royal mandate, the vice-president and six of the fellows were cited to Whitehall: the new president was removed: the vice-president and one of the fellows were suspended: but the University, to mark their sense of this procedure, on the very day of his ejection, conferred the degree of Doctor of Divinity on Mr. Hough. And when another person suspected of popery was the subject of a second royal mandate, the fellows re-elected Dr. Hough; and on the issue of a third mandate and the mission of three special commissioners, attended by three troops of horse, the result was the same. But the president, vice-president, and all the fellows (but two, who complied with the commissioners), and fourteen of the deities, were expelled for obedience to their consciences. The torrent of persecution also passed on to Trinity College, in Dublin. When also the King desired, that his second declaration of indulgence should be read in the churches, eighteen Bishops would not enforce it, and the Clergy almost universally refused to read it. It was only read in seven churches in London, and about two hundred in all England. The persecution of the seven Bishops is well known. Who then will accuse the Church of tyranny? Who

will not admit, that it has been the victim of it? and admiring the firmness displayed by the Bishops and Clergy, not be convinced, that the same noble example will be followed, should a similar state of things require it?

Take, as a contrast, the character of Gardiner, Mary's Bishop of Winchester, from a biography written a century after his death:

"His reservedness was such, that he never did what he aimed at; never aimed at what he intended; never intended, what he said; and never said what he thought; whereby he carried it so, that others should do his business, when they opposed it, and he should undermine theirs, when he seemed to promote it. A man, that was to be traced, like a fox, and read, like Hebrew, backwards: if you would know what he did, you must observe, what he did not."

THE INFIDEL CONFUTED.

THE following extract is made from Buck's *Anecdotes*, now rather scarce:—

"A certain man went to a dervish, and proposed three questions to him. First, Why do they say that God is Omnipresent? I do not see him in any place: shew me where he is. Secondly, Why is man punished for crimes, since whatsoever he does proceeds from God? Man has no free-will: thus he cannot act contrary to the will of God: if he had the power he would do every thing for his own advantage. Thirdly, How can God punish Satan in hell-fire, since he is formed of that element? What impression can fire make on itself?

"The dervish seized a large clod of earth, and threw it violently at his head. The man went to the Cadi, and made his complaint, alleging, that he had been thus assaulted on account of having propounded these questions, and that he was suffering intense pain. The Cadi having sent for the dervish, asked him, why, instead of answering the questions, he assaulted the man in that manner? The dervish replied, that the clod of earth thrown at his head was an answer to his questions. He says that he has a pain in his head: let him shew it to me, and I will make God visible to him. Why does he exhibit to you a complaint against me? Whatever I did was the act of God. I did not strike him without the will of God: what power do I possess? As he is composed of earth, how can he suffer pain from that element? The man was confounded, and the Cadi, well pleased with the defence, honourably acquitted the dervish."

Correspondence.

WHERE WAS YOUR RELIGION BEFORE LUTHER?

TO THE EDITOR OF THE CHURCHMAN.

SIR,—When I consider the many occasions, in which you have proved the Apostolical Antiquity of the Protestant Church of England—*Protestant*, not as implying novelty of doctrine and discipline, but as *protesting* against the superstitions with which the Romanists have almost overwhelmed the primitive faith,—I fear, that you will scarcely account my letter deserving even the most humble place in your valuable Magazine. As I however write not for novelty, nor even for a literary contribution to your store, but simply in the subordinate capacity of an anecdotist, a spare corner may perhaps be allotted to this communication. In your former number you quoted the trite question of the papists:—"Where was your religion before Luther?" which recalled to my memory a keen rejoinder, which one of my friends heard given to a papist several years ago. He sent it at the time to the *Morning Chronicle*: it was—

Papist.—Where was your religion before Luther?

Protestant.—Have you washed your face this morning?

Papist.—Yes.

Protestant.—Where was your face, before you washed it?

This pithy dialogue places the question so strongly in its true light, and so acutely exposes it to its proper ridicule, that I imagined, it would prove acceptable to your readers.

I am, Sir,

ALIIQUIS.

FLOATING CHAPELS ON THE THAMES.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—Having recently been surprised by the information, that whilst by means of floating chapels the Dissenters are using every effort to make proselytes, there is no floating Church for the service of the Church of England, I wish to draw the attention of your readers to the subject. Feeling convinced, that if the Bishop of London were aware of the deficiency, he would cause it to be supplied, I trust to your pages to convey to him the information.

It must be granted, on all sides, that a body of men so numerous and often so immoral as the sailors in the royal navy and merchantmen are, should be provided with religious instruction; nor do we find fault with the Dissenters for providing it. But we are of opinion, that this instruction should not be left entirely in their hands through the apathy of the friends of our Establishment; that such a multitude of individuals should not be permitted to secede from the Church without an effort to bring them within its pale, and that as floating conventicles abound, the Ark of Christ's true and Apostolic Church should also float upon the waters. Whilst we very properly employ ourselves in the conversion of Jews, Pagans, and Mohammedans, we are too apt to forget the conversions, which are necessary within our own kingdom, and among these the mariners certainly demand our care; and we are likewise not sufficiently watchful against the progress of Dissent.

This hint, I am persuaded, will suffice: some of your correspondents will perhaps furnish you with fuller observations.

A CONSTANT READER.

Poetry.

LINES

Written in a Pocket Book, presented by the late Hon. and Rev. Walter Shirley, to Master John Lloyd, of Bath.

The tablet's pencilled stains we soon efface,
And varied matter fills the vacant place;
So pass, dear youth, from thy renewed mind,
Sin's blacker stains, nor leave one trace behind!
Then truth shall stand by God's own hand imprest,
In leading characters upon thy breast.

"BY HIS SPIRIT HE HATH GARNISHED THE HEAVENS."—JOS XXVI.

Now rolls the Moon translucent thro' the sky,
And sheds her liquid light o'er hill and dale,
Whilst zephyr murmurs forth a gentle sigh,
And Philomel resumes his wonted tale.—
No darkling clouds impervious to the sight,
Enshroud the glory of the Queen of night;
She shines as tho' ordain'd by Heav'n to keep,
Her vigils o'er the world now lost in sleep.—

Yet not alone: for now each little star,
Unfolds a gentle unassuming ray;
Behold bright Hesper beaming from afar!
The guide of pilgrims on their toilsome way.
'Tis thee the anxious mariner doth bless,
When yawning waves, and threat'ning storms
distress,
When darkness draws her curtain o'er the
main,
Thou shin'st, mild star, and hope revives
again.

Can erring man behold such mighty things,
And say by chance alone their pow'r hath
stood?

Can mortal doubt His strength, who rules o'er
Omnipotent, invisible, yet good? [Kings,
If such o'er liv'd alas so wilful, blind,
If sin so dark, and dread o'er rul'd the mind!
Well might Jehovah hid his light'nings go,
And hurl that impious soul to realms of woe.

Methinks yon Moon, and all yon stars of light,
In one sweet melody united sing,
The praise of God, his wondrous pow'r and
might,

Whilst all the skies with angel harpings ring.
Praise Him thou Firmament, and stars that
shine,
Whose name is Holy, and whose pow'r divine;
Praise Him "who is, and was, and is to be,"
Whose voice is truth, whose throne Eternity!—
SPERANS PERGO.

LINES WRITTEN ON THE BIBLE.

Oh ! what shall be the young sinner's guide
Through this dark world of sins and cares,
And gently lead him by the hand,
And keep him from its dang'rous snare ?

The best of books—THE BIBLE.

Oh ! what shall be a firm support
To thee, whose pains proclaim thine years,
And bear their sinking souls above
The sorrows of this vale of tears ?

The best of books—THE BIBLE.

Oh ! what, when prosperous scenes arise,
And cluster thick on ev'ry side,
Shall by its sacred precepts keep
Our hearts from vanity and pride !

The best of books—THE BIBLE.

Oh ! what, when adverse winds shall blow,
And stormy clouds the skies conceal,
Shall ease the mind and calm its fears,
And gracious promises reveal ?

The best of books—THE BIBLE.

What, from the cradle to the grave,
In joy or sorrow, bliss or woe,
Can true content or pleasure give,
And hopes of endless joy bestow ?

The best of books—THE BIBLE.

Then fly abroad on wings of love,
With thy bright beams all nations bless;
For Britain's sons shall speed thy flight,
And Britain's God shall give success,

Thou best of books—THE BIBLE.

Reviews.

Rationalism and Revelation; or The Testimony of Moral Philosophy, the System of Nature, and the Constitution of Man to the Truth of the Doctrines of the Scripture, in eight discourses, preached before the University of Cambridge in the year 1837; with a Memoir of the Founder of the Lectures, the Rev. John Hulse. By the Rev. E. Parkinson, B.D. of St. John's College, Cambridge, and fellow of Christ College in Manchester. London: Rivington, 1838.

SINCE the number of the Hulsean Lectures has been reduced to that of the Bampton, there has been a great improvement in their matter. The subjects selected, instead of being amplified till they became weak and wandering, are now condensed and treated with ability. They are directed immediately to the leading arguments without that necessity of branching into collateral topics, which was before imposed upon the preacher.

The Rationalism, which Mr. Parkinson has considered, is not Rationalism in its fullest extent: it is not that wild and dissolute heresy, which is attempting the subversion of religion on the continent; but that milder form, which is witnessed among ourselves. Both, however, are dangerous in different degrees. The preacher has verified the testimony of moral philosophy, the system of nature, and the Constitution of man to the Truth of the Doctrines of the Scripture; but we think, that he should have disproved before an academical audience the critical objections of the Rationalist, if such they may be called, that he should have given instances of the liberties taken with the text, and overthrown some of his chimerical interpretations.

As we do not consider Rationalism to have been depicted in these Lectures in its darkest colours, we shall select a more interesting subject, viz. the testimony of the ultimate destiny of the body, as a specimen of the preacher's talents. "The early Christians (says Mr. Parkinson), as we learn from Tertullian, were wont to assign a body of inconceivable lightness to the spirits of the deceased; and the ancients gave their own well-known forms and features to their heroes and sages, whom they represented with a pleasing departure from their own principles of philosophy, as enjoying a life of happiness beyond the grave. They felt, that the soul, without a body, would be totally unintelligible as to its modes of action; and therefore they either selected it from one corporeal form or another, with such gradations in dignity as seemed to them to besit its moral conduct in a previous state of existence; or they at once absorbed it in the Divinity, of which the major part of them held it to be but a particle and emanation." Hence he argues, that the doctrine of the transmigration of souls was but a complex substitute for that of the resurrection, and that the inability of the utmost efforts of the human mind to discover the doctrine of the resurrection proves, that the ultimate revelation of it must have been from Heaven. On the subject of the resurrection of the body, he enters into the question, "In what does strict identity of person consist?"

Availing, that it does not consist in the mere insensate particles, of which the body is composed, he shews, that, when judge of our own identity, we contemplate not the substance, of which our bodies may have been composed at different periods, but determine the point by the question, "Are we the person, who thought, felt, or acted in a particular manner at a particular period?" If so, we assent to our identity. The great difficulty thus seems to have arisen from a confusion of personal with actual identity. It is this personal identity, in which "no continuation of material parts seems in the smallest degree requisite," which is intended in the doctrine of the resurrection of the body;—the Church does not assert, "that identity of particles will be maintained at the resurrection, but simply, that we, in our collective sense as men, shall be raised from the dead, and not, that the resurrection is a mere figure, as some would say, and *past already*; or that the soul will have an eternal existence apart from the body." The Scripture tells us, that we, shall be raised; but it also tells us, that we shall be *changed*, that this *corruptible* shall put on *incorruption*, that this *mortal* shall put on *immortality*: thus, the Scriptural doctrine of the resurrection involves no consideration contrary to reason, but fully harmonizes with her own principles and deductions. When the voice of the archangel's trumpet shall penetrate the dull ear of Death, man shall be once more re-united in all his faculties and powers; "but they will be magnified in intensity, and closely cemented together by the bonds of immortality:—the body of earth will be exchanged for a heavenly tabernacle, and time (man's former confined sphere of action) will be swallowed up in eternity." He who thinks so highly of the capabilities of matter, as to believe that the wonderful effects of mind, thought, and feeling are but the result of various combinations of insensible atoms, believes a greater miracle than the resurrection of the dead; for "the very existence of moral beings, so constituted, must be to him a much greater miracle, than their future revival from the dead." His very theory proves a future resurrection to be the most natural and probable of all consequences.

Thus the resurrection of the body has the strongest claims on the philosopher and the divine,—it explains the "contradictions of the ancient psychological controversy, and evades the subtle questions of identity and of materialism, while it strengthens the faith and elevates the hopes of the sincere believer in revelation." One more extract will enable our readers still further to appreciate this masterly Lecture:

"But this feeling of encouragement will not be unattended with a sentiment of holy fear, when the pious Christian recollects, that the period, to which he is thus looking will be a resurrection of the body—of the whole man—not merely a continuation, but a rehearsal of his whole past state of being. . . . Every action of his life, in which a moral principle has been developed, shall be raised, as if it were from the dead, and form a constituent and inseparable portion of himself, to be enjoyed in its holy results, or to be endured in its evil tendencies for ever! What watchful care then ought we to exercise over every moral act of our lives! These actions are seeds which never die. They may disappear from our sight and our memory; but they will spring up again hereafter with immortal vigour, and form an integral part of that collective Man which shall be raised hereafter from the dead."

These specimens bear ample testimony to the merit of these Lectures.

The Life of Hannah More with Notices of her Sisters. By Henry Thompson, M.A. of St. John's College, Cambridge, Curate of Wrington, Somerset. London: Cadell, 1868.

MR. THOMPSON, not having been resident at Wrington during Mrs. More's abode at Barley Wood, consequently having to a great extent been under the necessity of depending on oral testimony, is by no means accountable for any inaccuracies which may be found in this work. As such an authority, in country places, is not always gifted with a very luminous systematic arrangement, we fear that the

Nunc huc, nunc cursat illic,

on the part of the narrator, must have been continually experienced by the biographer, and occasioned many wide lacunæ, which nothing but documentary evidence, or a long personal acquaintance with the deceased, could have filled up.

Conceiving that most persons will be desirous of perusing the book itself, we shall not occupy ourselves with an analysis of it, but chiefly make such remarks, as our own personal knowledge of Mrs. More will authorize.

Mr. Thompson has executed his certainly difficult task with great ability; and most of the prints are excellent. We do not approve of the likeness of Mrs. More by Miss Simmons, for it gives to us little or no idea of Mrs. More as she was, and totally fails to impart the very remarkable expression of her eye, which must have attended her at every period of her life. The admirable portrait which was lately in almost every print-shop in London, should hardly have been rejected for this very unsatisfactory specimen. In the portrait likewise of Louisa, the maid of the hay-stack, there is a coarseness of feature and a plebeian expression of countenance not warranted by the original picture which hung in Mrs. More's dining parlour, in which a graceful and delicate female is seen sitting under the haystack. We hope that in the second edition these two blemishes will be corrected.

Mr. Thompson has collected most of the known particulars concerning this singular female, but we think that two or three pamphlets were published at the time, to which he seems not to have had access. Some anecdotes respecting her interviews with General Gunning must certainly survive in the memories of the older members of that neighbourhood. In one interview she, at first sight, mistook him for her father, on account of the uniform in which he appeared; but the other minutiae are forgotten, though the reviewer has repeatedly heard them. Her acquaintance with the Continental languages was not confined to the German; she likewise knew French and Italian. We much doubt also whether the current report, that she could neither read nor write, should be credited; at the best it is questionable; since the care with which she concealed every thing relating to her earlier history and her family would naturally induce her to conceal her ability in the latter respect, especially, as it might have been made the means of detecting her.

Whilst Mrs. More was at Cowslip-Green, she raised from an acorn an ever-green oak, which, on some account or other, was called the Luckham oak: we believe that it is there still, and we have noticed the circumstance from perceiving its situation assigned to one of the trees in the print, the history of which is not explained in the text. In the account of the schools which Mrs. More founded during her residence in this place, the biographer has been industriously minute, and has interspersed throughout the detail some very sensible and deeply reflecting observations. Those on the voluntary system, to which the state of the parish of Cheddar gave rise, are overwhelmingly conclusive, and by one of the strongest of all possible examples shew the effects, which the realization of this radical manœuvre would occasion. Equally just are the strictures which are made upon the Dissenters:

"They had witnessed the brutal barbarism of neglected parishes, without one attempt to enlighten or convert; slumbering pastors and straying flocks kindled no indignant and compassionate zeal; but when Mrs. More, treading in the steps of the good Shepherd, went into the mountains to seek that which was gone astray, and to shelter it not in a fold of their devising, nor yet of her own, but in the pale of that Church which was no less pure, true, and Apostolical, for the isolated delinquencies of its ministers, the consciences of its opponents became suddenly revolted, and every nerve was braced to resist Mrs. More's innovations. The attempt which was no less impotent than malicious, may serve to illustrate the fallacy of the very prevalent opinions, that the progress of Dissent is attributable to the indolence of the Clergy."

Several following pages are in like manner characterized by sound and vigorous sense, in remarks resulting from this and correlative subjects, and everywhere the keenest insight into causes and effects is perceptible.

Few books are so much entitled to a second edition; and we cannot avoid thinking that many additional circumstances respecting Mrs. More and her sisters must be known. Cannot their old friend, Miss David, assist the biographer? An immense number of complimentary verses addressed to Mrs. More must be among her papers, which would lead to the development of circumstances accidentally omitted: of some the reviewer has copies. Her acquaintance with Bishop Lowth is mentioned by Mr. Thompson; yet no one appears to have given to him a copy of the elegant Hendecasyllabic verses, with which the Bishop presented her—probably on account of her paraphrase of a part of Isaiah, which himself had translated. They are transcribed in our Miscellanies, and were copied at the time by the permission of Mrs. More. Any remains of so great a man as Bishop Lowth are valuable: we therefore apologise not for inflicting Latin on our readers on such an occasion. We are inclined to judge ourselves correct in our hypothesis as to the origin of the verses; because Mrs. More was exceedingly attached to Lowth's observations

on the parallelisms of the Old Testament, and when Bishop Jebb applied the same rules to the New, in a conversation on the subject, she revived Lowth's name in a manner which strengthened this opinion.

Mrs. More was very quick at improvisation. On Caroline Y——, the person to whom we imagine allusion to be made at p. 128, exhibiting symptoms of forwardness at a very early age, she wrote impromptu—

Charming Miss Caroline,
Virtue's a narrow line,
I hope you will persevere in it.
Not an age of regret,
Can cancel the debt,
That you may contract in a minute.

The Blagdon controversy which disunited old friends and occasioned much unwarrantable interference with the minister in parochial concerns, is very delicately managed; and in no part of the undertaking has Mr. Thompson displayed more judgment, than in confining himself within the limits which his sense prescribed to him after a perusal of the controversy. Two copies of the whole were within his reach; therefore, it is plain that he was a competent judge of the queer affair, and a very discreet one by not having disturbed the ashes of the turbulent dead. We consider the vacillating conduct of Dr. Crossman, the rector, to have been the real cause of the evil; and the blame that some have very improperly imputed to Mrs. More, who we believe never entered the *village itself* after the commencement of the controversy, we imagine to have been only assignable to her injudicious friends, who from their number acquired the name of "*nine-pins*". It was altogether a disgusting business, and the Church was continually profaned by disputes about the occupancy of the reading-desk and pulpit.

We perceive that Mr. Thompson is aware of Miss Sally More's Sir S—— the D——: if it has not been destroyed, its publication will do no harm, but will simply display the satirical talents of the authoress, as *Circean swine* and *Pecus Alcinoi* came within her lash. Why should it be suppressed? It affects not religion, but properly castigates the follies of the last age.

Being about to take our leave of the Author, we unhesitatingly affirm that he has surpassed our expectations in his arrangement of the *rudis, indigestaque moles*, which lay before him; and that, notwithstanding the omissions, which he was not in a condition to supply, his habits of correct reasoning have guided him to the truth of the circumstances, of which he must have been but very imperfectly informed. He has rightly discriminated Mrs. More's character; he has rightly asserted her inviolable and unviolated attachment to the Church of England: and where he has painted her, he has painted her as she was. Mrs. More was no fanatic, as those who knew her not have not hesitated to assert, of which the writer of this article had a most satisfactory proof, having once called upon her immediately after a visit which she had received from the late Rev. C. S., of Cambridge, when, contrary to her usual custom, she could not refrain from animadverting on his religious ostentation, and turning the conversation to Pharisaism. Of late years, the Roman Catholic strides to power were her favourite topic; and she certainly foresaw the present evils.

What remains? but to return our thanks to Mr. Thompson for the gratification which he has afforded to us, in his life of the unequalled female of her age, who, if any one can claim, assuredly may claim the

Ὅτι σθεμβροτον ἀνύχημα δόξας.

The Rector of Auburn. 2 Vols. London. Simpkin and Marshall. 1837.

THIS is one of those useful publications which recommend religion by an interesting narrative and an attractive dialogue. Mrs. More, in her *Colebs*, may be said to have rendered this style of composition fashionable; but her work does not comprise the variety of subjects which are introduced into this. All the services of our Church, all the leading doctrines of our religion, are discussed, and explained, and recommended to the younger generation by the evidences which support them; and this exposition and defence of Christian faith,—this reduction of doctrines to their scriptural principles, are equally adapted to arrest the attention of the more

advanced in years. Thus considered, the work becomes one of reference, and in this respect is greatly facilitated by the brief index which precedes each volume.

In Dr. Truman we see the right model of the parish priest—a man indefatigable in the discharge of his pastoral duties—one whose pastoral duties have not prevented him from deeply studying his profession, and from being ready to give an answer to every objection made against his creed. In him, the divine, the scholar, and the gentleman are ably united: he is neither the pharisee, the pedant, nor the clerical fop; but mixing gravity with decorum and affability, is just what he should be. He avoids the extremes of enthusiasm and lukewarmness: what he says he believes, and nothing is said or done for the sake of mere effect. In Julia Blacklock, a female character is drawn as nearly as possible to perfection; deeply religious without affectation, affectionate to her guardian, and approving herself one of a high tone of mind and inflexibly just purpose, in the various trials which she encounters, she unwearingly fixes herself on our attention. In strong contrast with her character, that of Harry Seymour is painted:—his life and end are finely described. Nor are the other individuals found wanting in the delineations which are given of them: Lady Smith, Mrs. Revel, Mr. Soames, the family of the Hopkins, Mr. Clark, Mr. Tremain, Mr. Helps, and the rest in their diversified acting and conversations are portrayed in exact keeping with the characters which they are designed to represent, and either shew the folly of the world and the effects of sin, or the spiritualizing action of religion on the mind and conduct.

We enter not into the story, because we will not take from our readers the pleasure by anticipation which the perusal will afford to them. We have in general terms exhibited the excellent object of these volumes: our readers will thank us for recommending them to seek the particulars in their pages. Each subject they will find copiously examined, and settled by adequate arguments and biblical authority; each debatable point far more fully treated than they could have anticipated at the first sight of the extent of the work. We care little for the vehicle in which sound truths are conveyed; but here we have both sound truths and an agreeable vehicle, which of course constitute an increased recommendation. Be the author who he may be, he has merited the enduring consideration of the religious community; he has produced a book which is calculated to guide the young aright, to strengthen the adult, and solace the aged: he has aimed to promote the glory of God, and will not fail in his aim. To him, though anonymous, we return our thanks:—his readers we are convinced, both have done and will yet do the same.

Sermons for the use of Families. By the Rev. Edward Thompson, M.A. Officiating Minister at Brunswick Chapel, St. Mary-le-bone, and Rector of Keyworth, Nottinghamshire. London: Hatchard. 1838.

THESE Sermons are practical and very useful. They enforce the great doctrines of Christianity with an earnest zeal, and powerfully apply them to the heart. Whatever moral duties Christ and his Apostles have enjoined to be performed—whatever considerations of a higher and more purely religious nature the New Testament has proposed to us—and whatever incentives to adorn our faith by our actions Christianity has given to us,—all will be found in this volume, illustrated, enforced, and vigorously pressed on our attention. Nor has the preacher confined himself to the bright pictures which the virtue-adorned Christian presents; for he has not feared to exhibit those darker shades, in which the wavering and lukewarm, and that gloom in which the decidedly impious should be depicted. He has viewed human life in its fullest range, and has applied the scriptural declarations to its variety of character, its several gradations of righteousness or wickedness. He has comforted the mourner, and repeated the denunciations of heaven against the impenitent. The fall of man, the redemption by Christ, the sanctifying influence of the Holy Spirit, as the foundations of Christian doctrine, are continually called to mind; and throughout the series the Gospel is not polemically but practically preached.

Sermons thus written and thus preached are eminently calculated for the use of families: they are as fitted for private devotional study, as for pulpit exhortation. They contain nothing which the weakest may not understand, nothing of which the most intelligent will not approve. Their excellence lies in the orthodoxy of their doctrine, and in their unassuming simplicity. The first eighteen Sermons treat of various subjects, which are adapted to enforce the moral practice which the Scrip-

tures enjoin, and to connect them with the lofty doctrines which are disclosed to us, as inducements to that practice. The following five relate to the offices of the Church, which are in them retraced to their origin, and vindicated from the very inconsequential objections which some have made to them. Each is analyzed in its turn; each is proved contemporaneous to scriptural and ecclesiastical documents; and all collectively are proved to breathe that spirit of devotion which proceeds from the Word of God, and to be enkindled with hallowed fire from the altar. The last, as it were a *coronis* to the whole, dwells on the value of the Bible; shows it to be "the genuine source from which our doctrines and offices have flowed from the primitive times to our own," and thus unanswerably demonstrates it to be our only rule of life. We offer the following extracts as specimens of the style—

"What must have been the amazement and fear of the Apostle, when in his solitude in the island of Patmos he beheld this vision? when he beheld the graves open—when he saw the dead small and great stand before God—when he saw the sea giving up the dead, that was in it—when he saw them spring into life, and assemble before 'the great white Throne'—when he beheld the Judge, that was seated on it, and the books open—when he saw them judged every man according to his works—when he saw the righteous enter into the joy of their Lord!—but, was it not still more appalling, when he saw those who were not written in the book of life cast into the lake of fire? It was a Divine vision introducing in vivid symbols to the Apostle realities prophetic of that time which is to come."

In another sermon,—

"God was in Christ—the Deity took humanity, and out of the human burst forth the Divine. Christ was the Son of Man, and he was the Son of God:—the Son of Man as to his humanity,—the Son of God as to his Divinity—God manifested in the flesh. Great is the mystery of Godliness! When on earth, the Divine Majesty walked in humanity, and from his humanity beamed forth the Divinity. His works on earth proved his divine nature: his sufferings on the cross his human nature. The great work that HE accomplished proved him God, the death, that he suffered proved him Man."

After our preceding observations and these specimens, we can scarcely be required to express an opinion; for we conceive, and most of our readers will conceive, that we have expressed one already. Nevertheless, we must in a select manner mark these Sermons as worthy of perusal and deep meditation; because the piety and orthodoxy, which are combined in them, are of a higher grade, than we generally witness in our investigating practice. This is the *primary* reason of our recommendation: the *secondary* is their able defence and exposition of our holy institutions, their uncompromising attachment to the "form of sound words," (*ὀρθρινόντων λόγων*, words, which make us sound) which the Church of England has preserved and maintained inviolate from the primitive Christian times. Thus Mr. Thompson wants not our praise, for it is in the Church, and we trust that his record is on high; for he has shewn himself a faithful soldier of Jesus Christ, who is fighting the good fight of faith, in which we doubt not, he will persevere to the end. Let us be excused for applying to him the words of Virgil—

Quique sui memoras aliq̃ fecere merendo,
Omnibus his niveâ cinguntur tempora vittâ.

The Political Aspect and Statistical Account of Popery. By the Editor of the Church of England Quarterly Review. 2nd. Edition. Painter; Strand, 1838.

THE immense dangers, with which the Popish faction are threatening the Protestant Church of England, and the unparalleled increase of the party, since that most impolitic measure, which by admitting the Romanists into parliament, has extended their influence and insolence, are in very few words, with great ability and most satisfactory proof, exhibited in this valuable pamphlet. It is so clear in its production of facts, so luminous in its reasonings on them, and as it were so prophetically points to the future, unless a speedy and wholesome restraint be applied—unless the Protestant Church arouses itself, and snaps their cords asunder, that it is a treatise, which it is every one's business to examine. We therefore apologize not for enforcing on every Protestant a consultation of its contents, and for earnestly recommending the Protestant Societies actively to distribute copies of it among the lower orders.

Ἡ καινὴ διαθήκη. The New Testament in Greek, chiefly from the text of Mill, with copious English Notes, adapted to the use of Schools and Universities, and to the purposes of General Reference; to which are annexed a Chronological Harmony, and three Indices. By the Rev. Wm. Trollope, M.A. formerly of Pembroke College, Cambridge, and one of the Classical Masters of Christ's Hospital. London: Rickerby, Sherbourne-lane. 1837.

WITHIN the last twenty years various editions of the Greek Testament have been issued by the press, many of which have been too diffuse in their annotations, and have avoided an elucidation of some of the difficult passages. An edition of the Greek Testament demands no ordinary scholarship, and no ordinary judgment: the editor must be as well versed in Classical as in Hellenistic Greek: and he must especially be conversant in Jewish opinions and phraseology. We have rigorously examined Mr. Trollope's labours; and he does not appear to us to have failed in any one of these requisites: his notes are very concise, but they go directly to the point; and he has not overloaded his pages with a single one that is unnecessary. He has made this Testament a most useful and complete work of reference: the chapters in the Gospels are furnished with their parallels, which are more fully exhibited in the Harmony, which is placed at the end of the book; and very judicious and critical references are given to the use of words in the Septuagint. Illustrative quotations from Josephus, the Fathers, and the Classics, are not spared where they are wanted: the text is remarkably pure, and the printing is most beautiful. It is altogether an admirable performance, and one, which the indices, that Mr. Trollope has added, render available for every critical purpose: in our opinion, there is no existing edition of the Greek Testament, made with the same object, that can compete with it. We look forward with some anxiety to Mr. Trollope's projected Supplement to Matthiæ's Grammar, in which he may perhaps be assisted by *Bernhardy's Wissenschaftliche Syntax der Griechischen Sprache*, Berlin, 1829. We take our leave of him with the strongest recommendation of his Testament to the public.

Miscellanea.

THE following anecdote having been received from Mr. S. himself, must be considered authentic:—

On the 2nd of Sept. 1809, Mr. A. S. an eminent merchant from Scotland, having made an advantageous bargain in cotton and cayenne, in South America, so exasperated some dealers in the same trade resident in the place, that they waylaid and assaulted him in the street. Mr. S. being a very powerful and spirited man, stoutly defended himself, and had the misfortune to kill one of his assailants. In consequence of this homicide, he was immediately thrown into a dungeon of very small dimensions, to which light was only admitted from a small grating at the top. His bed was the bare floor. Up to this period Mr. S. was entirely ignorant of the contents of the Bible, and did not even know the names of its books. In his dungeon the thermometer stood at 130; and the mosquitoes and a poisonous insect called *galinippo*, so perpetually wounded him with their stings, that he was ulcerated from his head to his feet. Every morning the keeper of his jail attended him with his food: otherwise his solitude was unalleviated. On a particular day the door having been accidentally left open, the keeper being off his guard, he ran past him, and had gained four miles upon the sand, when he was overtaken and driven back to his dungeon by repeated blows with the flat part of a naked sword. Deep and painful cuts thus received augmented the intensity of his sufferings. These increasing almost beyond his capability of endurance, he formed the resolution of ending his torments with the knife, which the keeper never removed after leaving his daily meal. He had scarcely fixed himself in this determination, when his attention was arrested by a noise which issued from the grating; and he observed a book put through it, which falling on the ground, he eagerly seized. The book proved to be a Bible, bearing the impression of the Society for Promoting Chris-

* Mr. Trollope will excuse us for suggesting to him, that in the second volume of Rosenmüller's *Wörter-lexgetisches Repertorium*, Dr. Gieseler has commented on Winer's Grammar, and proposed new rules.

tian Knowledge. This circumstance having occurred at the approach of night he could not then examine its contents. Having obtained a little sleep he was agitated by most dreadful dreams, and awoke in desperate horror: a cold shivering seized his limbs; agony and terror his mind. He felt himself irresistibly compelled to speak; and, as if his organs were under the controul of a superior influence, his own voice pronounced an injunction to examine 2 Chron. xv. 2, of the name even of which book, as observed before, he was ignorant. It then being totally dark, he impatiently waited for the light, and about four in the morning, by aid of the breaking day, read "*And he went out to meet Asa, and said unto him, hear ye me, Asa, and all Judah and Benjamin, the LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.*" The idea of suicide was instantly dismissed, and the Bible became his study during his imprisonment. Resignation succeeded to his despair, and he resolved either patiently to await his liberation, or the end of his sufferings by death. For a while longer he continued an inmate of his dungeon, till in the following month of April it pleased the Almighty to restore him to his liberty by the interposition of Sir Sidney Smith; and we believe he still lives to praise God in a renewed life, and attest the words of the text, that when he sought the Lord he was indeed found of him. This is one of many instances of good, which the Society in Lincoln's-inn-fields has performed. This anecdote having been taken down from Mr. S.'s lips, there can be no question of its truth:—the only question will be, whether the voice did not really proceed from the individual who dropped the Bible from without. For though Mr. S. may be persuaded of the fact which he relates, we must take into the account the terror and horror in which he was: and our opinion is, that the voice was that of the individual who expressed an interest in him by the gift of the Bible.

KURDISTAN EXPEDITION.—We believe, that we may congratulate ourselves on being the first Magazine that can give any authentic information about this expedition, undertaken by Mr. Ainsworth and Thomas Macnamara Russell, Esq. One great object of the travellers is to investigate points of Nestorian faith, such as the Nestorians in the vicinity of Urmiah profess; in which we however think, that but little remains to be known. To the antiquarian the expedition will be interesting from the discoveries which it will make among the Kurds, the examination of points in Xenophon's Anabasis, of which it will be capable, and the statistical facts, the researches in natural history, the knowledge of the antient mines, and the development of the strata of the mountainous rocks, which it will communicate. The manners of the inhabitants of various tracts, which the travellers will visit, will form an important branch of the inquiry; for Klaproth has left much to be desired. In our opinion it is not impossible, that some works may be discovered, which will reflect a light on the language of the Chaldee Conquerors of Babylon, which was decidedly distinct from the dialect of the Hebrew and Arabic, and which we usually call Chaldee. The accounts just received state the expedition to be at Constantinople, from which it will long ere this have proceeded. Mr. Ainsworth and Mr. Russell have already gone over a considerable part of Europe. Burgundy, Champagne, Dauphiny, Switzerland, Italy, Germany, Hungary, and Turkey, have successively been trodden by them: we may say, *trodden*; for no trivial journeys have been undertaken on foot. As this expedition has both a religious and scientific object, we wish it every success: the travellers, more particularly Mr. Russell, are admirably qualified for it.

THE JESUITS!—ASK FOR LETTERS OF ORDERS!—When the proceedings of the Jesuits had made them formidable, not to Protestantism alone, but to civil society, even in Popish countries, kings and nations arose and cast them out. The snake, however, was scotched, not killed. The order survived, and there is reason to believe that this country is now its favourite field for operation. To do their work in secrecy, and under a thousand disguises, has ever been the practice of this dangerous body. There is no reason to suppose that they have abandoned any of their maxims or changed any of their practices, except so far as the detection of former frauds may have taught them to assume new disguises. Mr. Lathbury, in an excellent little book, entitled "*The State of Popery and Jesuitism in England,*" just published, states that there is scarcely any room to doubt that the Jesuits are resorting to the same practices as in the reigns of Elizabeth and James

for the purpose of undermining Protestantism. A circumstance of very recent occurrence may here be mentioned in corroboration of the above supposition. A Clergyman wished to engage a gentleman to assist him in the duties of his Church and amongst other applications, was one of a young man from Ireland. The Clergyman had adopted a rule, from which he never departed, to inspect the letters of orders of the individual with whom he was about to enter into a treaty. On this particular occasion the letters of orders were required, when the applicant hesitated, and at length stated that he was not in the Protestant orders, but that he had been ordained in the Church of Rome. He was asked if he had publicly recanted, and the reply was in the negative. The Clergyman, of course, stated that he must apply to the Bishop of the diocese, who would point out to him how he should act. However he heard nothing further on the subject. In this instance, but for the precaution respecting the letters of orders, the individual might have been appointed to the vacant post, as it was one in which the Bishop's license was not necessary. Yet, as this man had never recanted, he was evidently a Papist when the application was made. In short, it is easy to perceive that the Papists are playing over their old games with our Dissenting brethren. They are not fearful of the Dissenters, while many of the latter have not shrunk back from an unholy alliance with Rome against the Church of England.—*Kentish Observer*.

Mr. O'Connell has published another letter to the people of Ireland, in explanation of his motives for his assenting to the Irish Tithe Bill without the "appropriation clause," notwithstanding his frequently expressed determination to oppose any tithe measure for Ireland, which had not the appropriation principle for its base. "I did state," he remarks, "and I repeat my conviction, that the Bill of last Session, instead of being an additional security to the parsons, would increase the resistance to the payment of the tithes in the shape of rent-charge, that it would bring into the field a new class of whiteboys—that is, of tithe resisters—men in broad cloth and boots, instead of the small farmers in frieze—men who would dislike exceedingly the payment of the rent-charge, and would not relish the mixing up of their rents with the blood-stained tithe impost, and who would rue the day that they acquiesced, if they should acquiesce in any such admixture. I have reason to believe, as I sincerely hope, that the resistance to the payment of a sinecure Church will be augmented and not diminished by the late Act of Parliament."—*Nottingham Journal*. [How long will it be, ere vigorous measures are taken to curb this man's insolence?—ED.]

Our readers may be pleased with the following Phalæcian verses (we believe unpublished), addressed to Hannah More, by the Bishop of London in 1781.

Omnes Sulpicium legant puellæ;
Omnes hanc pueri legant senesque;
Omnes hanc hilares et hanc severi,
Quæ palmam geminas tulit per artes,
Et vinctæ pedē vocis et solutæ;—
Cujus qui pedē legerit soluta
Nullam dixerit esse tersiorem;—
Cujus Carmina qui benè æstimârît

Nullam dixerit esse sanctiorem.
Huic adsunt charites, faventque Musæ;
Dum vix pectora vitginum tenella
Pulchris imbuât artibus, sequaces
Exemplo, monitis, amore, nutû,
Informans animos, styloque signat,
Mox ventura quod Addisonianis
Possint sæcula comparare chartis.

R. London, Feb. 26, 1781.

This imitation of Martial deserves to be publicly recorded, having been written by no less a personage than Bishop Lowth, the author of the work *De Sacra pœsi Hebræorum*, and of a Translation of Isaiah. If the reader will consult the Life of Mrs. More, by Mr. Thompson, (which we have reviewed in this number), the cause of this complimentary effusion will perhaps be found in p. 48.

STONEHENGE.—In this part of our work any thing relating to the religion of our country, antient and modern, whether historical or legendary, may be inserted. We therefore partly epitomize from Mr. Harcourt's work on the Deluge the origin of Stonehenge. It was call *Petræ Ambrosiæ*, and is usually thus accounted for. The Saxons, under Hengist, having treacherously murdered on that spot three hundred of the principal Britons, with whom they were feasting and drinking, Ambrose, a native chief of renown, erected those celebrated stones in memory of his murdered countrymen. Milton contends, that he was a prophet, remarking, that Nennius

makes no difference between him and Merlin. Another tradition introduces Merlin advising the king (Ambrose) to send to Killany, in the county of Meath, for a circle of stones, and transport them to Salisbury-plain. The king laughed; but Merlin assured him, that they were stones of great efficacy, and brought thither formerly by the heroes from Spain, who placed them, as they are at present. Their motive for bringing them was this: in cases of sickness they medicated the stone, and poured water on it; which water cured any disorder. Uther Pendragon went with fifteen thousand men, and conquered the Irish; but could not move the stones till Merlin, by his art, drew them without labour to the ships. This most extraordinary tour of the stones from Gades to Salisbury-plain, through Ireland, had Palæphatus known it, would assuredly have formed a place among his *incredibles*. The truth clearly is, that the real origin of Stonehenge is unknown, and that priests were procured from Killany to give efficacy to the stones, who were persuaded to come by the solicitations of him whom the legend names Merlin. Ambrose also has arisen from a confusion of traditions: he was doubtless priest of the Ambre Temple, which gave the name of Ambresbury, now Amesbury, to the nearest town. The temple was a circular astronomical temple, to which there are counterparts, often on a smaller scale, in other parts of the world: similar exist in Persia. The vestiges of the crooked serpent, which connected it with the Druidical Temple at Abury (now nearly demolished by some modern Goth), and the Gray Withers in the neighbourhood, and the stones for the mystic dance in various parts of the plain, prove the relationship of this idolatry to the worship of stocks and stones mentioned in the Bible.

ANECDOTE OF DR. DODDRIDGE.—Dr. Doddridge and a lady of his acquaintance were once disputing before a large company on the authority of the husband over his wife. The Doctor was victorious in the dispute. The lady, unable to restrain herself on being vanquished on so tender a point, rose from her chair and slapped the Doctor's face. Of course he looked somewhat grave and thoughtful, but after the silence of a few minutes pronounced impromptu the following verses:—

Fidelio once most happily said,
(However such nonsense came into his head),
That the sex he had lov'd and studied so long
Had their fancies and passions a little too strong.
Sabina was fired at a charge so unjust,
As to plead for the fair ones she's always the first;
Their wisdom at once in *her* fancy appears,
While to answer his reasons—she boxes his ears.

THE NEW MARRIAGE ACT.—As a proof of the estimation in which Lord John Russell's workhouse marriages are held in the district of Stockport, comprising a population of 100,000, it appears that during the time the Act has been in force a dozen marriages have been weekly solemnized according to the rites of the Established Church, half a dozen in Dissenting chapels, and about a dozen in the office of the Superintendent Registrar, nine of which have been of the Catholic religion, and the bridegrooms private soldiers.

THE TITHES COMMUTATION ACT.—We find from a recent official return, that the number of notices of meetings under this act published in Kent, has been 177; the number of agreements received by the Commissioners 51, of which 32 have been confirmed. The number of apportionments received has been 12, of which 3 have been confirmed.

THANKSGIVING FOR THE HARVEST.—Lord Euston, at a recent meeting in Northamptonshire, expressed himself strongly in favour of a general thanksgiving for the harvest, and his Lordship's views were adopted and enforced by the Rev. Sir G. Robinson. At the subsequent annual meeting of the North Northamptonshire Agricultural Association, the Rev. Baronet told the company assembled, that he had since been in communication with Lord Euston on the subject, and that his Lordship informed him that "Lord John Russell, on being applied to, had declared such a measure inexpedient, and for the lamentable reason that in the northern parts of this country, and in Scotland, a great portion of the harvest had not been got in, and it was feared, never would be." Is not this a proof of disaffection to our religious services?

CHURCH NEWS.

It gives us much satisfaction to find that exertions are in progress to organize the friends of the Church, and of our Protestant national religion. Lay Associations have been formed in the Metropolis, Liverpool, Bath, and other places, which we hope will extend themselves in all directions. The lay members and friends of the Church are imperatively called upon to join such Associations, in *self-defence*, since a coalition of the three bodies of Dissenters, with the Socinians and Papiasts, has long existed, the avowed object of which unnatural conspiracy of PROFESSED Protestant Bible Christians, and the anti-scriptural and corrupt Romish communion, being the destruction of our National Establishment, by DEFRAUDING her of her revenues, and severing religion from our civil polity; in other words, by wickedly removing that landmark which our fathers, at so great a cost, set up, and which has proved the main pillar, the heavenly cement, which alone binds together and preserves the British Monarchy. An admirable address has just been published by the "Bath Church of England Lay Association," setting forth the necessity for such a co-operation, in consequence of the systematic attacks made on the Church, and the encouragement given to the enemies of our religion by the present Government. These Societies will form a chain of communication throughout the land, and also a central machinery in each Diocese for the preparation of petitions to be forwarded to parochial committees for signature to Parliament, against ALL measures affecting, directly or indirectly, the national faith, whether they are for the abolition of Church-rates, the secular appropriation of Ecclesiastical property, the establishment of an anti-scriptural system of General Education, or otherwise. In these times when "bad men have combined" against our national Christianity, it is the bounden duty of good men to unite in her defence; and a more fitting time for this cannot be found than during the Parliamentary recess, so that the whole country may be prepared by the opening of the session.—*Woolmer's Gazette*.

TRIENNIAL VISITATION IN LONDON.—On the 8th ult., the Right Rev. the Lord Bishop of London held his triennial visitation at the Cathedral of St. Paul. The service commenced with the usual morning prayers of the Church. The sermon was preached by the Rev. George Croly, L.L.D., who took his text from the 5th of John, 13th verse—"Ye are the salt of the earth." The Rev. Gentleman directed his auditors to "the claim of the Protestant Church to a divine origin." After the delivery of the sermon the Bishop and Clergy repaired to another part of the Cathedral, where the names were called over by the Chancellor of the Diocese, and a charge delivered by the Lord Bishop. The principal topics adverted to were, the Bill for the Abolition of Pluralities, and the nature and operation of the Ecclesiastical Commission. With regard to the former, his lordship merely explained the provisions of the act; and with regard to the latter endeavoured to remove the effect of many misrepresentations which have been industriously circulated, and to confute numerous objections which have been urged by the opponents of the measure. The proceedings of the day terminated at three o'clock.

THE BISHOP OF LONDON'S VISITATION IN ESSEX.—On the 15th ult., the Lord Bishop of London held a visitation of the Clergy of the district at Chelmsford Church. At the conclusion of the sermon, the names of the Clergy were called over, after which the Bishop delivered a lengthened charge. He dwelt upon the alterations which had taken place in the law of the land, as far as it concerned the welfare of the Established Church, referring more particularly to the acts for restricting pluralities, and for promoting the residence of the Clergy. On the subject of pluralities, he said he retained the opinion he expressed in his primary charge, that under the present circumstances of the Church, pluralities were in many cases necessary and in some useful; but they ought to be restricted to certain conditions, and glad should he be to see that necessity removed, and other means provided for the employment of the younger Clergy on entering the ministry. They ought to be restricted within the narrowest limits. The new act did not effect that completely; but it would diminish the number of pluralities, and if it was found that no inconvenience arose from it, a greater diminution could be made at some future time. With respect to the distance within which two livings might be held, he would observe, that as every parish should have a resident Clergyman, it was better that the incumbent should serve one, and have a curate in

the other, than that he should perform the duties of both ; while the second should be at so short a distance from his residence as to enable him to visit it. The power which was given to the Queen in Council to unite contiguous benefices of small population would also tend to the diminution of pluralities ; and the useful power was given by the act for the separation of hamlets, chapelries, and districts, and constituting them separate parishes. With regard to residence, the period of three months was unaltered, and every Clergyman would be held resident if he resided in a house, which should have been licensed by the Bishop, though not in the limits of his benefice, that house not being more than three miles from it in the country or two miles in a city or market town.

KENILWORTH.—It is perhaps not generally known that no less than three English Bishops were born in the village of Kenilworth ; viz. the Bishops of Chester, Winchester, and Lichfield.—*Leamington Spa Courier*.

PASTORAL CARE.—The Rev. Mr. Champneys, Rector of St. Mary's, Whitechapel, with a view of enabling every member of his flock to be provided with family prayers at their own homes, and to receive spiritual consolation at the hands of himself and curate, whenever their services are required, has recently published the following notice to his parishioners :—" Any member of this congregation, or the head of a family, may receive a printed copy of family prayers, free of expence, on applying at the vestry after service on Sunday, and between the hours of eleven and two every Monday, Wednesday, and Friday. **W. WILDON CHAMPEYNS**, Rector. **N.B.**—The rector or curate will thankfully begin prayers with any family at their own homes that may desire it." This notice is likely to produce an excellent effect in this populous parish, and to bring in close communion the Rev. Gentlemen and the people entrusted to their care.—*Standard*.

DR. WARREN.—It is understood, and indeed there is no doubt of the fact, that the Bishop of Chester has promised ordination to the above gentleman, who, it is almost unnecessary to state, was for a time considered as the head of a party which a few years since seceded from the Wesleyan Methodists, and which body has been since designated as the Wesleyan Methodist Association. From this party, however, he seceded about twelve months ago, on the alleged ground that the constitution or body of laws by which it was to be governed was too democratic. The Rev. Gentleman is now taking those preliminary steps essential to his formal recognition as a minister of the Established Church. Sir Oswald Moseley, lord of the manor of Manchester, has generously given a site in Every-street, Ancoats, on which it is intended to erect a Church, of which Dr. Warren is to be minister. £1,500 has been promised for this object by the Lancashire Church Building Society ; and when this sum is made up to £2,000 by donations, (of which no doubt exists, two gentlemen having given £100 each, and another £50) application will be made to Her Majesty's Church Commissioners for a similar sum, out of the half-million grant of 1824, and which is expected to be granted.—*Liverpool Mercury*.

CLERICAL PLURALITIES.—Every Parochial Clergyman throughout the kingdom has, within the last week or two, received from government a copy of " An Act to abridge the holding Benefices in Plurality, and to make better provision for the residence of the Clergy," passed 14th August, 1838. This bill, of fifty-four pages, contains no less than one hundred and thirty-three clauses, and many of them extremely stringent in their provisions and enactments. Not more than two preferments can be held in future by the same person, under any circumstances, whether in Cathedral, or Collegiate Churches, or Rural Benefices—nor two Benefices unless within ten statute miles of each other ; and then under limitations as to amount in value and population. Accepting preferment contrary to this Act, vacates any Benefice a Clergyman may have been in possession of, and renders it *ipso facto* void. Licenses, whether for non-residence, or for curates, are made much more strict and binding in the present bill than in any former Ecclesiastical law ; and a more summary power is vested in the Bishops for enforcing obedience and compliance. The power of Bishops for mortgaging the glebe of any vacant Benefice in their Diocese, to build a Parsonage House, may be called arbitrary indeed—while their legal authority over the Clergy generally is greatly increased. These stringent provisions must occasion great evil to the Church.—*Liverpool Standard*.

POPERY AT SUNDERLAND.—It is stated that in the vicinity of Sunderland, the Roman Catholic priest has sent to Ireland for two monks, who have come over and are now instructing 250 children of Protestant parents, many of whom they have induced to adopt the Romish faith.—*Sunderland Guardian*.

On Thursday, Sept. 13th, Christ Church, lately erected in the Old Kent-road, received consecration. It is situated in the parish of St. Giles, Camberwell, and cost nearly 6000*l.*, furnished by the Trustees of Miss Hyndman's bounty. The Rev. E. C. Burton, M.A. has been appointed to it.

On Sept. 25th, the New Church at Milkhouse, near Cranbrook, was consecrated by his Grace the Archbishop of Canterbury. The Rev. Thomas King has been appointed to it. On the same day a meeting of the district Committee of the Society for the Propagation of the Gospel was holden at Cranbrook, at which his Grace the Archbishop presided.

On the 26th of Sept. the foundation-stone of the Sunday and National Schools, for the parish of St. Mary Haggerston, near Shoreditch, was laid by the Lord Mayor of London. The schools are intended to accommodate 500 children, the necessity of which in a parish containing but little less than 15,000 souls, without one school in connexion with the Established Church, must be evident.

On Wednesday the 3rd of October the first stone of St. Paul's Church, at Bury, near Barnbrook, was laid; on Oct. the 7th a sermon in aid of the Society for Propagating the Gospel in Foreign Parts, was preached in the Collegiate Church at Manchester by the Rev. A. M. Campbell, the Secretary. The claims of the Society had been likewise enforced in the Town-hall on the previous Thursday. St. James's Church, in that town, was also re-opened on Sunday, Oct. 7th, and on the one preceding, that of St. John the Evangelist, at Broughton.

On Wednesday, Oct. 10th a new Church, called Christ's Church, at Eccleston, near Prescot, was consecrated by the Lord Bishop of the Diocese. This Church was designed by Samuel Taylor, Esq. the proprietor of the adjoining estate, and was built at his sole charge. It is a beautiful gothic building of rough hewn stone, and is ornamented with an elegant spire. Its situation is in the village at the foot of a gentle declivity. The interior is beautiful and chaste, and fitted up with oak carvings. The ceremony was a solemn and impressive sight.

The right of the Dean and Prebendaries of Gloucester to have their names retained on the list of voters, was re-investigated before the Revising Barrister on Oct. 19th, and was fully recognized.

The new Church at Chelsea, called Christ Church, for the erection of which £4,000 were provided from the late Miss Hyndman's bounty, is just completed.

SPLENDID LIBERALITY.—We are most happy in being enabled to state that Chas. Howard, Esq., of Hyde, with a generosity and munificence not often exceeded, has defrayed the entire expense of the fine-toned organ, built by Mr. Wren, of Manchester, erected in St. George's Church, Hyde, in that parish. The cost is near 350*l.*

NOTICES TO CORRESPONDENTS.

We have seen the new attack upon us in The Conservative Journal and Church of England Gazette. Its allegations are as false as they are libellous. The Proprietor prefers, however, a decision of the truth by a Court of Justice to the annoyance of our readers by the occupation of the pages of The Churchman with controversial matters. If Mr. Gathercole be not the Editor of The Conservative Journal, properly so called, is he not the Editor of that part which is appropriated to the Church of England Gazette? If he wrote not the wanton attack upon us, can he assert that the ANONYMOUS (?) writer furnished it without his suggestion or knowledge? We can prove upon better authority than either Mr. Gathercole's or Mr. Ord's word, that Gathercole and Ord are joint Editors and sole Proprietors of The Conservative Journal and Church of England Gazette! We hate equivocation; and doubt not, that the maxim, 'qui facit per alium facit PER SE,' has here a full application. The Conser-

vative Journal, without provocation, commenced the attack on us in no very moderate language, and because we replied to the coarse invective, now affects to complain that our reply is an attack upon itself. We have procured from the Stamp Office the following Certificate, and, after some difficulty, copies of Writs have been served on all the parties therein named :—

"W^{rs}, Thomas Walton, of No. 321, Strand in the County of Middlesex, Printer; John Walker Ord, of No. 18, Clement's Inn, Strand, in the said County, Publisher; and the Rev. Michael Augustus Gathercole, of Cowley-road, North Brixton, in the County of Surrey, Clerk, do severally, solemnly, and sincerely, declare and say as follows (that is to say)

"I, the said Thomas Walton, do declare and say that I am the Printer of a certain Newspaper, entitled 'Metropolitan Conservative Journal and Church of England Gazette.'

"And I, the said John Walker Ord, do declare and say that I am the Publisher of the said Newspaper.

"And we, the said John Walker Ord and Michael Augustus Gathercole, do declare and say that we are the sole Proprietors of the same Newspaper.

"And we, the said Thomas Walton, John Walker Ord, and Michael Augustus Gathercole, do further declare and say, that the aforesaid Newspaper is intended to be printed at the Printing-office of William Henry Cox, situate No. 5, Great Queen-street, in the parish of St. Giles-in-the-fields, in the County of Middlesex; and to be published at No. 13, Wellington-street, Strand, in the precincts of the Savoy, in the said County of Middlesex.

"And we do severally make this solemn declaration, conscientiously believing the same to be true, and in pursuance of an Act passed in the seventh year of the reign of his late Majesty, King William the Fourth, intitled 'An Act to reduce the Duties on Newspapers, and to amend the laws relating to the Duties on Newspapers and Advertisements.'

(Signed)

"THOMAS WALTON.

"JOHN WALKER ORD.

"MICHAEL AUGUSTUS GATHERCOLE.

"Declared at the Office for Stamps and Taxes, Somerset House, in the City of Westminster, by the said Thomas Walton, John Walker Ord, and Michael Augustus Gathercole, this 14th day of August, 1838, before me,

H. SEYMOUR MONTAGU,

"A Commissioner of Stamps and Taxes."

In reply to several Correspondents, we repeat our announcement of last month, that Mr. Gathercole has no connection whatever with THE CHURCHMAN, the Editorship having been entrusted to a Clergyman of the Established Church, a Graduate of Oxford, who has been presumed by the Editors of The Conservative Journal, to be the respected and talented Vicar of Barkway and Rector of Reed (the Rev. W. J. Irons); but we feel it our duty to that gentlemen, to state most explicitly, that he is NOT the Editor of The Churchman, and that he has never written a single line in it. The scurrilous abuse, therefore, which has been heaped upon him, is as utterly without foundation and unmerited, as that which has been so foully and so wickedly poured out upon ourselves.

We would return thanks for the handsome notices which the last number of THE CHURCHMAN has received from the Press, especially from the Provincial part of it; and we will exert ourselves to merit its equally good opinion in future. We can only make room for the following extracts:

THE CHURCHMAN.—We confess that some time ago we had our misgivings as to the continued orthodoxy of this periodical, which has gained a very considerable circulation amongst the humbler classes of the supporters of the Protestant Church and Constitution of these realms. These doubts were excited by the perusal of an article contained in the *Metropolitan Conservative Journal*, of which Mr. Gathercole, who formerly conducted *The Churchman*, had been admitted joint Proprietor and Editor. From an examination of the last and several previous numbers, we do not find any ground whatever for the charges brought against *The Churchman*, which appears to sustain its originally declared principles with an infinite superiority of talent, and considerably more temper than its pages formerly exhibited. The opening paper of the October number places the matter of these imputations in its proper light, and, we expect, will make Mr. Gathercole repent the rash endeavour which he has evidently made to injure the character and interests of a publication whose present Editor can so powerfully defend himself against unjust or malignant aspersions from whatever quarter they may proceed.—*Liverpool Mail*.

THE CHURCHMAN.—The October number is as soundly Protestant in its doctrine and leading selections as any one of its predecessors.—"British Tithes," "The Apostacy," (in reference to the Church of Rome), "The Instruction that causeth to err," "Inconsistencies of the Clergy," and "The State of Things connected with Religion in Judea," are all truly valuable papers. It may also be added that the other selections and general intelligence are highly creditable to the Publisher.—*Berrow's Worcester Journal*.

THE CHURCHMAN.—This periodical for October, under an enlarged series, is rendered more than usually efficient for its pious purposes by its ampler dimensions. *The Rev. M. A. Gathcole*, it seems, has been dismissed from his office as Editor of this Magazine, "on account of the violence and coarseness of his writings," and has taken upon himself the Editorship of *The Conservative Journal and Church of England Gazette*, a virulent attack in which, on *The Churchman*, is ably parried in the present number of the last-named publication.—*Taunton Courier*.

THE CHURCHMAN.—The contents of this pillar of the Church for October are multifarious, and deeply interesting. The title of the periodical alone will commend it to the lovers of our National Establishment; and the contents of so sound, devout, and cheap a magazine, (only sixpence) in conjunction with its *present* temperate character, will insure a continuation of that patronage which its object, the defence of the venerable Church and Constitution of England, must extort from the generous sympathies of a people deeply roused by the wiles of the enemies of our Zion, to aid every hand that is stretched forth, in the Lord's name, to guard the national, civil, and religious liberties.—*Hull Packet*.

THE CHURCHMAN—We rejoice to find that this spirited periodical is gradually winning its way into popular esteem. It deserves the support of every true friend to our orthodox, venerable, and Protestant Church. The present number contains several very acceptable and powerful papers. The remarks on "British Tithes" show the origin of that impost, and the title upon which it rests. "The Apostasy" is a striking paper on the peculiar characteristics of the Church of Rome. "The Instruction that causeth to err," is an article of great value. It contains some very reasonable admonitions. We are not pleased with the apology, (for such we must term it), for the "Inconsistencies of the Clergy." Why should there be "unworthy ministers" in the Church at all? If all such were rejected from its pale, where would be the necessity for maintaining the validity of their ministry? The remarks on "the state of things connected with Religion in Judaea" give rise to a train of painful reflections. The miscellaneous ecclesiastical intelligence in the *Churchman* is well selected. We wish this periodical every success, as long as it steers clear of the *Oxford Popery*.—*Liverpool Standard*.

The October number of THE CHURCHMAN has been reprinted, and in order to meet the continued demand, will be kept in type during the present month.

We are making arrangements to present to our readers on, and after the first of January, a series of Engravings descriptive of the Cathedrals in England, by the first Artists, which will be accompanied with brief histories of them. Further particulars will be announced in our next number.

"A Member of the Established Church of England" is informed, that we are not acquainted with the merits of the *Pictorial Bible*, the prints of which, as they appeared to us in the shop windows, are strangely inconsistent with the times which they affect to illustrate. We certainly, as members of the Church of England, should feel exceedingly unwilling to admit into our libraries any theological work, much more a Bible, issued from the quarter whence the *Pictorial Bible* proceeds.

To "the Young Churchman." We thank "the Young Churchman" for his favourable opinion of ourselves and our zealous endeavours to serve the Church to which we belong. At the same time, as charity hopeth all things, we hope that the scenes, which his letter describes, were confined to the places which he mentions.

"A LOOKER ON."—We have received a letter under this signature, but suspect that we should come within the penalties of the law if we were to insert it. Nevertheless, we thank our Correspondent for his information, and may refer to parts of it in a future number.

We thank "SPERANS PERGO" for his poetical article, and shall feel happy in receiving further contributions.

We receive punctually the K. O. Many thanks for the other communications. We wish our Correspondent would give us in confidence her name and address.

ADVERTISEMENTS.—**THE CHURCHMAN** (with one exception) has, during the last three years, had the largest circulation of the Church Magazines; and it is hoped will exceed in number the *Methodist Magazine* (17,000) among Wesleyans, and the *Evangelical Magazine* (14,000) among Congregational and other Dissenters. Advertisements of Livings, Curacies, New Churches, Institutions, Anniversaries, New Books, Schools, Teachers, Apprentices, and other Situations, Medicines, Sales, and Miscellanies, for insertion in **THE CHURCHMAN** for December 1st, must be sent to Painter's Printing and Publishing Office, 342, Strand, by the 27th inst.; if from the country, post free, with an order for payment in London.



THE CHURCHMAN.

DECEMBER, 1838.

Original Papers.

ON THE RUMOURED MARRIAGE OF QUEEN VICTORIA WITH THE DUKE OF NEMOURS.

WHETHER this rumour rests on a stable foundation, or whether it should be enumerated among the fictions of the day, we have not the ability to decide: but since the public journals have lately attached to it credibility, and have even stated that it will shortly become the subject of Parliamentary debates, we are bound to call the attention of our readers to the dangers which must arise to the Protestant religion of this country from such an ill-conditioned marriage.

A mystery has certainly hung over the palace; the frequent visits of the Belgian King; those in his interest surrounding the Queen; secret messengers hurrying to Belgium, and thence to the royal residence here; the weakened influence of the Duchess of Kent; and the dismissal of Sir Herbert Taylor from the confidential post with which he was honoured by the preceding sovereigns—are, collectively, causes of suspicion; and when we recollect the relationship subsisting between Leopold and the Duke of Nemours, they give a colouring of probability to the rumour that is afloat. We are aware that a similar rumour has fixed itself on a Prince of the House of Saxe-Cobourg, as the intended King-consort; but the mysterious secrecy which is maintained is its best refutation; for if a Protestant Prince were about to be proposed to the country, these secret embassies would not have an adequate object; there would be no reason for the diminution of the influence of the Queen's mother—no reason for satellites in the Belgian interest—no reason why Leopold should not openly advocate his nephew—no reason why Sir Herbert Taylor should be removed from a post which would make him cognizant of the whole matter. But if a Roman

Catholic be contemplated as the Queen's husband, there is every reason for existing transactions.

As the House of Brunswick, however, was seated on the throne of these realms *merely on account of their Protestantism*; as it was *their Protestantism ALONE* which caused their preference to the former dynasty, it is manifest that if *this Protestantism* be abandoned, the cause of their elevation will have ceased to exist—that their right over the rejected family will fall with it, and that the sole condition by which they wield our sceptre will be violated. Should this union ever take place, the legislative bodies must answer to God and their country for the consequences: for without the subversion of existing, and stringent, and constitutional laws, it will be impossible. To every one practically or historically conversant with the spirit of the Roman Catholic religion, it will be evident that the royal union with a Papist must be subversive of the *Protestant* principles of the Sovereign, and that in proportion to their diminution will be the infraction of the Coronation oath. Observing already the daring advocacy of *Romanism*, with which some holding official situations are chargeable; the darkening state of religious affairs unchecked by the exercise of the royal power; the uncurbed insolence of Popish democrats, all adding gloom to the shades of suspicion which are brooding over the public mind; it is equally clear to us, that if the Sovereign should countenance a defection from the faith of her forefathers—if by her own example she should pioneer the way to it, should she retain her power, there will be thousands of unprincipled hypocrites and time-servers who, from interested motives, will bow the knee to Baal, or the images which royalty may set up, who will emulate wickedness in high places, and join with the enemies of their former faith to overwhelm the country in all the horrors of superstition, persecution, and martyrdom.

In making these remarks, we would not be wanting in courtesy; but we owe a duty to the public which is superior to courtesy. In the royal marriage each subject has a *personal* interest, a certain right of investigation; in it our religion and our liberties are concerned; from it must either the welfare or the injury of the country be expected. It is absurd to argue, that were the Queen to marry a Papist he would have no paramount power in the state; for what is law is not always practice; and who shall lay bounds to his secret influence and suggestions? Who, though the Queen be the solely-recognized Sovereign, shall prevent him from being, through his dictation and sway over the royal mind, actually King? We are too apt to be amused by fallacies; but a fallacy in this case will be fertile in lamentable results.

Everywhere we see the encroachments of the Papists; everywhere we observe them strenuously aiming at temporal power, and as in Ireland, proportionably undermining, and where they can, persecuting the Protestants. Now, if the Duke of Nemours be true to the principles of his Church, which holds no faith with heretics, of which fact we have witnessed an accumulation of proofs since the Papists were permitted to participate in our legislature, he must, by the fealty which he owes to his Church, exert his utmost interest and power to destroy and eradicate Protestantism from this country, and to place Popery triumphant.

phant in insolence on its ruins. Nor can he consistently with his duty to Rome, the absolver from oaths and abettor of all perjury that is conducive to her interests, be scrupulous as to the means; if persuasion avail not, compulsion will appear righteous; if compulsion avail not, the sword, the rack, and the faggot, must perform the behests of the man of sin. To the martyrs under the altar* slain for the Word of God, and for the testimony which they held, crying for judgment and vengeance, will then be added their fellow-servants and their brethren, "that should be killed as they were." He indeed who cannot perceive from the signs of the times, and cannot infer from historical experience the danger of an alliance with Popery, especially an alliance with it in the highest department of the State, must have a mind most impenetrably dense.

Thus treating this rumour according to the almost official character which has been given to it, that if it should be verified by an application to the Parliament, we may be prepared to act for the support of our religion in our respective capacities, let us consider by what means Protestants should endeavour to avert the evil. We can only seek to avert it *respectfully and constitutionally*.

We would suggest that every Protestant Society in Great Britain and Ireland should petition **THE QUEEN HERSELF**, her Ministers, and the Parliament, against it; that the Clergy and the Laity, independently of these Societies, should *separately* do the same; and that *on one fixed day* these petitions from every part of the empire should be *simultaneously* presented by delegates, that **THE QUEEN**, her Ministers, and the Parliament, might see the Protestant strength, and be taught to *reflect* by such a general expression of the Protestant feeling. We would suggest, that in these petitions, the causes which placed the house of Brunswick on the throne—the condition of *Protestantism* by which that house holds the throne (for this follows from the Coronation oath), and the question how far the tenure will be valid if its condition be forfeited, be strongly but *most respectfully* urged.

We verily should be on our *speculas*; for the days are evil, and our holy institutions have for some time past been assailed; and every engine that Popery and Infidelity have been able to devise has been directed against the Church. If this matrimonial master-piece of Jesuitical art and chicanery be added to the snares and oppressions by which we are encompassed; if our Sovereign be duped by designing persons to contemplate an act which may overthrow both the religion and constitution of the country, and perhaps aim at our vassalage to France, we are not wanting in respect to our Sovereign in seeking to alter her purpose, and in demanding the Parliamentary interference; but we shall be sadly wanting in *our duty to our country* unless we do so. We call to mind the words of the wise man—†

"When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn;

and would avert the probability of the wicked bearing rule, and of another abomination of desolation profaning our holy places. Our motto for action should be—**POPE MORAS**.

* *Mat. vi. 9-13.* † *Prov. xix. 2.*

THE OXFORD TRACTS.

SINCE the two Wesleys and Whitfield proceeded from Oxford to found new sects, and to disturb the unity of the Church, there has not been so much religious agitation as that which the *Tracts for the Times*, written by certain well known members of the University of Oxford, have produced. There have been controversies and other displays of sectarian animosity, but there has been nothing which is so likely to set a house against itself as the rise of this party within our pale. The danger is rendered greater by the high characters and acknowledged talents of the writers, by their appeal to ecclesiastical antiquity, by their professed veneration for our Establishment, by their vindication of the Apostolical succession of our ministry, and their undoubted piety.

In the very small compass of our work, we cannot particularize our objections to the extent to which we could carry them; nor is our periodical suited to the learned research which would be necessary fully to discuss the doctrines which are proposed, and the allegations which are made. The fathers of the Church are cited as authorities; but they are only authorities in a very secondary degree; and where the interpretation of the Scriptures, particularly that of the Old Testament, is concerned, we conceive that no man is debarred from the exercise of a critical judgment, even if it be contrary to the patristical interpretation; and the more so as it will not be uncommon to find fathers of different sentiments. In the writings of the fathers, as Dr. Shuttleworth has shewn, are interpretations *contrary* to the Scriptures; in them is much that is puerile, and much matter of other descriptions which cannot be accepted. Now, although we bear the fathers great respect, as pious men and well deserving of the Church, we do not conceive ourselves bound to succumb to their judgment, where it appears to be against the sense of Scripture; and as they were continually occupied in refuting heresies and correcting corruptions of Christianity, according to their best knowledge; and as these heresies, especially those of the Gnostics, must have given rise to many traditions, which succeeding ages could not separate from other traditions which had been heretofore received, we cannot allow the tradition handed down to us by the fathers to be either a standard of faith, or a rule of life, of equal authority with the *written* and *inspired* Word of God. The author to whom we have alluded, has in so masterly a manner shewn the deficiency of the first link in the traditionary chain, and the certain corruption of tradition in general, that we shall not pursue this subject into particular evidence. Making, however, these observations on the fathers, we wish them to be confined by our readers to the points to which we have confined them. We would not be understood as inveighing against that which is useful and good in their works, but against their too exuberant fancy, and the authority assigned to them as the sure custodiers of ecclesiastical tradition. On the other hand, we would remind our readers that in very many places where they make mention of tradition, it is undeniable that they referred to the Scriptures themselves; and we are of opinion, that the traditions cited by St. Paul were the facts and doctrines which we find in the books of the New Testament. For, supposing with some chronologers, the first epistle to Timothy, and that

to Titus, to have been written a year after St. Luke had sent forth his Gospel, and the Acts of the Apostles, which Gospel we may conjecture to have been more especially used in the Gentile Churches founded by St. Paul, the difficulty of transcription, consequently of the multiplication of copies, so shortly after the appearance of the works, would necessarily cause the contents at that time to deserve, in a great measure, the name of traditive; for, though St. Matthew's Gospel had been long before published, it was chiefly designed for the Palestinian Jews; and St. Mark's Gospel, which was written at Rome, had scarcely three years' precedence of that by St. Luke; whilst St. John, who intended his Gospel to supply and perfect the antecedent, did not compose it until thirty-four years after that of St. Luke. Finding, therefore, tradition often applied to the canonical Scriptures by the Fathers, we can scarcely hesitate so to interpret the *παράδοσις* of St. Paul.

So much stir has of late been made in favour of tradition, that we cannot forego these remarks; for tradition has been the bulwark of Popery; it has been the well-stocked treasury from which authority for its practice and doctrines has been drawn. Reading also the Oxford Tracts, we are not without fear, that unless its uncertainty be exposed, it will again operate to the same effect. The further we become removed from the Apostolical age, the more corrupt is tradition in the patristical pages; and no one can read, Said Ibn Batrie, who affected to write a history of Jesus Christ, or some parts of Abu'lfaraj, or the Gospel of the Infancy, of Nicodemus, and other spurious Gospels, or the very marvellous legends of the Byzantine authors, without perceiving the mass of absurd fable which it collected in its passage down the stream of time. Let a few examples of these traditions authenticate our assertions. Syncellus mentions a sister of Seth, called *Αἰσώπη*; and records that Cain died by a house falling upon him, though there are strong reasons for supposing Cain to have been a Troglodyte; and says, respecting the "*wonderful fir-tree*," on which the *Δέντρο Γένεσις*, and some of the fathers have been diffuse, that it sprang from the staff of one of the angels who visited Abraham, (Gen. xviii. 2.) to which Eustathius adds, that the altar at its trunk remained to his day, and that when the sacrificial fire was lighted the whole tree appeared in flames, but being incorruptible was never consumed. The Paschal Chronicle too contradicts the Scriptures respecting the age of Miriam, and calls two of the Baalite priests present at Elijah's sacrifice, Hezekiah and Eliezer; and at p. 155-156, gives a history of the pool of Siloam in connection with the history of Isaiah, which is equal in fiction to the *Arabian Nights*. It asserts that earth taken from the grave of Jeremiah cured the crocodile's bites; that Nebuchadnezzar, during his ejection from society, had the head of an ox, the feet and hinder part of a lion; and that Alexander the Great removed Jeremiah's remains to Alexandria.

Let this nonsense suffice to shew how corrupt tradition became; but its corruption must have had an almost imperceptible beginning; who now shall determine that beginning, or separate the true from the false in those early periods, when as yet these manifestly outrageous fictions did not exist? Who indeed will trust tradition, flowing through the darkness and ignorance of the middle ages? But the legends of

tianity, they still retained the same scriptural views, sanctified by the holier influence of the gospel. They extended the privilege to the Clergy as well as the laity, in accordance with divine declaration, "Marriage is honourable in *all*." A remarkable proof of this may be had in the "Genealogy of the British Saints," a very ancient and valuable document. As the saints recorded therein were for the most part in holy orders, their hereditary canonization evidently implies marriage. We find also from a decree passed in a Synod, held by St. Patrick, Auxilius, and Iserninus, that the Irish Church allowed the Clergy to marry. In this council, held A.D. 432, it was resolved that "priest's wives should be veiled." St. Bernard says, that one family enjoyed the Archbishoprick of Armagh for fifteen generations. In the year 961, an attempt was made by the Pope to impose on the Welsh Clergy a life of celibacy, which however was strenuously and effectually resisted. It seems that a similar trial was made in the reign of Henry II., for we learn that a Welsh priest of the name of Madog Hen Gwyllt wrote some Latin verses against the Pope on the occasion, in which he implies that he "sinned criminally in wishing to put asunder what God had joined together," that he was a "thief," a "hypocrite," had "decreed wickedly," and had "taught contrary to the Scriptures." He tells him further, that all such Clergy as coincided with his opinion, were "transgressors of the law," acting contrary to the example of "Zacharias" and the precepts of "St. Paul," and that whoever maintained "this new error" was "deserving of perdition."* A bold defiance!

Injunctions to the same effect seem to have been equally disregarded by the majority of the English Clergy, who urged in their own vindication, that Moses, and others among the most eminent of God's servants, were married men.†

The ring formed a part of the matrimonial rite. Taliesin, in the sixth century, speaks of a "Ringed Virgin." If the etymology of *Modrwy* (*a ring*) be *ammod aerwy* (*the yoke of contract*), the above expression would imply that the ring was given to the betrothed some time before the actual celebration of the marriage. This would be in accordance with the Catholic custom of those days. If, however, the word be composed of *Bawd* (*a thumb*) and *aerwy* (*a yoke*), it would only mean that the ring was originally worn on the thumb. Or perhaps there is in it a reference to a practice which we know prevailed in some of the English Churches prior to the Reformation; this was, the man, at the time of marriage, placed a ring on the woman's *thumb*, saying, *in the name of the Father*; then on the second finger, saying, *and the Son*; then on the third finger, saying *and the Holy Ghost*; then on the fourth finger, saying, *Amen*.‡ J. W.

THE NATURAL PECULIARITIES OF PALESTINE.§

PALESTINE, like all mountainous countries, is rich in water. The Lake of Tiberias, the Jordan, and other rivers, receive their supplies from Lebanon. Of all the waters in Palestine, the Dead Sea, called by the natives Bahr'ellut, is the most interesting: from the earliest times attention was drawn to it, and so many fables were circulated about it, that it was difficult to distinguish the true from the false. It is eleven miles long

* See "The Church of England Independent of the Church of Rome in all ages," p. 24. Painter, 342, Strand.

† Soam's Anglo-Saxon Church, p. 276. ‡ Origines Liturgicæ, vol. ii. p. 213.

§ As in the present instance, we propose, occasionally, to condense *untranslated Travels*, which will reflect light on Palestine or Scriptural Antiquities.

from north to south, and five miles broad : round about it are naked mountains, which, being overlooked by lofty summits, present a fearful appearance : those on the east are higher and steeper ; those on the west more numerous and darker : to the north is the plain four hours broad,* which the Jordan divides. On the shore is either a sticking, salt, ash-coloured mud or sand, mixed with salt and natron, or there are stones covered over with a white salt crust. This last is also the case where limestone or chalk, firestone and bitumen lie together ; in the neighbourhood of which, a great spot is found protruding plants, particularly the *Salsola* and *Salicornia*. Many trunks and branches of shrubs are seen which the Jordan had driven into this sea, which, when thrown out by it, are heated through, and partly reduced to a dark mass. The Jordan also brings into it muscles, periwinkles, brambles, and other substances. At the distance of thirty paces from this sea, we see how violent is the action of the south-east wind upon it : some animals, the locusts, and some birds, find their death in it, and cover its shore. In the salt-fields on the sea, the natives have framed salt-houses. The water has a very salt taste, and so stinging, that after having tasted it, one can scarcely draw breath, and is always ill : when the south-east wind blows hard along the shore, the traveller often feels as if he would be choked. The small birds which wander here blindly meet their death, flying on and falling staggering into it. Even the few insects that creep about the shore, are so weak, that they seem on the point of death. But large birds fly strongly round and over it. On the eastern shore are bituminous and sulphureous springs, which the inhabitants respectively call the baths of Moses, David, and Solomon. If we properly weigh all these phenomena, it cannot be denied, that this sea and its vicinity have many peculiarities, which are simply and satisfactorily explained in the Holy Scriptures. Nevertheless, in these naked lime-stone mountains, an Oasis, with salt soil and salt springs, like Siwa, may be found ; but the fertility and health which it derives from the good waters of the Jordan are more than counterbalanced by a volcano, which undermines the Oasis. Bituminous and sulphureous springs were on the south-east, streams of lava on the western parts of the Oasis, when the wrath of the Almighty burst forth against this region, and in a fearful storm, kindled the subterranean inflammable matter, sinking the upper surface, and placing this sea, which is saturated with all these materials, especially with salt, instead of the former fruitful country.

The Jordan is about ten paces broad, runs very fast, and its banks are entirely covered with trees. There is an island in the place, where the pilgrims bathe. There are several small rivers, which have water only in the winter, and some of them are very deep. At Wadi Ali is a confluence of many streams : this valley is worthy of notice, because through it is the way to Jerusalem. Just as in ancient times, throughout the districts of Jaffa (*Joppa*), they make use of the word *ascend*, when they go to Jerusalem : from this, the Wadi has its name.† Here are the two wells of Ayub (*Job*), filled with good water : they are almost midway between the village Elatrun and where the stony-way and ascent commence.

At Richa, also, is a small stream, where evaporations, from its quantity of salt, may be perceived. In most of the towns and villages are streams which take their names from their locality. They are in vallies : but the villages are on eminences ; it is, therefore, a severe toil for the women to carry the water into the villages. About the sea the water in the springs

* Distances in the East are computed by hours.

† עֲלָה *Hebrew*, to ascend ; اَل *Arabic*.

is frequently brackish. At Jaffa (*Joppa*) there is much natron, and they are obliged to conduct better water from distant springs into the city, through conduits, as at Acrida, Sur, and Saida; or to collect the rain-water in cisterns.

The well of the Virgin Mary, in the valley of Jehosaphat (which seems to be the fountain of Siloam),* has this peculiarity, that, at certain times there is scarcely any water in it, but at others an immense quantity. On account of its salutary properties, people bathe or wash themselves in it, especially their eyes. Somewhat more than twenty steps lead down to it, and a subterranean canal conducts it into the tank of Siloam. To this several stairs, ten feet deep, also lead us down:—it is twenty feet broad, and twenty-five feet long.

Not far from it is Nehemiah's well, now called Bir Ayub (*Job's well*): it is more than a hundred and thirty feet deep. During violent rains its water reaches such a height that it flows out at the first opening; and sometimes, in particularly wet winters, at the upper basin, from which the preceding measurement is taken. In all probability, they dug so deep in the hope of finding a perennial spring, but in vain. At the distance of three hundred paces is that which is called the Almond Spring, Ain'el-luzze: after violent rains, the water gushes in three places, the one a foot from the other, in great abundance. Doubtless, the water in both springs, of which the first has but little in summer, whilst the second has none, in wet weather becomes, from the neighbouring mountains, in which it flows in parallel streams, concentrates itself in certain points, and then bursts forth. Where the Bir Ayub is now found, such was also, probably, the case. This will explain the same phenomena at Ain es' Sultan, near Jericho, and many other wells in this country, particularly the origin of the celebrated well of Solomon, now Raz el Ain, at two hours to the south-east of Sur. Here the water flows throughout the year; because the subterranean canals are filled with water by the melting of the snow on Libanus, and in winter by the rain. In years when the spring is late, it gushes in a greater quantity, because then the snow rapidly melts.

In the oldest times these springs were surrounded with walls for the purpose of guiding the water from a certain height in canals and conduits to Sur and other places. Whether the three cylindrically-shaped walls, which at a distance of about thirteen paces from each other, enclosed these different springs, were built according to tradition by Solomon, is uncertain. The belief in the gigantic nature of the labour, by which vast subterranean canals must have been excavated for several miles, even under mountains, to the proper chain of Anti-Libanus, appears to have occasioned this tradition. Yet Solomon, perhaps out of gratitude to King Hiram, for the cedars of Lebanon sent to him, had some part in the great water-conduits. The idea of collecting springing water at an earlier period in such reservoirs, and of conducting it to the city, cannot be contrary to the state of cultivation among the Phœnicians.

In the interior of the country the want of springs is supplied by cisterns, and, on account of the quantity of saltpetre found in the soil, the water is kept very good in them. Yet almost every village has its spring, the water of which is commonly good; and, even to the south of Karak, several supply the pilgrims travelling to Sinai and Mecca plentifully with water.

What Volney says of the two principal climates of Syria, can, but in

* Few subjects have been more absurdly treated by the Byzantine writers than the fountain of Siloam: those who would examine the traditions, may consult the Paschal Chronicle.

an inferior degree, be applied to Palestine, because its mountains are not so high. The vicinity of Libanon has on it, indeed, a considerable influence; and if the temperature of the summer is almost entirely the same on the sea-coast and on the mountains, that of the winter is not so. On the mountains this is colder, the cold winds are more frequent, and rain and snow occasionally fall. In the winter of 1820, the snow lay in Galilee only for the space of four hours; in 1828, at the end of January, it lay for five days, to the height of a yard; in 1796, it lay in Judæa even for several days, so high, that it entered the doors of most of the houses. In winter hail is not unfrequent: the hailstones are sometimes as large as pigeons' eggs. It has been remarked that they fall in these years more particularly in which there is no snow.

The rain falls only in November, December, January, February, and March, occasionally, indeed, but very rarely, in October and April: never in the other months. The rising of the water in Nehemiah's well, in the valley of Jehosaphat, gives to Judæa a measure for general meteorological observations; it rose in the years 1814, 1815, 1816, 1817, 1818, and 1819, three times; in 1821, twice, even to overflowing: but in 1815 and 1821, the quantity was the greatest. These were wet but fruitful seasons. In 1816 and 1820, scarce any increase was observed in it; the water in the cisterns was soon exhausted, and hunger, scarcity of water, and maladies, were the consequences. In violent rain, immense masses of clouds are seen partly sweeping the sky, partly shrouding the mountains: in the summers, commonly, no clouds are seen: they first appear in October, and generally come from the north-west, the north, or the north-east. In these months the Nebula comes often in the morning and evening; sometimes it is very strong throughout the day: the night-dew is also very strong. On the mountains the air is light, pure, and dry; but in some vallies, about Tiberias, and the neighbourhood of the Mediterranean, for instance, it is moist: in many places, *e. g.*, at Ascalon, it is so unhealthy, that it is necessary to leave them. In Antura, also, and other parts of Ksarwan, he who would avoid the fever in the summer months, must betake himself to the mountains: the same complaint was made at Beirut before the pine-grove was planted and is still made in Asri, where the cause may be the air coming from the neighbouring swamps; and in Jaffa, where, during Addar and Tarmus, the fever rages.

The winds in Palestine are almost as periodical as in Egypt: during the winter, the north-west, north, and north-east winds, the causes of the rain, prevail. In February and March, they blow violently almost every day; the sky is in tempestuous motion, the air is damp and cold. The west wind commonly allays the heat of the summer on the mountains. There are no storms in summer, but they are frequent in the winter: they come from Libanon with the north-east wind, are seldom very frightful, and do scarcely any damage.

Shooting stars are also often seen here, as in Egypt: Ali Bey declared that he saw, at Jerusalem, a meteor fly from east to west. An old man in Nazareth averred, that about forty years ago, he saw a flame of fire, which fell from heaven to earth, exploded, and occasioned very great alarm.

Earthquakes are exceedingly rare in Palestine; about twenty-five years ago one was experienced in Nazareth, which is said to have lasted several seconds.

Palestine is very rich in productions; and even the rough masses of rock are filled with them, and covered in winter with a beautiful green. The plants are very numerous: they mostly grow wild, and many are used for food: almost all bloom from February to April. Nor is there a

want of trees. The pomegranate is the most common ; it blossoms in July, and the fruit is ripe in October : besides the sort with sweet fruit, there is one with sour, not to be distinguished from the other, either by the blossom or the leaf. The olive-tree blossoms in April ; the fruit is gathered in September : the oil loses much of its excellence from the necessity of picking the unripe fruit on account of the thieves : the figs blossom at the end of February, or the beginning of March, and are ripe in June or July.

Immense palm-plantations may be seen at Dirbelach : there are several also in Gaza ; but in Rama, Akka, Jerusalem, and other places, they are scarcer. Three particular sorts of lemon are found in the gardens at Jaffa : there are, however, many other sorts less frequent and less useful. The most considerable woods are on Libanon, Anti-Libanon, and the valley about Halil, three miles in length. Not merely in the multitude of productions and luxuriance of vegetation, do Syria and Palestine surpass most other provinces of the Ottoman Empire, but in the simple preparation of the soil. Corn is sown in December ; barley in January or February, and is reaped fourteen days before the corn, and sixty days after the sowing. Cotton, tobacco, beans, and lentils, are summer productions, not sown before March, nor until the field has been well prepared by the harrow or plough. The pods of the cotton are, in the first place, stirred about on thoroughly wet ashes or red earth, to promote rapid fermentation. The seed is sown in rows ; the darnel is carefully weeded, and the ground levelled with a spade. The capsules are gathered in July ; but the haulm remains on the ground. Where the ground is moist, cotton is sown every year ; otherwise, only once every two or three years. The cotton is separated from the seeds by a machine, in which two cylinders, the one wooden and great, the other of iron, are preserved in contrary motion in the middle of a wheel : the wool or cotton is drawn through them, the pods remain behind, and are good fodder for cattle. In Jerusalem, Galilee, and many other places, when the ears of corn shoot, there are instances when they have been also given as fodder.

The vine is cut in March, after the ground has been dressed ; in May it blossoms ; in August the grapes are ripe. They commonly dry them, or make a decoction of must : the Christians only make wine.

Palestine has some wild beasts. Most of the lambs and goats are born in January, calves in March, asses in February. The sheeps' wool is coarse ; it is mixed with cotton, and common articles of clothing are made from it. Oxen are used for agricultural purposes ; but little or nothing is known of the mode of preparing their hides. By day the dogs are without the city ; by night each goes into his own quarter of the city, which he in no wise allows to be disputed with him ; should a strange dog enter it, woe be to him, unless he takes to his heels ! In general, they are like our sheep-dogs.

The inhabitants unanimously agree, that the Jordan, particularly the sea of Tiberias, is full of fish. In the Jordan, the buri is said to be in the greatest plenty.

Bees here produce great advantage as in Egypt. There, they have more water ; here, more blossoms : there, they produce more wax ; here, more honey. The swarm is shut in earthen vessels, where they are exposed, in winter, to the damp ; in summer, to the great heat ; also in wooden chests ; but in either case, they are entirely neglected. The honey of Bethlehem is especially mentioned, as white and highly-flavoured. Pilgrims from Kardistan and Anatolia bring a great quantity of wax to Jerusalem. The insects are numerous ;

The locusts are a well-known plague of Syria and Palestine. They generally come after a warm winter from the deserts of Arabia: Two years ago, at Heifa, and the year before, at Nazareth, they devoured all the grass, even the sprouts on the trees, and the fruits in pods in the bazaar. Each locust lays about a hundred eggs; they go away with the east wind. They are strung on threads and eaten dried.

Fruitful as this country was, and still is, it may be compared to a desert. Whence this phenomenon? About forty years ago, the Pashà of Damascus, dressed as a Dervish, travelled with one of his confidants over the country from Jericho. They were well entertained: all sorts of vic-tuals and the pulp of the sugar-cane, were immediately brought to him. One cane was sufficient to fill a whole dish with pulp. The Pashà argued, from the fertility of the land, to the opulence of its inhabitants, and he accordingly loaded them with heavy imposts. Every year he sent his soldiers to exact the tribute: they ill-treated the inhabitants and extorted twice as much as the prescribed sum. The consequences of which ill-treatment was, that the inhabitants retired to the deserts. After a length of time the Pashà returned, and marvelled at the desert state and unfruitfulness of the land: instead of one cane, ten were necessary to fill half a dish. He freed the country from tribute, but the fugitives returned no more: and thus one of the finest parts of Palestine has become almost a desert.

UNITARIAN MISINTERPRETATIONS OF THE SCRIPTURES.

WHETHER Christ be God, or be not God, in which is involved the question, whether we correctly or incorrectly interpret the Scriptures? is an enquiry which must always be important. But there scarcely has been a time, when it has been more important than the present,—a time, in which Unitarianism is seeking to extend itself by the vilest perversion of the Scriptures, the grossest effrontery, and the most daring appeals to Ecclesiastical history, in which it hesitates not to assert, modify, or reject, contrary to all evidence, but in subservience to its own cause. The Ecclesiastical writers of the three first centuries are affirmed, by Unitarians, because they remarkably distinguished between God the Father and Jesus, to have used respecting the latter some unscriptural and unjustifiable expressions—of which unscriptural and unjustifiable passages, these persons, of course, constitute themselves judges. When, therefore, we are prepared to prove that this remarkable distinction was hypostatical—that which all Christians admit (for we cannot legitimately call the assailants of Christ's Divinity Christians), and that the unscriptural and unjustifiable expressions were declarations of Christ's Divinity, our readers may judge how far the honesty of these Theologians may be trusted.

St. John xvii. 3, may, probably, be said to be the favorite appeal of this sect, from which they seek to deduce, that Christ was only the legate of God. Fiercely setting themselves in array against every exposition which cannot be reconciled to their views, they disallow the illustration which it receives from 1 John v. 20, 21, and insist that Jesus Christ is here separated from any claim to Divinity. This passage, however, even if they were correct, would be insufficient to destroy the meaning of others in the New Testament; and sound criticism compels us to interpret it according to the doctrinal force of others, especially as many of them are in the writings of the same Evangelist. On the other hand, it is plain, that the Unitarians have adapted this text to their purpose in a very arbitrary manner; that they have, to subserve that purpose, separated it from its context, in which

Christ's glory and pre-existence are proclaimed; and thus, by a shew of criticism, garbling the Word of God, have forced it to assert, what it never intended to assert. For the fifth verse of this chapter, illustrated by the twenty-fourth, proves, that those who have rendered the words, "that they may know Thee, and Jesus Christ, whom thou hast sent, to be the only true God," are correct; otherwise, as pre-existence can only be predicated of God, there will be a contradiction. It is not sufficient for them to say that this construction is most forced and unnatural—for it is not so; it is according to Hebrew usage, of which we have a parallel example in the first chapter of Genesis, where we read, "and God made,*..... the lesser light to rule the night (after which, come the words), *and the stars*;"† but who is there, acquainted with Hebrew idiom, who will not understand, that God made the lesser light and the stars to rule the night? Here, we have a similar construction; and examples might be multiplied.

But to obtain the interpretation which they desire, the Unitarians *force*, *unnaturally*, *τοῦ* before *Χριστοῦ*, although Jesus Christ, without the intervening article, occurs in other parts of St. John: to *force*, therefore, a doctrinal sense from an interpolation, and to argue from such an interpolation that Christ was mere man, is little less than a corruption of the Scriptures. This mere manhood, as we have observed, is incompatible with his pre-existence, and the glory with which he was invested before the foundations of the world (v. 5, 24): but, according to the Unitarian doctrine, either the first or the two last must be wrong, for they cannot be reconciled; whereas, according to the acceptance of the Christian Church, all three beautifully harmonize.

With respect to the passage in St. John's epistle, the words, "Him that is true, and his Son Jesus Christ," cannot be separated into distinct propositions. What the preposition *ἔν* means in the one part, it also means in the other; and the proposed change of sense is contrary to hermeneutical rules. Christ having been elsewhere called the Life of Men, the Way, the Truth, and the Life, we detect in these verses an amplification of these terms: when, therefore, we read "this is the true God and Eternal Life," we must understand the Divinity of Christ to be declared.

1 Cor. viii. 4, 5, 6, is denominated a peremptory and decisive passage in favour of Unitarianism. It is affirmed, that the one God and the one Lord are so distinguished from each other, as not to be confounded without the greatest perversion of language. This may sound argumentatively to the superficial reader, who will not further investigate the subject; to others it will not be satisfactory. In the first place, the Greek term employed for *Lord*, is continually used in the Greek Testament and the Septuagint, as a Divine title; and we have reason to believe it to have been so used in this place. For taking into the account the words of St. John, concerning the Logos, that all things were made by Him, and, that without Him was nothing made that was made, that he was with God and was God; when we find in this place, with the same preposition, the declaration, "by whom were all things;" and when in Romans xi. 36, we observe all that is here applied to the Father, and all that is applied to Jesus Christ, conjointly referred to God, we should most grossly pervert language, indeed, if we presumed to maintain that St. Paul was not

* After the declaration of the offices for which the two great lights were made, the Hebrew has "*and the stars*;" rendered in our version, *and he made the stars, &c.* But the nature of the sentence requires, that the preceding *to rule the night*, should also be supplied.

† "The moon *and stars* to rule the night; for his light shineth in the moon, and in the stars, &c."

writing of Christ, as God. The reason why the title, Lord, was conferred on Christ, may be seen (we are told) in Phil ii. 9, 10, 11 : but again comes the question, is Lord Adonai? or, is it plenarily Jehovah? In either case it is expressive of Divinity. His humbling himself, and obedience to the death of the cross, are assigned as the cause of this exaltation : but from what state did he humble himself? Why, is this not brought openly to view? The Apostle declares it when he describes him in the form of God, that is, the Divine nature, when he depicts him emptying (*ἐκένωσε*) himself of the brightness of his glory, becoming incarnate, nor even in that humiliated state, thinking it an act of robbery to claim equality with God; consequently, at his exaltation, after his ascension, he could not have ceased to be God. This gives us the meaning of the verses which the Socinians claim as supporting their theory: for, how a mere man should have a name above every name; how every knee, even of celestials (*ἐν οὐρανῶν*) should bow at the name of Jesus, how every tongue should confess him Lord; and how all this should redound to the glory of God, the Father, we cannot comprehend, unless Christ were verily God, unless Lord was a divine title. In this view, the humiliation and exaltation present no difficulty—in this view everything is consistent; and we are not obliged to admit a far greater difficulty than the Trinity can present; viz., that a man should have exercised the power of God, that to a man the future judgment should be reserved. But the Socinian creed is, as in these instances, erected on perversions of the Scriptures, and relies more on plausibility than critical argument.

This subject, we intend, occasionally, to pursue; first examining the most prominent texts, which are directed by violent interpretations against the orthodox belief, then firmly establishing the truth of the doctrine of the Trinity. To this task we are incited by the efforts which the Unitarians, encouraged by the dissemination of Neological doctrines, are now making to gain proselytes, and by the offensive and discourteous language in which they mention those who do not coincide with their decisions. So many attempts to corrupt the doctrines of the Catholic Church are, indeed, made in the present day, that it is almost impossible to forsake our watch-towers; and we are obliged, instead of arming ourselves for one conflict, to be prepared for many. Whilst the Papist is exerting every means to advance his spiritual and temporal power, the multitudinous and indefinable Dissenters, forgetting that Popery brooks neither rival nor partner, press onwards in hopes to share the spoil; amongst these, the Unitarian, lately almost forgotten, begins to raise his head, stretch his arms, and stride to new consequences.

Opposed as we are to all the mummeries and superstitions of Popery, hostile as we know it to be to the spirit of the gospel, dangerous as it will be if it shall become nerved with power, we, nevertheless, cannot view Unitarianism, though now comparatively insignificant, without directing to it an equally watchful eye. Conceiving it to contain the seeds of the God-denying apostasy, the violence of which is predicted, we feel ourselves bound to oppose its strides, and exhibit the weak principles on which it would acquire its strength. Unitarian tracts are disseminated far and wide: little or no notice is taken of them, and they are allowed to infuse their quickly-operating poison into the minds of the less educated, or the negligent of the Scriptures, without any proper effort to check them. Whilst the Church is engaged with the Popish controversy—a controversy which it cannot pretermitt—this sect stealthily increases its bounds, and makes inroads into the Christian fold. If, therefore, we can shew, that the Scriptural texts, on which the Unitarians rely, are falsely interpreted

by them, and having vindicated the most common of those which they usually select from, their perversions prove from others which they omit, and advancing critical reasons to demonstrate the fact, that Christ was predicted as God in the Old Testament, and was acknowledged as God by the writers of the New, we shall hope to have performed our part in defending the Christian faith from this noxious heresy.

DUBLIN UNIVERSITY.

THE College of Dublin has been recently denounced by O'Connell, as one of the grievances of which "Justice for Ireland" demands redress. The sentence of destruction has gone forth. A brief notice of that celebrated seat of learning may suffice to expose the motives.

The University of Dublin was founded by charter of Elizabeth in 1591, as a seminary of education for promoting the general interests of the kingdom, and the interests particularly of the Church of England; and this charter was subsequently confirmed and extended by charters granted successively by James I. and Charles I., with provisions intended to render it more efficient for the attainment of the original purpose of the Institution,

The College was richly endowed by these Sovereigns. One desideratum, however, still remained, and that want the generosity of a British soldier supplied. In the year 1601, the Spanish troops were defeated by the English at Kinsale, and her Majesty's army, to commemorate their victory, subscribed the sum of £1,800 from the arrears of their pay to establish a public library in the University; and in the year 1656, the officers and soldiers of the English army then in Ireland, wishing to emulate those of Elizabeth, purchased the private library, manuscripts, and numerous collection of coins bequeathed to his daughter by the learned Doctor Ussher, Archbishop of Armagh, for a sum of £22,000, for the same noble and generous purpose. How often has the burning brand of the victor reduced to ashes the public depot of literature, in common with the palace of the vanquished! But these generous acts of English soldiers throw a lustre over their memory, not perhaps so splendid, but certainly more grateful to the eye of the philosopher, and more honourable to human nature, than all the laurels ever won in the field.

In 1679, the College was seized upon by King James II. and used as a barrack for his popish army. The provost and several of the fellows made their escape to England; six fellows and masters were apprehended and committed to the main-guard: several of the chambers were employed as prisons for Protestants, and the rest were occupied by the soldiers, who converted the chapel into a magazine, and meditated the destruction of the library, but it was fortunately preserved from their fury; and King James proposed, as soon as the place should cease to be wanted for the use of his troops, to convert the whole into a seminary for Jesuits. The University, however, did not long labour in this state of suffering, danger, and degradation. The successes of King William enabled the fugitive members of the College to return in the following year, and the Institution was restored to its original purposes.

The library of Dublin College, established by the generosity of English soldiers, has since received numerous valuable donations, consisting of pecuniary grants, the private collections of learned dignitaries of the Church, eminent members of the University, and other distinguished individuals, until it has become one of the most splendid libraries in Europe. The last and most important addition which it has received, was made in

the year 1802, when the Fagel library, consisting of upwards of 20,000 volumes, was purchased by the Board of Erasmus Smith for £10,000, and presented to the University. This valuable collection was made by M. Greffier Fagel, Pensionary of Holland, and in 1794, when the French invaded that country, sent to England for sale.

Such is the College, and such is the Library,* which the arch-agitator, agent, and hireling of the Popish priesthood of Ireland, dooms to destruction! The decree has gone forth, and in it may be seen his rancorous and inveterate hatred of the Church of England, and the indefatigable industry with which he pursues the brutal policy of the tyrant and bigot, James II. Should the lives of Protestant members of the University be spared, which is not probable, they would be imprisoned or forced to fly, and the edifice, with all its rich endowments, be converted into a seminary for Jesuits, as proposed by James, thus constituting a worthy rival and sister of Maynooth. England has its Protestant Universities of Oxford and Cambridge; why should not Ireland have its Popish Universities of Maynooth and College Green? The library, now a subject of national pride, would, as threatened by the soldiers of James, be committed to the flames, or dispersed by sale over the continents of Europe and America; for it is not possible that a collection of books so formed should be suffered to remain in its present state, to the danger and detriment of Popish ignorance, error, and superstition. Such is the fate destined for the College of Dublin and its Library by O'Connell; this is the way in which he purposes to supply Irish wants and redress Irish grievances; this is the way in which he would make the people comfortable and contented. This is what he calls "JUSTICE FOR IRELAND!"

A. B.

ON THE PRESENT ASPECT OF RELIGIOUS AFFAIRS.

VIEWING the aspect of the times, the progression of Popery, and the culpable inertness, if not the clandestine favour of the government, may we not reasonably ask, How long are the atrocities of the Popish faction, and the proscriptions of its priests and leaders, to be tolerated? How long are our civil and religious institutions to be exposed to scorn, and our rights trodden under foot by unrighteous men—is anarchy to be permitted to prowl like a demon of discord and wrath over our sister country? Are we patiently to sit at our gates, in fancied security, till the enemy shall arrive, like an overwhelming torrent, sweeping before it, in its devastating career, all that we have accounted venerable and holy, desolating all that has characteristically distinguished us from the other nations of the earth, and undermining, by internal dissention, the strength and energies of the empire?

These are questions which we conceive her Majesty's present government bound to answer to the governed; these are questions to which the Parliament is bound by its duty to the nation to exact a reply. For things have attained such a crisis that apathy is crime, and patient acquiescence is little short of treason. Threats have ceased to be *muttered*; aggressions have ceased to be confined to solitary instances; the first are fulminated as with a despot's voice, and are verified by the second with atrocious

* If we rightly recollect, there is a very valuable MS. of the Greek Testament in this library. The *Oxford Herald* of Nov. 10, states, that O'Connell rents Derrynane Abbey at 700*l.* per annum, from the College. *Quære—Does he not want his house RENT free?—ED.*

acrobatic. The *Roman Catholic* *Thamite* *col-dissant* Bishop, himself excluded from his assumed title by existing laws, stalks on the arena of tumult in all the assurance of a dignity of power imagined secure, demands the appropriation of tithes to national purposes, proclaims them the cause and source of the evil; and whilst his Church is every where interfering with us, denounces our interference with it. By his own argument, monasteries and all the endowments of Popish priesthood, should be equally placed in the same predicament which he has suggested for tithes.

In the Isle of Wight, a Papist erected a tombstone containing in its inscription a doctrine denied by our Church, in the church-yard of a parish: and these men who disclaim our interference, immediately arrayed themselves against the minister for not having tacitly permitted the aggression. Would they allow a Protestant to erect a tomb-stone in their chapels, bearing an inscription directly contradictory to their tenets? In the parish too of Whitwick, in Leicestershire, the Papists have endeavoured to seduce Protestants from their faith by the establishment of two societies, subject to the visitation and supervision of a Romish priest.—yet, whilst they interfere with us, it is expected that no check should be placed on their acts and designs.

The practices of the Roman priesthood are those of secret societies; inquisitorial, cruel, treacherous. What they have been abroad, and of old here, they again begin to be, especially in Ireland. From murders unsparingly perpetrated, and illegal agitation unchecked by the proper authorities, the demagogues under their control proceed with daring front and commanding voice to dictate to the nation; and, as in the days of James, demand the abolition of the Protestant University, as if the munificent bequests of Protestants for Protestant purposes were to be surrendered to their spoliation. If they already invade our Universities and our Churches, where will things end? If religion must give place to superstition, learning to ignorance, zeal to hypocrisy—if a vassalage is projected for the human mind, as in former ages, when Popery had full sway, and all that is estimable, all that is holy, all that is of good report, is intended to be trodden under the grovelling feet of the Popish hierarchy, how inexpressibly culpable must be our supineness, if we prepare not ourselves for the conflict—if we strive not to check the growing power which began as the small cloud, but now darkens the land with its portentous gloom!

Our honour abroad, our welfare at home, is violated and sacrificed by the friends of Romanism: the popular party in Ireland is triumphant in tumult; and Lord Mulgrave has boasted that for the first time in the annals of Great Britain, the government is identified with that popular party. If then the government by this confession be against us, have we not need of extreme caution and unwearied energy? We cannot doubt the fact; for the transactions of the present ministry have been inimical to the Church, and their endeavours seem to have been concentrated in a purpose to subvert it. Heresy and schism have been openly encouraged; religious institutions, as in the Marriage Act, have been rendered optional; a wide door has been thrown open for improper latitude of opinion and abuses in religion; whilst the reverence for God's holy ordinances has been proportionably weakened in the public mind, as if it were the design of the State to remove from the community that wholesome respect for religious institutions, in which their forefathers had been educated; little considering that the barrier of religion once removed, the multitude thus sought to be rendered pliant to undeveloped designs, may ferociously turn against the hands which removed the restraint. Shall we doubt the fact, when w

recollect how Dr. Hampden was forced on the University of Oxford, contrary to all precedent? when we recollect how the Archbishop of Canterbury, to whom the University entrusted her petition to the King against giving his signature, was deceived by Lord Melbourne, and the eagerness with which the latter obtained the royal signature, lest the Archbishop should prevent it? Or do we forget the threats, that Dr. Hampden should be raised to higher dignity, if the University should continue clamorous?

These are stubborn facts which require no interpreter; they speak directly to the understanding.

The Reading Desk.

THE ABSOLUTION.

THE Absolution, which follows the confession of sins, has been denominated the Power of the Keys; and is founded on the commission given by our Saviour to the eleven Apostles, after his resurrection (John xx. 19-23); and it is manifest from the words, "As my Father hath sent me, even so send I you," that Christ conferred on his Apostles the divine commission, and authority which they exercised, and from the epistle to Timothy, that this divine commission was transmitted to their successors. The authority of the Apostolic succession rests, therefore, on the authority of Christ himself; and those who force themselves upon every part of the sheep-fold, entering in not by the appointed door, have and can have no legitimate or spiritual claim to the ministry of the Christian Church. God is not the author of confusion; and those who introduce confusion by doctrines not to be vindicated, and not having been called to the priesthood, as was Aaron, presumptuously dispense holy things, can exhibit no better right than the company of Korah. When those, to whom has been divinely committed the ministry of reconciliation, pronounce the absolution, which our Liturgy has committed to the priests, they affect not, like the Romanists, to forgive sins by their own power, but pronounce the absolution in God's name, and refer the remission of sins to God's power, invariably connecting both according to the words of the Scriptures, with true repentance and newness of life.

The Apostolical succession, as we have observed above, may be proved from St. Paul's epistles to Timothy, in which the commission which Timothy had received, the imposition of hands by which it was conferred upon him, the charge to maintain sound doctrine, and to commit in turn to faithful men the things in which he had himself been instructed, and particularly its emphatic designation, *as a gift that was in him*, are so strikingly brought forward, that those who may choose to deny or modify the meaning of the expressions in these epistles, can only do so in defiance of the strongest light of evidence. For the Apostle not only predicted that the times when sound doctrine would not be endured should arrive, but enjoined a separation from those who corrupted it, such as Philetus and Hymeneus, who corrupted it by their heresy respecting the resurrection; and in the epistle to Titus he as strongly commanded that a heretic should be rejected after the first and second admonition, thus, plainly showing that a form of sound doctrine was delivered to the Church, and that a certain order of men, removed by their office from temporal affairs, were divinely commissioned to preserve and teach it.

Such is the high authority of the Anglican Church! such is that of her liturgical services! Such are the Apostolical claims of her Clergy!

Whilst, therefore, the Reading-desk becomes the palladium of our faith, in which our precatory addresses to the supreme Being are poured forth with purity and freedom from undue effervescence, it rightly comprises all the forms and all the instructions, on which forms are grounded, which are found in the New Testament. If then it was said by Christ to the disciples, "*whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven,*" (Matt. xviii. 15. 18); or "*whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained,*" (John xx. 21-23), the Church would have forfeited her character to Apostolicity if she had neglected absolution. It was by the impartition of power from above, and in the name of Christ, that the Apostles acted in their ministry; it was in the name of Christ that they exerted the absolution which was entrusted to them, not arbitrarily, nor from the love of gain, as the Papists, but as ambassadors of Christ, as faithful stewards of the mysteries of God. On the same principle they also proceeded in their ecclesiastical censures and punishments, as we may perceive in the first epistle to the Corinthians, (v. 3-5) where the Apostle's sentence was desired to be performed *in the name of our Lord Jesus Christ, and with the power of our Lord Jesus Christ*. The manner in which the Church of England acts, with respect to absolution and ecclesiastical censures, is thus defended by Apostolical practice, and requires no apology.

When God separated the Levitical priesthood from the rest of Israel, as peculiar men among the peculiar people, death was the appointed penalty of an invasion of any of their offices. Can we then believe, that though there be not now that penalty, an invasion of the ecclesiastical office under the Christian dispensation is one of less crime? Jerome rightly says, that what Aaron, his sons, and the Levites were in the one dispensation, the Bishops, Presbyters, and Deacons are in the other. How can this be the case, unless both had received a divine commission?

The power of absolution, which was typically expressed in some of the Levitical rites, resulted from this commission, and can in no way be exercised by schismatics. But the Church of England restricts her practice within such reasonable limits, that those who object to it must by the same rule object to the Scriptures which enjoin it. The absolution is drawn up in a declarative form, as that fitted to a promiscuous congregation, in which the priest cannot distinguish the sincere from the *feigned* penitents, and only assures those of pardon and remission of sins, *who sincerely repent and unfeignedly believe God's holy gospel*. The absolution thus is not his own, but that of Christ: and he no more gives his own sacraments than he pronounces his own absolution in the Church: the office which he performs belongs to his holy calling. Paul may have planted and Apollos may have watered, but God giveth the increase. The office of absolution consequently springing out of the divine commission given to the Church, the unholy life of any one who may pronounce it will not affect it: THAT will be a subject for a future tribunal. For offices, both in spirituals and temporals, must be delegated to particular individuals; and whether the individuals be worthy or unworthy of them, the offices delegated to them by the competent authority will remain in force. In this respect, the ambassadors of the King of kings, and of earthly kings, are similarly constituted: the acts of the embassy are valid, though the ambassadors must render an account of those acts to their sovereigns.

The author noticed in our preceding numbers, to whom we think proper here largely to append our own commentaries, observes, "even among

the twelve, we find one who betrayed, another who denied, and nine that forsook him and fled, one only following him to the foot of the cross ; and yet by these men was the world recovered from darkness to light. If we meet with such desertion and treachery among twelve, and that too while enjoying the society of their blessed Master himself, what may we not expect among the 'ten thousand times ten thousand and thousands of thousands of all nations, and kindred, and people, and tongues,' who have been the priests of the Lord, and the lights of the world in their several generations? The Scribes and Pharisees *sit in Moses's seat* : *ALL, therefore, whatsoever they bid you observe, that observe and do ; but do not ye after their works.*" Here the point is stated in a proper view.

Bishop Taylor discreetly says of the three forms of absolution in the Book of Common Prayer, that after the general confession it is declarative, and by way of proposition ; that in the communion it is optative, and by way of intercession ; but that in the visitation of the sick, when the penitent is supposed to have disburthened himself of the loads upon his conscience, "the Church prescribes a medicinal form by way of delegate authority, that the parts of justification may answer to the parts of a good life. . . . so that the Church of England in these manners of dispensing the power of the keys, does cut off all disputings and impertinent wranglings." This power of absolution, our Saviour conferred on the eleven by *breathing* on them, and although other authorities, such as that of baptism, had been previously bestowed upon them, this was not imparted until he had risen from the dead, and was about to ascend to heaven : therefore, the Church with singular correctness, restricts this power to the priesthood. It is not worth our while to disprove discursively the exclusive claim in favour of St. Peter, which Bellarmine and all Popish writers have instituted, because the refutation may be amply seen in other pages ; but it will be necessary to make an extract in explanation of the commission to St. Peter. "The true Church is represented in many passages of Holy Writ under the image of a walled city, to be entered only at the gates. Under the Mosaic economy these gates were shut, and particular persons only could obtain admittance, Israelites by birth or legal incorporation. The locks of these gates were the rites of the Mosaic law, which obstructed the entrance of aliens. But after our Lord's ascension and the descent of the Holy Ghost, the keys of the city were given to St. Peter by that vision, which taught him and authorized him to teach others, that all distinctions of one nation from another were at an end. By virtue of this special commission, the great Apostle applied the key, pushed back the bolts of the locks, and threw the gates of the city open for the admission of the whole Gentile world, in the instance of Cornelius and his family. To this, *and to this only*, our Lord prophetically alludes, when he promises to St. Peter the custody of the keys. Thus explaining Christ's prediction by its accomplishment, the Protestant Christian is able to refute the strange assertion of the Church of Rome : and that the Church of Christ was to be built on the confession of Christ's Divinity, such as Peter had made, *not on Peter himself, as one pre-eminent over the other Apostles*, is demonstrable by the plainest rule of syntax : for *ἐπὶ ταύτῃ τῇ πέτρᾳ* had merely a paronomastic allusion to St. Peter's name, and had St. Peter individually and exclusively been intended, must have been *ἐπὶ τοῦ ἁγίου πέτρῳ* ; which fact no Papist can critically gainsay.

During the three first centuries, absolutions were frequently granted : the present practice is thus one of succession. In Acts ii. 38, we see St. Peter exercising the power of absolution ; in Acts v. 1-12, we perceive him discharging the more judicial part of his commission. The words in

1 John v. 16, are equally conclusive. The ancient prophets (take for instance Ezek. xviii. 23. xxxiii. 11. Hos. xl. 8, 9,) delivered doctrines strictly conformable to this ecclesiastical institution in terms which we may not inaptly call prophetic of it; and every part of our absolution is supported by the Scriptures and the affirmations of the Fathers. This part of the Presbyter's office being therefore a divine ordinance, he who objects to it virtually objects to the ordinance itself; and what is this but opposing a fallible judgment to the authority of the great Head of the Church?

Sayings and Doings of Old Time.

THE VICAR OF DOLLAR.

DEAN Thomas Forrest, vicar of Dollar, preached every Sunday to his parishioners the epistle or gospel as it fell for the time, which then was a great novelty in Scotland to see any man preach except a black friar or a grey friar; therefore the friars envied him, and accused him to the Bishop of Dunkeld, in whose diocese he remained, as an heretic, and one that showed the mysteries of the Scriptures to the vulgar people in English, to make the Clergy detestable in the sight of the people. The Bishop, moved by the friar's instigation, called the said Dean Thomas, and said to him, "My joy, Dean Thomas, I love you well, and therefore must give you my counsel how you shall rule and guide yourself." To whom Thomas said, "I thank your lordship heartily." Then the Bishop began his counsel on this manner:—"My joy, Dean Thomas, I am informed that ye preach the epistle or gospel every Sunday to your parishioners, and that you take not the cow or upmost cloth from your parishioners, which is very prejudicial to the Churchmen; and therefore, my joy, Thomas, I would you took your cow and upmost cloth as other Churchmen do, or else it is too much to preach every Sunday, for in so doing ye may make the people think that we should preach likewise. But it is enough for you when ye find any good epistle or any good gospel that setteth forth the liberty of the holy Church, to preach that, and let the rest be." Thomas answered, "My lord, I think that none of my parishioners will complain that I take not the cow nor the uppermost cloth, but will gladly give me the same, together with any other thing they have; and I will give and communicate with them any thing that I have; and so, my lord, we agree right well, and there is no discord amongst us. And where your lordship saith it is too much to preach every Sunday, indeed I think it is too little, and also would wish that your lordship did the like." "Nay, nay, dear Thomas," said my lord, "let that be, for we are not ordained to preach." Then said Thomas, "Where your lordship biddeth me preach when I find any good epistle or a good gospel, truly, my lord, I have read the New Testament and the Old, and all the epistles and gospels, and among them I could never find an evil epistle, or an evil gospel; but if your lordship will shew me the good epistle and the good gospel, and the evil epistle and the evil gospel, then I shall preach the good, and omit the evil." Then spake my lord stoutly, and said, "I thank God that I never knew what the Old and New Testament were! Therefore, Dean Thomas, I will know nothing but my Mass-book, or Breviary, and Pontifical!" Of these words arose a proverb, which is common in Scotland, "Ye are like the Bishop of Dunkeld, that knew neither the New nor the Old Law." "Go your way," said my lord,

"and let be all these phantasies, for if ye persevere in these erroneous opinions, ye will repent when ye may not mend it!" Thomas said, "I trust my cause be just in the presence of God, and therefore I care not much what do follow thereupon!" So my lord and he departed at that time.

He was divers times summoned before the Bishops of St. Andrew's and Dunkeld to give account of his doctrines; but he gave such reasons and answers, that he escaped, till that cruel Cardinal, David Beaton, got the upper hand.

When he was brought to the place of execution, friar Arbuckle biddeth him follow him. "Say, I believe in God," saith the friar. "I believe in God," said he. "And in our Lady," saith the friar. "I believe as our Lady believeth," said he. "Say (said the friar), I believe in God and in our Lady." "Cease," said he, "tempt me not, I know what I should say as well as you, thanks be to God!" So he left him and tempted the rest after the like manner. In the mean time, while he was saying to the people, "I never ministered the sacrament but I said, as the breath entereth into your mouth, so shall Christ dwell by lively faith into your hearts!" "Away! away!" said one standing beside, with his jack on him, "we will have no preaching here!" Another, taking the New Testament out of his bosom, holdeth it up before the people and crieth, "Heresy! heresy!" Then the people cried, "Burn him! burn him!" He cried with a loud voice, first in Latin, then in English, "Lord Jesus, receive my spirit!" After that, as his manner was to end with some Psalms in his prayer, he began at the 51st Psalm in Latin, "*Miserere mei, Deus, secundum magnam tuam misericordiam,*" &c. and so continued till they pulled the stool from under his feet, and so strangled him and afterwards burnt him.—*Popish Persecution and Infliction of Martyrdom.*

MOSES, THE EGYPTIANS, AND THE AMALEKITES.

GOETHE conjectures that when Moses took refuge with Jethro, after the slaughter of the Egyptians, he was continually informed of the hardships of the oppressed Israelites, by means of the caravans which traded from Egypt to Canaan, and that it was also by means of one of these that Aaron met him in the wilderness. Blood-revenge, in consequence of the loss of the first-born, as much as the desired reclamation of the fugitive bondmen, appears to have induced Pharaoh and all his host to pursue the Israelites into the Red Sea: and as the eastern writers agree, that the Amalekites were related to the Egyptians, to the same cause, increased by the second destruction of the Egyptians, must we refer their attack on the congregation under Moses and Aaron.

HEBREW GEOGRAPHY.

It has been supposed, from the expressions in the Hebrew Bible, that the more ancient Jews imagined the figure of a round disk of the earth raising itself above the water, and encircled by the ocean, over which the heavens are expanded, as a curtain. Both Aristotle and Strabo considered the earth *νησος*—an island. The four points of our compass the ancient Jews called the four corners of the earth;—the four borders or ends of the earth—the four ends or winds of heaven. They are likewise expressed in Job by forwards and backwards, right and left: the east being forwards, the west backwards, the south right, and the north left, according to their position as one looked towards the rising sun. Sometimes two points

only are mentioned ; but by these the others are understood. The east is also denominated the rising or place of the sun's rising—that which is before, or that which is before the face ; the west, the setting or the place of the sun's setting—behind or the hinder part ; the south too, is expressed by a word implying dryness ; and the north by one implying the dark or hidden region. As that which lay to the north was conceived to be higher, and that which lay to the south, of course, lower ; a person travelling from south to north was said to be ascending, as from north to south to be descending. Hence, Syria was divided into upper and lower, i.e. northern and southern ; and when Silas and Timotheus came from Macedonia, a northern province of Greece, to Corinth, they were said to have come down or descended.

Correspondence.

ON BURIAL, WITH RESPECT TO THE UNBAPTIZED.

TO THE EDITOR OF THE CHURCHMAN.

"This wisdom of our forefathers however, is in these days either deemed foolishness, or not properly understood."—*Archdeacon Daubeny's Letter to Sir J. Nicholl*, p. 132.

SIR,—The above quotation is from a letter written in 1811, by way of a protest against the unchristian judgment delivered in 1809 by the late Sir J. Nicholl, official principal of the Arches Court of Canterbury, against the Rev. John Wight Wickes, for refusing to bury an infant child baptized by a dissenting minister. I am well aware that in these days any clergyman taking the same view of this case as that taken of it by the Archdeacon and the clergyman so ably defended by him, is not likely to meet with much encouragement. However great may be his difficulty, as a Christian Minister, and as one appointed to watch over the interests of that portion of the Church committed to his especial care, if he dare but openly to state that difficulty to his brethren in the ministry, he will be set down by many of them as a well-meaning, injudicious simpleton, who scarcely deserves a hearing ; whilst the open oppugner of the Sacraments not only escapes censure, but is actually encouraged in practices the most licentious, the most dishonest, and the most injurious to our Establishment.

The following remarks are offered rather by way of protest against certain principles now abroad, than from any hope of their meeting with even a fair or candid examination, from persons who profess to be actuated by what are commonly called liberal and charitable motives, towards those whom, though openly rebellious, and wilfully disobedient to their spiritual superiors, we so often hear mentioned as persons merely erring in judgment, a rebuke, by the bye, which might with equal justice be bestowed by way of punishment on the murderer, the drunkard, or any other wilful violator, of the laws of God and man. The utmost that can be expected from these observations, is that they may lead to the re-perusal of the letter above alluded to ; it is the letter, it must be remembered, of no discontented trifling disputant, but the solemn protest of one of the soundest divines of our Church, and one of her brightest ornaments now gathered to his fathers, whose warning voice is still heard speaking silently in the pages of that document, which is scarcely deemed worthy the notice of those who still belong to the Church he so ably defended. And yet one would imagine that on a subject of such vital importance, his judgment was quite equal to that of a person so thoroughly ignorant of the elementary principles of religion as Sir John Nicholl has proved himself. He surely is quite as safe a guide, and a far more honest and enlightened one, than that legislator of the present day, who interferes with a religion, of the spirit of

which he knows nothing, and whose knowledge, of its fundamental truths scarcely exceeds that of a scholar in a Sunday school.

The first question I would ask then is—"Why are the Clergy of England to reject the rules laid down for their guidance in Church matters by men of sound learning, piety, and uprightness, for the unsound, flimsy, and unsatisfactory advice of the casuist, the infidel, and the jesuit?"

The truth is, we are an injured, an oppressed, a persecuted body; and whilst the frivolous objections of the Roman Catholic and the Dissenter are heard with more than common patience, the Protestant Clergyman is unheard, or if his complaint should reach the ears of some more honest legislator, it is not expedient to listen to it.

The words with which this article concludes shall form the commencement of a future letter. "Now give me leave to demand, whether the Church be under protection or under persecution; if the curate be not enabled by law to refuse Christian burial to those of whose salvation he can give no account, because they withdraw themselves from his cure."—*Thorncliffe*. Quoted by Archdeacon Daubeney, in the title-page to his letter to Sir John Nicholl.

I remain your obedient servant,

CLERICUS.

REMINISCENCE OF THE LATE ROBERT RAIKES, FOUNDER OF SUNDAY SCHOOLS.

The following Letter, originally addressed to the *Exeter and Plymouth Gazette*, at request of a Correspondent, is inserted here.

TO THE EDITOR OF THE CHURCHMAN.

Hawkchurch Rectory, 24th Sept. 1838.

SIR,—I was not aware, until I lately met with an article in one of the public Journals respecting the late Mr. Raikes, of Gloucester, that he had been ever represented as a dissenter, and that the dissenters had advanced the claim of having been the original founders of those invaluable institutions, the Sunday Schools. There is not the slightest accuracy in either of these statements. I had the happiness, at a very early period of my life, to be acquainted with the late Mr. Raikes, from whom I have received various marks of civility and friendship. I formerly resided in the same parish, and attended at the same Church, St. Mary de Crypt; and I have still a distinct recollection that he was as regular as clock-work at the morning and afternoon services on a Sabbath-day; and what his nephew, the Rev. Mr. Raikes, has stated, as to his frequenting the early prayers at the Cathedral (Gloucester) on week days, I am enabled to corroborate; and perhaps there are yet existing many persons by whom a similar testimony could be borne—and by one, in particular, if indeed he be still living, an excellent and learned friend of mine, Mr. Counsel, of Gloucester. The present Bishop of Exeter also, who received his classical education at Gloucester, I doubt not, must well remember Mr. Raikes, and could add the weight of his testimony to the fact I have mentioned. The late Mrs. Hannah More, I well know, from what she has stated to me, highly appreciated Mr. Raikes' worth and principles: but thought him, if anything, what would be termed in our days rather *ultra* in his views respecting the Established Church; and if I could lay my hand on a letter he wrote to me on my ordination, in 1808, the point as to his orthodoxy would at once be set at rest, for no sentiments in that kind letter could be more expressive of the warmth of his attachment to the Church, as well as of the liberality of his feelings towards those who had separated from her communion, and disapproved of her discipline; and I think I am accurate in representing the following as the substance of his opinion, "that the Church of England presented the fairest copy of the primitive discipline and government, and that her litanies and collects claimed our admiration and reverence,—not as having been borrowed from those of the Roman communion, but handed down to us from the age, or the

one immediately succeeding the age of the Apostles." And in this view every true Churchman will acquiesce. The impression upon my mind, therefore, is, that the Church of England never possessed a stauncher friend and a more consistent member, than the late Mr. Raikes. I, for one, hold his memory in the utmost veneration and gratitude, not only for the particular good of which he was the original author and projector, aided indeed by another inestimable inhabitant and kindred-spirit in Gloucester, the late Rev. Mr. Stock, but also for his unvaried condescension and kindness towards myself, when a very young man, particularly on one occasion upon which I was a successful candidate for a Scholarship at the University of Oxford. On my election, and before I proceeded to college, he made me a valuable present of books, as a token of his regard. Mr. Raikes had been the printer and editor of a provincial paper, called the *Gloucester Journal*, still I believe in existence, from the publication of which he realized a handsome fortune, with which he retired into private life, and distinguished the evening of his days by acts of the most enlarged and discriminating beneficence to the poor and destitute of the place and neighbourhood. Mr. Raikes died in the year 1811, leaving, I believe, two sons, of whom one was in the Church and the other in the Army; and daughters, one of whom was married to the late Sir. F. B. Thompson, who so gallantly distinguished himself in the *Leander*, at the battle of the Nile. Mr. R. was very respectably connected, and the eminent banker of London, I. Raikes, Esq., was his brother. He lived in the Southgate-street, a venerable looking mansion, opposite to the school in which I received my classical education, formerly occupied by Mr. Justice Powell; and my uncle, Archdeacon Rudge, in his "*History and Antiquities of Gloucester*," in noting this fact, bears the following testimony to Mr. Raikes: he was "a character justly esteemed for the philanthropy and zeal with which he *brought forward* and fostered the plan of Sunday Schools for the education of poor children." This testimony of the Archdeacon is decisive as to the fact of Mr. Raikes being the original projector of Sunday Schools; for he lived in the same town, and was on terms of intimacy with Mr. Raikes at the time; and he was a clergyman of too much integrity and principle to have given such a testimony, and have published such a fact, without authority.

The above reminiscence, respecting one to whom the Church of England in particular, and the poor of the kingdom in general, are under such obligations, has appeared to me to be called forth at the present moment, and will not be regarded as unacceptable. A monument has been erected to his memory in marble,—but his more enduring monument is that with which his name is identified. No damp will encrust, and no time will deface the imperishable materials, nor the golden letters sculptured thereon.—ROBERT RAIKES.—SUNDAY SCHOOLS. Before I close my letter, allow me to add a word or two in favour of these institutions. The more I see of the system, the more I feel its perfect adaptation to the children of our working classes. There is something heart-stirring in the very spectacle of poor children gathered together in a Sunday School, and being taught to read their Bibles on a Sabbath-day! Its happiest eulogy is the sight it presents, and the good it works. Day-schools may be good in their way; and to some localities—such perhaps as towns—they may be adapted. But if I have a preference, it is for Sunday Schools, especially in rural districts. During the week-days, the hands of the poor children are wanted to assist their parents in the fields—they are thus acquiring, by little and little, habits of industry; and as they are hereafter to get their bread by the sweat of their brows, and the labour of their hands, why the sooner they are initiated into such a practice by the example and necessities of their parents, toiling for their daily subsistence and weekly wages, so much the better. But—saith the pupil of the school-master that is abroad, What! limit instruction to but one day in seven?—must the works of the mighty engine—Education, be set a-going only once a week? Oh! this is neither the place, nor have I the inclination to moot such inquiries—all I have to add is, that there must of necessity be hewers of wood and drawers of water, to enter into covenant with the Lord their God,—that in all sound and healthy communities there must be

subordinate ranks—and *that*, methinks, is the best system which keeps in equilibrium all the members of the body—the eye to know its place, and the hand to do its work. This and this only makes each of the members of the body politic to be—a contented citizen, and a good Christian.

JAMES RUDGE, D.D.

THE TRACTS FOR THE TIMES.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—The Proprietor of the Review or Magazine which you edit has unquestionably performed a very great service to the Church; and I am convinced, from an impartial perusal of the controversy in which he has been placed, that he is a very deserving, but most injured man. To such different conclusions do *real* facts draw different men. However, I have a bone to pick with you. I am a stout Churchman, attached without one taint of heresy, without one particle of itching ears for new doctrines, to the long-established faith of my forefathers, who were taught to adore their God in the purity of holiness, and to venerate our Established Church, as the purest depository of God's doctrines on this earth. I have ever believed, that when his holy hill of Zion was desecrated by the Roman invasion, and polluted as now by the Moslem-superstition, He raised his standard among the Gentiles, and ultimately fixed it, as that to which all the earth should flock in our most venerable Church. Call me not an enthusiast: you may if you please.

Now for my bone. I have given you my sentiments, and you, from the character of your work, cannot gainsay them. Try to do so; you will fail. I shall have article and page against you. As I believe myself a sound man, this reference proves your own soundness.

My bone is, that you, who fear nobody, and can print Greek when you choose, nay, perhaps can print every thing, are afraid of the new sect at Oxford. You must know, that their opinions are very questionable; and that they appear to want to bring us under that which they call the Liturgy of St. Peter, which Froude, who was less cautious than the rest of the set, and whose remains, foolishly for themselves, but providentially for us, they were judiciously blinded to publish, since they let out the whole secret of the plan, unaffectedly identifies it with the Roman Catholic MASS! I think that in my time I have read a little Latin and Greek, perhaps more: be it so!—avaunt with vain boasting! But this Liturgy, though ancient, was never written by St. Peter. Any critic will tell you why? You do not covet criticism: ergo, I am silent. My sage reasons against it shall be kept to myself.

But, Sir, let me seriously request you to devote your attention to this new schism within the Church, as that which threatens to be of the most serious consequence to it: let me implore you now and then to refute that authority, which the parties claim for their wild assertions. Then indeed will your work be THE CHURCHMAN. This is more necessary to the lower than to the higher orders: for the latter may be supposed to have protecting reading; but what can the *poor of the flock* do, unless you open their eyes? Froude, ere he died, intimated his intention of proselytizing in the cause: will not others do the same? Your plan thus is that of counteraction. Froude was a Papist in heart, mind, and soul, excepting as far as he disagreed with Romish excommunications and the Council of Trent. *Abs uno disce omnes*, and be wise! The rest are more wary in worldly appearances than he was: "What I say unto you (said Christ) I say unto all—watch!"

ANTI-NEOLOGUE.

[Our Correspondent will perceive, that we have not incurred the blame imputed to us, and are not blind to the tendency of the Oxford Tracts. The University, by virtue of its statutes, should interpose its power.—EDITOR.]

Poetry.

WHAT IS AFFECTION?

What is affection? what is pow'r?
'Tis not the day-dream of an hour!
"Born but to flourish and decay,"
Else would not virtue own its sway.

What is affection? 'tis a gem
More costly than the diadem!
Of birth celestial, yet oft found,
Where trouble reigns, and cares
abound.

What is affection? 'tis a tie
Which binds the regions of the sky;
For angels join'd with angels praise,
The pow'r of God in all his ways.

What is affection? ask yon sky,
Where dwells Jehovah's Majesty!
From those his shining realms above,
He came to prove his mighty love.

What is affection? hear ye men,
Give ear to this great truth again!

Christ came from Heav'n to heal your
woe,
Christ came from Heav'n to bruise
your foe.

What is affection? wist ye well,
'Tis heard in ev'ry Sabbath-bell;
To worship calling at the shrine,
Of mercy, boundless love divine.

What is affection? dost thou rove?
It dwells in ev'ry rustling grove!
In love is join'd each warbling voice,
In love the songsters all rejoice.

What is affection? 'tis the will!
In peace to live with all our skill,
To love our en'my, and forego,
Whate'er our hearts of evil know.

What is affection? 'tis imprest,
On ev'ry virtuous, humble breast!
In life or death, in grief or pain,
Affection lives, still e'er the same.

Rochdale, Nov. 10.

L. F.

LINES

Written by the celebrated Hone, on the blank leaf of his Bible.

The proudest heart that ever beat,
Hath been subdued in me! ;
The wildest will that ever rose
To scorn thy cause, and aid thy foes,
Is quell'd, my God, by Thee!
Thy will, and not my will, be done!
My heart be ever Thine!
Confessing Thee! the Mighty Word!
My Saviour Christ—my God! my
Lord!
Thy cross shall be my sign!
Most glorious Saviour! here I see
A trophy of thy grace!

Such as should ever silence those
Who would thy Majesty oppose,
And dare Thee to thy face!
Tremendous sentiment—alas!
I tremble at the thought!
When thou upon thy Judgment throne,
Shalt force despisers all to own
Thy power, they set at nought!
How else should'st thou be competent
To such a task divine?
To judge the secret thoughts of all,
And every idle word recall,
And embryo design!

Reviews.

Historical Sketch of the Rise, Progress, and Decline of the Reformation in Poland, and of the Influence which the Scriptural Doctrines have exercised on that Country, in Literary, Moral, and Political Respects. By Count Valerian Krasinski. In two vols. London: Murray. 1838.

THIS most valuable work, of which the second volume will appear this month, merits a far more copious review than our very circumscribed pages will allow; it claims the attention of every Protestant to the stealthy procedures of Rome, to the Popish mode of inflaming the public mind, and infuriating the lower orders from the confessional and the pulpit, and to the political manner in which this unwearied priesthood can bend the more noble and powerful to its

purposes. It conveys a lesson pregnant with importance to us at the present time, and to the intelligent will disclose similar Popish projects and acts, both overt and covert, operating to a similar effect.

The book is written in an easy and familiar style, and abounds with information on the Ecclesiastical history of Poland; the legendary has been separated from the historical with great care, and facts have been stated with the least possible bias towards party opinions. The eager desire of the Roman Catholics in Poland to secure to themselves princely revenues, stands in such curious contrast with the denunciation of tithes by the man who signs himself *Tuam, with a cross*, and the Irish Papists, that we shall extract the passage relating to it:

"But the Clergy, who derived more advantage from collecting tithes in kind, than they could draw from a payment in money, refused the proposed commutation, and insisted on receiving tithes in kind, which they claimed as their sacred and inviolable right. The Pope ordered the Archbishop of Gniezno and Magdeburg to preach a crusade against the refractory prince."

This prince was Boleslay the Bald, who (1258) had desired that the tenth sheaf of corn collected by the clergy, should be commuted to a pecuniary consideration; whence we have an instance how the commutation or abolition of tithes, which they strenuously labour to effect where our clergy are concerned, would be received by the Papists, if the consequences should fall on themselves.

In this volume there is a great mass of history, which we believe to have been never before published in our language; and the simple unaffected style in which very important events are related, requires not the eulogy of the Reviewer. We have stated, *in limine*, that we cannot analyze the matter before us, on account of our very circumscribed limits; but these constitute no reason why we should not award to it its due. Count Krasinski has very importantly augmented our ecclesiastical treasures: what he has done, he has well done, and in defiance of many obstacles and historical lacunæ: and he assuredly deserves unqualified praise. To Mr. Murray the public also is not a little indebted, for having undertaken so very useful an ecclesiastical monument. To all who would become acquainted with Popish chicanery, perseverance, and atrocities, we would recommend this history, which, as the politics of our country are concerned, has most seasonably appeared: we are sure that none will read it with dissatisfaction, and we indulge the hope that the reflections which will arise from its perusal, will have a very wide and beneficial effect.

Memoir of Mrs. Harriet W. Winslow; combining a Sketch of the Ceylon Mission. By Miron Winslow, one of the Missionaries. With an Introductory Essay by James Harrington Evans, Minister of John Street Chapel. 2nd. Edition. London. J. Shaw.

In noticing this Work, which is connected with an account of an American Mission, we must, for the most part, lose sight of the Biography, to bring those parts into the fore-ground which to us appear to be the most provided with interest. The description of the ascent of the river Hoogley, towards Calcutta, of the ceremony of throwing the idols into the stream, of the Durgapuja, and the mode employed by the officiating Brahman to animate the image of Durga, (after which it is worshipped seven days with offerings of incense, flowers, and food, attended by prostrations, feasting, music, and dancing, carried about the streets with a procession and music, and after having been stripped of its dresses and ornaments, the perquisites of the Brahmans, thrown into the river), is very simply yet clearly drawn. The account of Colombo and its vicinity is furnished with statistical accuracy; much information has been comprised in a very small space, evidently with considerable care, and after attentive observation: and the transition from descriptions of scenery and place to religious subjects connected with the Mission, interestingly diversifies the volume.

Mrs. Winslow, among other particulars, which prove, that the objects which were presented to her were not unheeded, notices a tree growing close to the water, and sometimes in the water, which bore a sort of fruit, in appearance

like a serpent, to which she refers the popular account of serpents sometimes falling into the passing boats from these trees; we regret she did not ascertain the botanical name of the tree. The rest-houses, which the traveller finds in this country, are mere sheds or empty rooms, in which he indeed may rest, but in which he must furnish his own provisions, utensils for cooking, and bed: the cooking is, however, simple: an earthen pot, placed on three stones, and a little fire kindled beneath it, serve to boil his rice, whilst his curry is prepared in another pot of earth of a smaller size. Cocoa-nut oil, prepared in a mill, is burnt in lamps, and exported to England: a few enterprising men would really render Ceylon *the garden* that it has been called. Its resources are great, and the soil in many parts is very fertile. "Large quantities of fruit, especially the palmyra, cocoanut, jackfruit, and plaintain, are produced without great labour, and afford much sustenance to the inhabitants; many almost subsist on these fruits. Only a few are able to live on rice: they who can usually obtain it, are considered good liver. Most of the natives have only one *full* meal a day, but *then* they eat an enormous quantity. Common labourers will carry heavy burdens in the sun, from morning till night, without taking any nourishment in the meantime: they look very thin; but see them after they have eaten their rice, and you might think they had swallowed a pumpkin."

Manar is an island seventeen miles in circumference, containing, according to current report, 18,000 inhabitants. In this country bathing is very necessary to health: there are many coral rocks in the bay. The coral-line presents a great variety of colours and forms: it grows like a bed of flowers, and appears almost as variegated under the clear shallow water. Jaffnapatam, called also Jaffna, is at the northern extremity of Ceylon, and is an island about forty miles in length by fifteen in breadth, with many islets near it, together forming a surface of 1220 square miles. Its population is 147, 671, of whom 650 are reckoned as whites, i. e. with the exception of a few English families, descendants of the Dutch and Portuguese: there are also several Moormen, who are generally merchants, mechanics, or sailors, and many thousand Roman Catholics. The natives chiefly belong to the sect of Siva, though Vishnu is not without his followers. Vishnu is very extensively worshipped, under his various incarnations, but more in northern than southern India; yet it will be found, that the attributes both of Siva and Vishnu, and even of Brahma, often become confusedly intermingled. The Ceylonese Hindus chiefly venerate Siva, who has two sons, Ganesa, represented as a very fat man, with four arms and an elephant's head, riding on a rat, and Skanda or Kartikeya, who has six heads and twelve arms, and rides on a peacock, with a wife on each side. He is the General of the Gods. Both Ganesa and Kartikeya have many temples in Jaffna, even more than Siva. Durga, or Parvati, Siva's wife, under her separate incarnations, as an evil, as well as a good being, is not neglected in this respect. The town of Jaffnapatam, approached from the sea over shallow water, between the small coral islands which line the coast, is very picturesque. In some of the streets are shade-trees, and the native part of the town extends back into the midst of palm-groves, whose lofty tufts are seen towering in perpetual freshness.

The houses of the Tamulians in the country, except such as are mere huts, have generally in the centre, a court, which is open to the sky: "narrow pent roofs, supported by posts and covered with the large fan-shaped leaves of the palmyra, or the braided leaves of the cocoa-nut are thrown over each of four low mud walls, enclosing an area, perhaps forty or fifty feet square." The outward projection of these roofs forms a viranda round the building four or five feet wide, and one in the inside about twice that width, looking in the manner of a low gallery towards the central open court. Hard earth or brick, raised two or three feet above the level of the ground, constitutes the floor. They sit, work, and sometimes sleep in the outer viranda; but the inner may be divided into enclosed apartments. There is usually one which serves as the repository of valuables, sometimes as the parlour, dining-room and bedroom for the family, perhaps including two or three generations, or many collateral branches. Here at evening they sometimes form a social circle around a

smoking lamp, or, sitting cross-legged on the floor, eat their food on a leaf or brass-plate without knife, fork, or spoon, the husband taking the first portion, the wife eating what he leaves.

The lower castes are not allowed to cover the upper part of the body: both sexes wear jewels in their ears, and rings on their fingers, and the women beads in profusion, bracelets, armlets, plates on the hair, clasps round their ankles, and ornaments on their toes, chiefly of gold or silver. These constitute a great part of their property, and the fashions changing not, pass from generation to generation. Among these the mission was commenced.

Batticotta is seven miles westward of Jaffnapatam, near a village in the midst of rice-grounds, and in sight of the sea. Northward from Batticotta, over rice-fields, skirted by native villages at the distance of four miles, is Panditeripo, near one of the largest villages of the Roman Catholics in the country; the buildings as at Batticotta are of stone, but smaller and more dilapidated. A description of other stations follows, which we need not detail. Many villages, as it were, of contiguous gardens, are seen, in which the mango, jack, orange, lime, shaddock, and other fruit-trees, with towering groves of palmyra, cocoa-nut, areca-nut, and various sorts of palm trees, arrest the eye. In the rainy season water covers the rice-fields, which soon becomes hidden by the waving grain, and the greenest verdure arrays the higher grounds: "each plot is a green carpet of vegetation laid down in the midst of burning sands." But the white ants are very troublesome: in many parts of Jaffna the ground is almost filled with them; substances as hard as iron or stone only are capable of resisting them.

Mrs. Winslow makes some judicious remarks on learning the native dialects, and the poetical dictionaries of synonyms which are common in India, such as the *Amera Cosha*, which is well known (thanks to Mr. Colebrooke) in this country. Her observations on the combination of words in these dictionaries shew her to have been very assiduous after knowledge; and the plan of instruction pursued by the missionaries stands out in bold contrast to that pursued by the natives. The difficulties encountered in overcoming the prejudices of *casts* were great; and persecutions of the new converts were not rare.

Rubbing the head with lime-juice before bathing is mentioned as a Ceylonese custom; but the object is not stated. The belief in the entailment of natural and moral good and evil from one birth to another (for the metempsychosis is a fundamental doctrine) and of every one's *fate* being written in the sutures of his skull at his birth, the immutability of fate thus extruding responsibility, whence it is not uncommonly heard, "it is my *fate* in my head; my forehead is bad," presented to the missionaries very perplexing difficulties through the obstinate addiction of the natives to the dogmata of their early education. With this belief is connected the notion, that those whose merits will not entitle them to an absorption into the Divine essence after death, ere they can be born again into this world, must go to Yama-loka, in which the torments to be endured before the process of transmigration have a near affinity to Romanish purgatory.

The act of putting a light in a temple, of bathing in any of the holy waters, marking the forehead, breast, and arms with holy ashes, battological repetitions of the name of the god, with other degrading mummeries, are accounted effectual atonements for sin. These superstitions have occasioned several wonderful legends. A rat which attempted to steal the oil in one of the lamps of a temple, in so doing raised the wick: the god, pleased that his lamp burnt brighter, caused the rat to be born a king, to whom he gave the dominion of the three worlds; the sky, earth, and lower regions, for a thousand years. A wicked man, who had murdered his father and elder brother to obtain their wives, and becoming insane in consequence of the murders, was accidentally sprinkled with water by a woman washing a cloth in the holy river Cavari. His senses instantly returned; he bathed in the river and went to heaven. A hog pushed a man into the same river, and fell into it with him; both went to heaven. A very vile man dying in the midst of his sins lay in an out-house where a dog slept on a heap of ashes. The servants of Yama came to seize his soul, which, unless the body be burned, is supposed to remain with the body for

three days, but the dog awakening and stepping on the man's forehead and breast, left the mark of the ashes: on seeing which they left him, exclaiming that he had the mark of Siva, and was a holy man; and Siva's servants instantly conveyed his soul to heaven. These and many more demoralizing traditions powerfully evince the abject state of Hindù paganism.

The discordant music (if it may be so called) and nightly yells at the temples, the prostrations before cars bearing golden or brazen idols, the convolutions of the votaries with extended arms and feet in the dust, till life is nearly extinct, at the idolatrous festivals; and the immoral state of those under the influence of the gross superstition, are well pourtrayed. In an instance where a dead body was buried instead of being burned, the ceremony was revolting: a small hole was dug, not large enough for the body without a coffin, nor deep enough to guard it from the dogs: the grave being too short, one man stepped on the limbs, another on the head of the corpse to press it down. The howling also for the dead, and other demonstrations of grief, bear a striking resemblance to those commemorated in the Bible among the Baalites; and the cause is plain: for the two idolatries were cognate. The description of Skanda's temple at Nellore will illustrate the ancient temples of this superstition in other parts of the world. A high wall of masonry encloses an area of an acre or more, on which, besides rooms built against the wall inside, as residences for Brahmans and servants of the temple, are various small buildings and domes for the idols. In front is an open court, where the Puranas are occasionally read to the people,—an inner court, enclosed on three sides and open in front, where is an altar for fruits and flowers with an image; and a more secluded court or sanctuary, where the idol Skanda is enshrined. This sanctuary is small and dark, only receiving light through a narrow door: the roof is arched, surmounted by a heavy cupola, bearing hideous sculptures; here sits the idol in darkness, approached only by the officiating Brahman. With a light in one hand and a bell in the other, he performs the daily worship: as he waves his light, the people glimpse the idol, and prostrate themselves, raising their hands with joined palms to their foreheads. He bathes and anoints the idol, offers to it food and incense, and throws over it garlands of flowers. When there is a procession of the idol by night in its car, flambeaux innumerable, torches, and fireworks, contribute to the effect: whether it be by night or by day, music and many ceremonies attend it; and it is to be remarked, that it is crowned with gold, that it wears a *breast-plate of precious stones*, and is covered with most costly jewels, which facts immediately direct us to passages in the Scriptural page. The figures in sculpture and painting which cover the car, the ornaments of wreaths, tassels, and drapery—the fanning of the idol and the oblation of incense—the musical bands and dancing girls in front, particularly the bells which these wear at the ancles, tinkling as they go—and the whole wickedness and licentiousness which characterize these processions convey to our imagination no obscure idea of the idolatrous worship which led Judah and Israel astray.

The correspondence of Roman Catholic practices to Hindù superstitions is shewn: the use of images and reasons urged for them are similar in both—placing *lights* before these images or idols is an act common to both—the offering of incense and sprinkling with holy water are the same in Roman Catholic Churches and Heathen Temples—the procession of images and the host at the Church-festivals correspond to the *idol-feasts*, when the idols are carried on cars—the rosary of the Romanists may be identified with the *Sappah-Mehi* or prayer-garland of the Hindùs—and the pater-nosters and ave-marias are recited and reiterated just like the Indian *Mantras*, *an account of the number of repetitions being kept by means of beads!* Penance, purgatory, and ceremonies for the souls of the dead: fast-days, feast-days, ringing of bells, idolatrous reverence for the conscience-keeping priests, the uttering of prayers in a dead language—Latin in the one, Sanscrit in the other—and the outward show and parade, complete the catalogue of resemblance.

These observations will fully show the general merits of the volume. We have abstained from those parts which more closely relate to the mission, because a diary is at no time interesting, and generally is replete with repetitions:

also, because the mission proceeding from America, and not being one of our Church, had no particular claim upon us. Yet the book contains several sensible hints on the subject of missions in general, and is free from wild speculation. We have indeed proved that, independently of its missionary character, it is calculated to impart much valuable information, and that in this respect it merits a careful perusal.

Geraldine, a Sequel to Christabel, with other Poems. By Martin Farquhar Tupper, Esq. M.A. London: Rickerby. 1838.

Proverbial Philosophy, &c. By M. F. Tupper, Esq. M.A. London, Rickerby. 1838.

Pearls of Great Price; or Maxims, Reflections, Characters, and Thoughts on Miscellaneous Subjects, selected from the Works of the Rev. Jeremy Collier, M.A. London: Rickerby. 1838.

The Young Naturalist's Book of Birds: Anecdotes of the Feathered Creation. By Percy B. St. John. London: Rickerby. 1838.

WE class the productions of Mr. Rickerby's press together; because the typography is unparalleled, and almost sufficient to disarm the sternest critic of his rancour. Mr. Rickerby may accidentally publish a bad work, *but he cannot print one badly*. Great judgment was shewn in the publication of Mr. Tupper's works, for talent and originality pervade them, and good sense, with its proper concomitants—good principles, flows uninterruptedly through his poetry.

Geraldine yields not to *Christabel*: even in its more abrupt metre, a terseness of feet—a skilful adaptation of Spondee, Trochee, or Iambic, and Dactyl,—recommends it. The song of an Alpine elf is singularly good, and is fraught with exquisite taste.

The *Proverbial Philosophy*, a book of thoughts and arguments originally treated, is a happy imitation of ancient metre, that in which the Germans delight. The precepts are highly instructive; and here ethics acquire a charm unknown to them in the dry pages of Aristotle. Fertile in unborrowed thought, the writer casts over his book a lustre of no ordinary brilliancy, and infuses into his readers a portion of his own animation. The internal merits of the *Proverbial Philosophy* advance it to an elevated station in *Belles Lettres*, one far exceeding that which Lacon attained.

The *Pearls of Great Price* are any thing but Puritanical: they convey whole-some moral truths pithily expressed. In few words, they exhibit most comprehensive views of Providence and human nature.

The *Book of Birds* is an interesting collection of anecdotes, both true and fabulous. It is a most entertaining addition to our ornithological class, and is well fitted for young persons, and cannot be despised by those of mature age. It is adapted well to become a Christmas or New Year's present; and has ten times the merits of one half of the productions which are selected for that purpose.

One Catholic and Apostolic Church. By the Rev. J. Prendergast Walsh, A. Trinity College, Dublin. London: Longman. 1838.

THIS treatise is excellently suited to the times: it demonstrates the pure Apostolicity of the English Church, and defends her institutions. It abounds with useful criticisms and with theological inquiries, which are well conducted, and calculated to effect good. The sin of schism is strongly pointed out; and the unwarranted pleas of Dissenters are refuted by appeals to the Scriptures interpreted according to their legitimate sense. The treatise only requires to be known, to be properly appreciated.

Forget Me Not. Edited by F. Schöberl. London: Ackermann.

THERE are some very good stories in this annual, but we do not admire the Poetry. Some of the stories want incident and delineation: but in others there are very striking parts, well wrought and highly effective. The plates are beautiful; and it is a very respectable volume.

N N

A Complete Refutation of Astrology, &c. By T. H. Moody. Cheltenham: Wright, London: Hamilton and Co. 1838.

THE appearance of this work in the present enlightened age, can scarcely fail to excite surprise; but the disputations on astrology in the *Athenæum* are still more astonishing. Little as we conceive the necessity of refuting the insane pretensions of self-styled astrologers to have been, the reader will find in this book a fund of amusing anecdotes and historical information both curious and useful. We must consign it to him as an entertaining companion.

A Brief View of Ecclesiastical History from the Earliest Period to the Present Time. 8vo. ed. Revised and Enlarged. Dublin: Curry. 1838.

Few people can procure a copy of the Greek Ecclesiastical historians: few of the Magdeburg Centuriators; and the common class of men, even were they furnished with either or both, could not translate them. But this book is addressed to the most common comprehension; it enters not into elaborate detail, it discusses not abstruse points, much less does it submit history to the painfully comparative process of examining different historians. It better deserves the title *ad populum* than any of the *Oxford Tracts*; for all can understand it. What it imparts is useful; what it selects from the vast mass of historical matter is judicious. It gives us in epitome the credentials of our Church: it arms the man of little reading against the falsehoods current in the age. Whether or not it may pass unnoticed among the larger works brought before our reviewers, it deserves to be estimated: we, within our small limits, unequivocally recommend it.

A Brief History of Christ's Hospital, from its Foundation by King Edward the Sixth, &c. By J. J. Wilson. Sixth edition, with Six Illustrations. London: Van Voorst. 1838.

THE number of editions through which this small volume has already passed, shows the success which has been attendant on its production. Few who have been educated at Christ's Hospital, or who are in any way connected with it, will, it is imagined, be without it: for though it be diminutive, much trouble must have been taken in its compilation, in which a great body of matter is compressed, and every thing that is illustrative of the history will be found.

The Church, the Bishop, or Corah—Which? Two Sermons preached in Charlton Church the First Sunday after Easter; and a Pastoral Address to his Dissenting Parishioners. By the Rector. London: Simpkin and Marshall. 1838.

MR. GLOVER has clearly established his thesis, and has placed the usual arguments in a very advantageous point of view. His address to his Dissenting parishioners is firm in its premises, and therefore valid in its conclusion: and we should hope that the more impartial among the Dissenters will be convinced by it. The appendix and the patriarchate of Britain are documents which, as Ecclesiastical records, are replete with value.

The text of the Sermons is taken from the 11th verse of the general Epistle of St. Jude; and the history contained in the 16th chapter of the Book of Numbers, is on the authority of St. Jude, applied to the multifarious schemes which harass and rend the Church of Christ. The arguments bear with great power on the subject, and the parallels which Mr. Glover draws, are strikingly analogous to each other. The reasoning is so consecutive, that no part for the sake of an extract, can be detached from the full body of the matter, without weakening the effect which it has in its proper connection: each paragraph requires to be weighed, and naturally leads the reader to that which follows it. We do not often meet sermons of this high character: sermons which do not wander from the point, but are condensed in their energies on the proof of their leading doctrine. This recommendation assuredly belongs to these: and we hope that their circulation will be as extensive as the benefits which will result from them must be proportioned to it.

A Charge to the Clergy of the Diocese of Gloucester and Bristol, in August and September, 1838, at the Triennial Visitation of the Right Reverend James Henry Lord Bishop of Gloucester and Bristol, published at the request of the Clergy. London: Rivington. 1838.

IN this charge the Bishop enters into an explanation of his own acts, as an Ecclesiastical Commissioner, and freely discusses the transactions of the Commission. In allusion to the pamphlets, to which the subject has given rise, in which many of the statements are incorrect, the Bishop says,

"We did *not* recommend the spoliation and confiscation of the Chapter-property: we did *not* interfere with the power which the corporations now exercise in the management and disposition of that property: we did *not* seek to violate the rights and privileges of the Cathedral, which their respective visitors are bound by a sacred obligation to maintain: we did *not* advise, or contemplate, the alienation of Cathedral property, in order to increase lay-patronage, and thus to enhance the market-price of livings: it is *not true*, that our recommendations were made hastily or inconsiderately, or without seeking the necessary information from the most authentic sources,—I mean the Chapters themselves: equally unfounded is the allegation, that the reports were the work of one or two Commissioners, to whose plan the rest blindly subscribed."

Whilst the Bishop defends the Commission, he candidly admits the objections that may be urged against it, and the injuries which it will produce: and, manifestly alludes, in terms of disgust, to the pamphlets of a certain canon of St. Paul's Cathedral.

The Diocesan Church Building Association, the institution of which was proposed by the Bishop a year and a half ago, and the subject of National Education next give rise to some pertinent observations. A new project that is contemplated, for the improvement of education, is explained:—Clerical Charities, the Tithe Commutation, Church Discipline, and the Benefices and Plurality Bill, are, in their order, briefly noticed. The charge is very satisfactory, and well written: and the Bishop has fully vindicated himself from every calumny that has been heaped upon him, as a member of the Church Commission.

The Church of England Independent of the Church of Rome in all Ages. By the Rev. John Williams, M.A. Curate of Llanfor, Merionethshire. London: Painter. 1838.

IN this little book there is an extraordinary condensation of documentary learning, a body of demonstration in verification of the proposition in its title. Independently of the usual evidences of the independence of our Church, with reference to that of Rome from Bardic records, the fact is established; and where the original Anglican Church becomes the question, these most clearly are indisputable tests of controversy. We have rarely seen so much judgment and so much brevity united: let all who would add one to their previously acquired links of proof, connect this with their theological library.

The Institutions of the Church of England are of Divine Authority, with an Appendix, &c. By the Rev. Joseph Baylee, A.B. Dublin: Curry. 1838. London: Holdsworth.

It was asked of old: Who is on the Lord's side? We rejoice that many now press under HIS banners, and that the confluence of our Church's adherents is more than apportioned to the defection of schismatics, if not in numbers, assuredly in zeal and talent. In this very useful volume, the institutions of the Church are explained and proved from canonical Scripture and just reasoning: the author is not a headlong controversialist, but a man of sound sense and sober judgment: what he writes is the result of his search after truth. Can we say more—can we in honesty say less—to recommend his book?

Miscellanea.

COURT OF QUEEN'S BENCH, WESTMINSTER,

Saturday, November 24.

JUDGMENT ON THE REV. MICHAEL AUGUSTUS GATHERCOLE.

[In publishing the following extract from the *Times* Newspaper, we wish distinctly to state, that the libel did not appear in this series of *THE CHURCHMAN*, and that its present Conductors had not any connection with it.]

In this case a Criminal Information had been granted against the Defendant for a Libel on the inmates of the Scorton and Darlington nunneries, contained in a publication called the *Churchman*. He was afterwards tried at the assizes for Yorkshire and found guilty.

The defendant was to day brought up for judgment.

Mr. WATSON addressed the Court in mitigation of punishment, urging that this was an attack upon the system of the Romish Church generally, and not upon the individuals resident in those establishments.

Mr. CRESWELL, in addressing the Court in aggravation, contended that no man could doubt that this was a gross and abominable Libel on these respectable ladies; that the establishments were lawful, and the inmates were entitled to the protection of the Court; that although part of the publication professed to be by way of interrogatory, yet it was evident that the inference would be drawn that these ladies were guilty of the crimes to which these interrogatories referred; he, therefore, trusted that their Lordships would pass such a sentence upon the Defendant as would prevent him again indulging in such writings.

Mr. Justice PATTESON then pronounced the judgment of the Court in the following terms:—

You have been convicted of this Libel, and now stand on the floor of the Court to receive judgment for your offence. We understand you are a Clergyman of the Church of England, and it must be most painful to you to stand in the situation in which you are now placed. I must say, for myself, it is most painful for me to perform my duty. The Libel of which you have been convicted is in these terms:—

“Petitions also should be presented for inquiring into the number and situation of these brothels for the priests of the Popish religion; that such houses of prostitution should not be allowed to exhibit their filthy fronts in this land, disgusting to Christianity and humanity. All such Popish stews ought to be burnt to the ground, care being taken of the unhappy victims of a deluded system. We should be glad to know how many Popish priests enter the nunneries at Scorton and Darlington each week, and how many infants are born in them each year, and what becomes of them—whether the holy fathers bring them up or not, and whether the innocents are murdered out of hand or not.”

That is the Libel, and the jury found it was intended to reflect upon the individuals of these two establishments. You now say this was contained in a publication intended to inveigh against what you considered to be the errors of the Popish persuasion. You say you knew nothing of the ladies who were

living in these establishments, and that you had no intention of imputing anything particularly to them, but merely to point out what were the consequences of such establishments, you not knowing whether really and truly anything of the kind ever occurred in these places. The jury, however, thought there was an attack upon these individuals, and I cannot wonder at their coming to that conclusion, for, notwithstanding what you have *sworn*, that that was not your intention, I am quite sure that no man living, reading what I have just read, could by possibility come to any other conclusion than the jury came to. It is said that this was put by way of interrogation, but it is plain that it goes to convey a direct imputation and charge against the individuals of these two establishments and the priests of fornication and murder. Now, giving you credit for not having intended any such thing, still it is the duty of every man when he publishes anything, to take care that no imputation shall be conveyed; and I am astonished that any person who is the editor of a publication, I know not whether it evinces any talent or not, should think it desirable to publish such paragraphs as these. *It betrays a very strange mind indeed, if not a very weak and perverted mind!* These establishments are not contrary to law, and the inmates have a right to be protected against charges of this sort, and, although it is competent for any person to publish his opinion with regard to the errors of any religion, still he must do it in a decent and proper manner; but this publication, even if it did not allude to any individuals, is far from decent or proper. The language is gross, violent, and bigoted. It is still more the duty of a person entering into religious controversy *to take care he does not cast imputations on particular individuals.* You disclaim anything of this kind, and say you have read accounts of other establishments, and believed that the system of auricular confession was likely to lead to such crimes; *but this shows that you are either a person of very little understanding, or so devoid of true Christian Charity,* that you take it for granted, because there are vices in other places, they must of necessity exist in every establishment, and think there cannot be an innocent nun! *I grievously lament that a Clergyman of the Church of England should be so totally deficient in the brightest jewel of Christianity—Christian charity.* However, taking all the circumstances into consideration—understanding that you cannot pay a fine, and that a long imprisonment would be injurious to you, the sentence of the Court is *that you be imprisoned in the custody of the Marshal of the Marshalsea for the space of three calendar months.*

THE TERM "CATHOLIC."—It was but a few years since that a celebrated nobleman in the House of Peers vehemently condemned the oath of abjuration, for applying the term "*superstition*" to the doctrine of transubstantiation. In exactly the same spirit the appellation of *Papist* is exchanged for *Catholic*; a concession which the Church of Rome well know how to improve, as amounting to little short of a formal surrender of the point at issue. For if Papists are really entitled to the name of "*Catholics*," Protestants of every denomination are involved in the sin of schism! [This extract is from that talented Baptist Minister, the Rev. Robert Hall, and Protestants should consider the danger of calling things, especially in matters of religion, by wrong names. The term "*Papist*" signifies those who hold the universal authority and infallibility of the Pope, and, therefore, properly applies to the Romanists; but the term "*Catholic*," signifying universal, is just the appellation to which they have no right whatever.—ED.]

CURIOUS HEARING MACHINE.—An apparatus has lately been introduced by Dr. Scott, for assisting the hearing of deaf persons, to which he has given the name of *Soniferon*, or Sound-bearer. It consists of a cylinder, about a foot in length, one end of which is open to receive the sound, and the other closed. It is placed horizontally on a pillar similar to that of a lamp, and revolves, by the slightest touch from the person using it, towards any speaker or individual. A silk tube passes from the hollow of a cone within the cylinder, and conveys the sound to the ear by means of a silver and ivory point. Its power of magnifying sound is so great, that to a person not deaf, the speaking of an individual, near the instrument is disagreeably loud; and, if the voice be at all elevated, it strikes on the ear with an almost painful force. This instrument is intended for those whose deafness is too severe to be relieved by other acoustic auxiliaries, and its force, therefore, is no more than the nature of those cases require, its pungent action producing in them only pleasurable perceptions. It has another property which has attracted our attention, and is the chief inducement to our bringing the subject under the reader's notice, namely, the faculty of making a distant voice audible to the year, as a telescope renders a distant object visible to the eye. The value of such an assistant to hearing must be great in our churches, where many are precluded, by deafness, from participating in the advantages of religious instruction, and the satisfaction of joining in the duty of public worship.

MARRIAGE WITH FRENCH SUBJECTS IN ENGLAND.—In the present state of our intercourse with France, it is of great importance to Englishmen, and more especially so to Englishwomen, to know what is the state of the French law respecting mixed marriages celebrated out of France.

The Code Civil, Art. 170, declares, that "marriage contracted in a foreign country by a Frenchman, whether with a Frenchwoman or a foreigner, is null, if it has not been preceded by publication in France, or by respectful notices (*actes respectueux*) addressed by the Frenchman to his father and mother."

The Court of Cassation, by two decrees of the 9th of March, 1831, made after a solemn discussion in the cases of Julie Fauvel and Flore Dieu, has confirmed the principle that the default of publication in France carries with it nullity of marriage contracted by a Frenchman in a foreign country. Some of the Courts have held that notices to parents are not absolutely necessary where the Frenchman is above twenty-five years of age. But the Court of Cassation grounded its decision solely upon the absence of publication.—*Recueil général des Lois et des Arrêts fondé par J. B. Sirey.*

It is clear, therefore, that any Englishwoman, or even any Frenchwoman, who marries a Frenchman in *England*, without previous publication in France, renders herself liable, upon going to live in that country, to be reduced to a state of concubinage, and to have her children bastardized, if her husband should sue for a dissolution of the marriage in the French Courts of Law. The Clergy generally should be made aware of this law, and should acquaint such of their parishioners with it as may come to them for the purpose of contracting marriage with Frenchmen.

We understand that the Rev. Mr. Head has addressed another letter to the Bishop of Exeter, which we have not been able to see. It finds fault with our baptismal service on the subject of *regeneration*. We think that if Mr. Head has so many scruples, his honesty should impel him to resign his living and his profession.

POPERY IN ENGLAND.—The first stone of a new Popish church was laid with great form and ceremony at Uttoxeter, on the 15th ultimo, midst a vast concourse of people.—On Wednesday, Oct. 17th, the new Popish church at Ipswich was consecrated with great pomp by the Popish Archbishop, Dr. Walsh, and a large number of dignitaries and priests of that faith. After the ceremony of consecration was over, a numerous choir, assisted by the band of the 14th Dragoon Guards, in full regimentals, who were sent by their colonel (Colonel Chatterton) for this occasion, performed Mozart's Mass in C. Should not Lord Hill censure the attendance of the dragoons?

Few circumstances have more powerfully shewn the daring aggressions of which Popery is capable, the confidence of growing strength which it feels, and the impertinent and intolerant intrusions of which it will be guilty, than the tombstone erected by Mary Woolfrey, at Carisbrooke, in the Isle of Wight, bearing the inscription, "*Pray for the soul of Joseph Woolfrey.*" "It is a holy and wholesome thought to pray for the dead."—*Macc.* ii. 12. The Popish clamour which has been raised against the complaining minister; the strange argument that prayer for the dead is no criterion of Romanism and the pleas of illiberality urged by the most illiberal of all people, are stronger proofs of this political and religious faction, than almost any thing else that has occurred. A pamphlet by the Rev. Peter Maurice, M.A., points out their increase in Oxford and its neighbourhood.

Two other circumstances also cause our regret. The first is the dismissal of the parish clerk in two Churches in the diocese of Chester, and the intimation that the example will be followed by other parishes, the congregation undertaking the responses. But as the congregation cannot be compelled to respond, and often will decline it, it is clear that the abolition of this office will be grievously injurious to the Church: in fact, it is illegal; and the Clergymen of the parishes in question, are bound to apply to the Bishop or Archdeacon for the restitution of the office. We thought that it would not be long ere the agitation about Church-rates would rise to a further encroachment.

The second is, that a Clergyman (D. J. N.), on his own responsibility, has ventured to alter the authorized version, in reading the lesson by substituting his own translation. The alteration which took place on 2 Kings v. 18, 19, was merely calculated to shew the emendator's delicate knowledge of the *conversiorum futuri*. The act is not to be palliated: unless restrained, it will become a precedent for the promulgation of most dangerous doctrines.

We rejoice to find that a Protestant Law Union has been established in the East Riding of Yorkshire: the greatest benefit must be derived from it: for it demands not a prophetic spirit to foresee the yet-to-be-attempted influence of Popery in every department. The Grand Protestant Confederations are prospering.

THE ARCHBISHOP OF YORK.—Last month the venerable Archbishop of York preached his farewell sermon at the Cathedral in York. The Earl de Grey, Viscount Milton, the officers and men of the Yorkshire Hussars, and almost all the members of the Vernon families, were present. His Grace said he had now reached his eighty-fourth year, and that he felt he must refrain from preaching at his advanced age. The congregation might not again hear his sermons; but he entreated them to be guided and live according to the precepts of the Christian faith; as it must render them happier, wiser, and better members of society, and insure them immortal glory.—*York Herald*.

BISHOPRICK OF MANCHESTER.—In a recent *Gazette* appears an order in council, pursuant to the recommendation of the Ecclesiastical Commissioners, that the sees and dioceses of St. Asaph and Bangor, on the next vacancy in either see, shall be united, the surviving Bishop of either see to be confirmed in the new Bishopric; either see to be exempt from the payment of first-fruits, &c. on that occasion. The new Bishop to receive an income of £5,200. Arrangements are also made for newly apportioning the incomes of the Bishops of St. Asaph, St. David's, and Landaff; who are to receive, respectively, a yearly income of £4,500 and £4,200. Also, that when the union of the sees of St. Asaph and Bangor shall take effect, the Collegiate Church of Manchester shall forthwith become a Cathedral Church and seat of a Bishop, within the province of York; the wardens and fellows to be thenceforth called Dean and Canons, to be the Dean and Chapter of the said Church; the county of Lancaster, except the Deanery of Ferns, to be detached from the diocese of Chester, and to constitute the diocese of Manchester; the new Bishop to receive an average annual income of £4,500.—*Liverpool Mail*.

A WARNING TO OUR CHURCH ROBBERS.—A case was decided in the Consistory Court at Chester, in which the wardens of Haslington cited a person of the name of Francis Smith, a farmer of that parish, for refusing to pay a sum of £1. 2s. 1d., his quotum for a Church-rate laid in the spring of 1831. After nearly two years spent in litigating the matter, in the course of which time various troops and reinforcements of witnesses were marched over to Chester, the court has awarded in favour of Mr. Smith's paying up his rates, and has moreover rewarded him for his spirited and persevering opposition, by assigning to him the lucrative office of paymaster of the forces on both sides.

MULTUM IN PARVO.—The Bath Church of England Lay Association has published an excellent address. The Bishop of Ripon has been busily engaged in discharging his episcopal duties, and has consecrated the two new chapels of Howgill and Cowgill, in the parish of Sedberg. A new Church is about to be erected in the parish of St. Andrew at Plymouth; the Rev. J. W. Minton and his brother have subscribed £2,000 towards the endowment of a new Church at Darlington; and measures are in the course of adoption for repairing and enlarging the Church at Oldswinford, which is in a very dilapidated state. £700 have likewise been subscribed for rebuilding and enlarging the parish Church of St. Maurice, at Winchester; and £100 by Lord Hotham for building a gallery in Leominster Church. At Sabden, near Blackburn, the corner-stones of a new Church to be called that of St. Nicholas, and of another new Church at Bury, in Lancashire have been laid. The new Church of Westend, near Winchester, and Christ-church in the parish of Egham, have been consecrated by the Bishop of Winchester. A chapel of ease at Wear, and another at Hartland, capable of holding 800 persons, have likewise received the rite of consecration. To these we may add the consecration of the new Church at Runcorn.

NOTICES TO CORRESPONDENTS.

With the January Number will be given the Title-page, Preface, and Index to the Volume of THE CHURCHMAN for 1898, which this number will conclude. The Volume may be had complete, in cloth boards, 7s.

At the close of the Volume, we return our thanks for the encouragement which we have received, assuring our readers that we are resolved to spare neither pains nor expense, in rendering the work as useful as its nature and space will allow it to be.

The next Number of THE CHURCHMAN will commence with the first of a series of Engravings and Histories of the different Cathedrals.

"FIDELIS" and "T. C. O." have been received, and are under consideration. We request that the articles which are wished to be inserted in the next number after their receipt, be forwarded to us at the least by the 15th of the month.

"ALPHA." The lines are defective in their metre: the ideas are not sufficiently novel.

"MONITOR" will perceive that we have noticed the Tracts for the Times: having published one letter on the subject we could not insert that which he sent to us.

Y. Z.'s hint shall not be neglected.

A. Z. will find that the earliest authority for tithes is in the history of Abraham, when he met Melchizedek. We must, in general, decline answering questions.

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